

A Study Guide for



The Mature Man

BECOMING
A MAN OF
IMPACT

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INTRODUCTION — THE GOAL OF A MAN

A man is an increasingly hard thing to find. We live in a society of boys—twenty-, thirty-, forty-, fifty-, and sixty-year-old boys. Many guys today seem to have the goal of maintaining a junior-high mentality all the way through life. The ultimate in life seems to be to retire, still a boy. I suggest there is virtually no difference between the shuffleboard courts of St. Petersburg, Florida, and the parties at Daytona Beach. The proof of my suggestion is that those playing shuffleboard would be at Daytona Beach if they were fifty years younger. They've not developed into men at all; they've just gotten older. Today many seem to agree with the ad: "I don't want to grow up, because maybe if I did, I wouldn't be a Toys-R-Us kid."

Definitions

A *boy* is a male who is generally chaotic; not yet having personally established order for his life.

A *man* is a male who has taken on the responsibility for establishing *order* for himself and the discipleship of his immediate family. [We will not use the word "man" in the general sense of an adult male but in the specific sense described here.]

A *patriarch* is a man who has taken on the responsibility for establishing *maturity* for himself and the discipleship of his extended family. [We will not be using the word "maturity" in the general sense of "good," but in the technical sense of what a patriarch becomes. For example, a man does not become mature, he becomes orderly.]

As I looked at the Bible, it occurred to me that if I wanted to study the good guys, the patriarch examples are the easiest to find: Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Jesus, and Peter.

Even single men, such as Daniel and the apostle Paul were patriarchs. If you find a hero in the Bible, you've probably found a patriarch.

I don't know of any effort today to challenge young men to become patriarchs. Yet that's the most exciting, fulfilling, challenging, rewarding, and creative expression of manhood possible.

A patriarch is not a retired grandfather who is set in his ways and basically out of it, following the lead of his grandchildren. A patriarch is a man who is working at something vital, plugged into his culture, leading his grandchildren, keenly aware of life's changes, inventive, alert, and challenging the socks off his wife, children, grandchildren, and the extended family around him as he grows in the wisdom and knowledge of the Lord.

Patriarchy should be the goal of the human male. It is the patriarchs of our world's communities who have challenged boys to become men—sometimes by their words, but mainly by example provided by their very existence. When patriarchs are absent—as they are today from the ghetto to the middle class—boys are not motivated to become men and instead remain boys all their lives.

But the patriarchy, as crucial as it is, must be a boy's long-term goal, not his first one. His first goal should be to become a man.

There are at least three major stages in the development of a male: (1) boy, (2) man, and (3) patriarch. This means there are two major transitions he must make if he is to fulfill the character God gave him: (1) As a boy he must decide to be a man, and (2) as a man, he must decide to be a patriarch.

Two Decisions for a Man

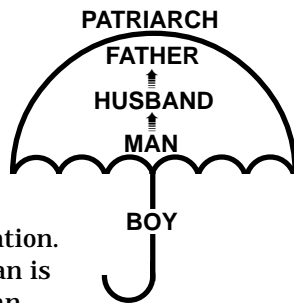
There are two stages a man goes through on the road from being a boy to becoming a patriarch. A male, once he has decided to be a man, has two choices available to him as a man. He can choose to be a husband and he can choose to be a father.

But a husband must first be a man, a father must first be a husband, and a patriarch must first be a

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father. It is very hard to be a husband if I have not become a man. It is very hard to be a father if I have not first become a husband. And so forth. So a “single parent” is usually a contradiction in terms. The Bible knows of no such designation. The basis of parenting for a man is husbanding, not singleness. Can single parenting be done? Of course it can be done, but only with great difficulty and with a limited chance of success.



1. What do you think?

The author's answer and explanation is in the Appendix

When God introduced Himself to Jacob, He said, *I am the Lord, the God of your father Abraham and the God of Isaac* (Genesis 28:13). Isaac was Jacob's father, and Abraham was his grandfather. Check out the context. What would be the best application of this passage today?

- A. Boys should initially follow the social and religious preferences of their father, if that father is a godly man. For example, being involved with them in the same church and parachurch groups. They should observe their father and how he relates to his friends and enemies.
- B. The best way to learn about God is to make sure we are following the same God as our father and our grandfathers, if they are following the God who revealed Himself to them through the Bible.
- C. Boys should begin their understanding of God by obeying their father. If their father is not godly and their grandfathers are, they should obey their grandfathers in areas where their father is not following God.

Since male development usually follows this pattern, failure at any level requires development at the next lower level. What a man must do to help his marriage is to ask himself, “What is lacking in me as a *man*?” It will do little good to deal with his marriage relationship with his wife until he is a man (that is, a male worth being married to). In the same way, parent child problems require men to go back and work on their marriage, and patriarch problems reflect a need for fathering.

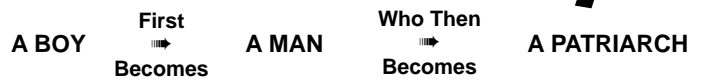
2. What do you think?

The author's answer and explanation is in the Appendix

If a man is having trouble with his children, in that they are usually rebellious and disobedient, he should first

- A. See if he is demonstrating love for their mother.
- B. See if he is making unreasonable demands of them.
- C. See if he is spending quality time with them.

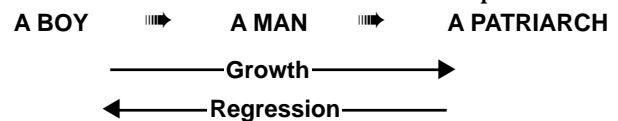
Part 1—The Boy



Each stage of development requires that a decision be made to take on the next life role. If this decision is not made, the male will physically progress to the place where he looks like he ought to be a man or patriarch, but actually he will be spiritually back where he made his last decision. If he never made a decision, then he is, in all spiritual reality, still a boy.

Different Stages Mean Different Transitions

A boy is very different from a man, and a man is very different from a patriarch. The three have different ways of looking at life. Their jobs are different. Because of this, the transition from a boy to a man is very different than the one from a man to a patriarch.



#1 It's always good to move toward being a patriarch, and it's never good to regress back toward being a boy. “Boys will be boys” only because they must move through certain developmental phases to become a man. In that sense, it is not bad to be a boy. Boyhood is a time for play, and good playtime is pretend work. This can be chaotic, even dangerous. Remember, dangerous play is not the same as sinful activity (although mothers may have trouble making a distinction here). But unless it causes permanent damage to himself or others, dangerous play should not be discouraged. Parents of boys should manage danger, not forbid it. It's sin, not danger, that must be forbidden. But it is bad to remain a boy or revert back to being a boy when it's time to move on to being a

man. Movement from left to right is always good, while movement from right to left is always bad.

3. What do you think?

The author's answer and explanation is in the Appendix

What activity should parents forbid boys to do?

- A. Shoot guns
- B. Ride motorcycles
- C. Be proud of their football team

#2 It's possible for a boy to become a man, and it's possible for a man to become a patriarch, but it's not possible for a boy to become a patriarch.

All movement toward patriarchy is good, but it must be done one phase at a time. The more manly one is, the more likely he is to become a patriarch.

#3 A boy is in chaos, a man establishes order, and a patriarch pursues maturity. What makes a boy a boy is that he pursues chaos. He has not ordered his life. His life is not yet headed in a direction. He lacks discipline to accomplish tasks. He has not taken significant ownership of values or virtues.

A BOY	➡	A MAN	➡	A PATRIARCH
chaos	➡	order	➡	maturity

A man has pursued order. He has established himself apart from his parents. He has learned to work and to balance that with rest. He has disciplined himself to follow God, cleave to a wife, and father his children. He is orderly.

A patriarch is not disorderly (disorder is chaos), but he is no longer motivated by order. A patriarch is expanding beyond order, creating new avenues for life and ministry, and challenging the horizons of his extended family. He is mature.

4. What do you think?

The author's answer and explanation is in the Appendix

Read Judges 14. Samson was used by God because *He was seeking an occasion against the Philistines* (verse 4). The Spirit of the Lord came upon Samson mightily (verse 6) as God's purposes were carried out through Samson. After reading Judges 14, would you say Samson was a boy, a man, or a patriarch?

- A. Samson was a boy.
- B. Samson was a man.
- C. Samson was a patriarch.

#4 We all have boyish, manly, and patriarchal tendencies. It's true, "Boys will be boys." Unfortu-

nately, it's also true that in some areas of their lives, men will be boys, too. Although all males can be called either a boy or a man or a patriarch, we are not 100% any one of them. In some areas we are still boys. In other areas, we are men. And in some things we are patriarchs. For example, my tendency is to be a boy with respect to physical exercise. I hate to "work out," and I'm no good at sports. So, in order to give some order to my boyish chaos, I began jogging six miles every other day. Since I ran about a ten-minute mile, that was about one hour. I got my chaos into order, but it took constant discipline. Last year I developed arthritis in my hips, so I have gone to walking with some handweights. I do it for an hour, and I hate every step! It takes discipline.

I'm also an eataholic. I'm never full. If I ate as much as I liked, I'd weigh 300 pounds. But I weigh 170 pounds. Why? Discipline. I restrict my eating by certain rules. If left unchecked, my tendency concerning exercise and food would be that of a boy.

I also have a manly tendency. I'm orderly about my work. It's easy for me to stay at a job until it's finished. My work is focused and aimed at a goal.

In my teaching, I tend toward being a patriarch. I don't need discipline because I love to do it. I look for ways to be creative, innovative, and original. I also take some risks and try out new ideas.

So in some ways I tend to be a boy, in other areas a man, and here and there a patriarch.

We must talk about all three. For a boy, we need to talk, not about our boyishness *per se*, but about how we can overcome it to be a man (see Chapters 1—5 of *The Mature Man*). For a man, we need to think about what it means to establish order, especially as a husband and a father (see Chapters 6—10). For a patriarch, we need to consider what it takes to be mature (see Chapters 11—15).

5. What do you think?

The author's answer and explanation is in the Appendix

Review the life of Jacob from Genesis 27–35. Focus on: (1) 27:16-24, (2) 28:16-22; (3) 31:4-16; and (4) 35:1-4. Label each passage as to whether Jacob is a boy, man, or patriarch.

- A. In (1) he is a boy, in (2) he is a man, in (3) and (4) he is a patriarch.
- B. In (1) and (2) he is a boy, in (3) he is a man, in (4) he is a patriarch.
- C. In (1) he is a boy, in (2) and (3) he is a man, in (4) he is a patriarch.

This study guide outlines 12 study sessions. It follows the chapters in *The Mature Man, Becoming a Man of Impact* by David DeWitt, with the following outline:



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Session #1

A Boy Learns to Leave

Why are young *men* so hard to find? Probably for the same reason old *men* are hard to find. I’d like to suggest that the most basic reason boys remain boys is because *they do not leave home*. The first verse in the Bible that talks about the development from a boy to a man is Genesis 2:24. It reads, *For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh*. This command was never given to women. But if a boy remains at home, he will never become a man. This failure to leave one’s mother is common among boys in our culture.

About 32% of all single males between the ages of 25 and 34 still live with their parents (compared to only 20% of single women of that age)

This *leaving* is, of course, not merely physical. It’s possible to leave mentally and not physically. It’s also possible to leave physically and not mentally. Leaving, for most of us, probably happens in stages.

What characteristics would we see in a good boy—one who will eventually be likely to leave home and establish his own relationship with God? I suggest it is a boy who has available a father who is a man and/or a grandfather who is a patriarch. Boys mature when they have mature models. So, for example, good play for a boy will be pretend work. He plays at being a soldier; a pilot; a race car, bulldozer, or truck driver; an athlete; or the captain of a ship. Sure, it is full of chaos and borders on spectacular, only touching reality, but it fantasizes real work. In other words, he wants to grow up and be part of the world of responsible men. [By the way, video games are often the worst kind of play. They fantasize about murder, revenge, the supernatural, and mystical phenomena, which are never part of the real world. They are, at best, static entertainment, which does not lead anywhere, and, at worst, are an encouragement toward violent and immoral behavior.]

The ideal boy in Scripture was Jesus. We read, *And Jesus kept increasing in wisdom and stature, and in favor with God and men* (Luke 2:52). The context of this was Jesus explaining to His mother Mary why He was in the temple when she and Joseph could not find Him. Luke recorded, *And He said to them, “Why is it that you were looking for Me? Did you not know*

that I had to be in My Father's house?" (Luke 2:49). Maturity for Jesus was doing the work of His heavenly Father, even as a boy.

A few other things could also be noted about maturing boys. Joseph was **truthful** (Genesis 37:2) and **obedient** to his father (Genesis 37:13). So was David (1 Samuel 17:17-20). David also **trusted God** (1 Samuel 17:26, 32) and **did dangerous things** (1 Samuel 17:14-54) because of that trust. [I doubt if David's mother would have approved of his taking on Goliath with a slingshot.] Daniel's boyhood echoes these things, plus we see he **defended a virtuous personal standard of living** (Daniel 1:8-16), which we see also in Joseph as a young man (Genesis 39:7-9). But notice that the personal moral standards of all these boys led them to leave home and become men of God.

Leaving Permits Maturity

In the book of Genesis, we find that Jacob and his large family returned from his uncle's home. Eventually, he had one daughter and 12 sons (who became the 12 tribes of Israel). The 12 sons served their father and stayed at home—except one. That one eventually became the patriarch of the entire family. His name was Joseph. Here is *The Tree of Genesis Family Patriarchs*:

Genesis chapter ...		
11	Terah	Died
12	Abraham	Commanded to leave home by God
24	Isaac	Forced to leave his parents when they died (first his mother, then his father)
27	Jacob	Forced to leave his parents, fleeing from his brother
37	Joseph	Forced to leave home by his brothers

6. What do you think?

The author's answer and explanation is in the Appendix

When is a boy most likely to become a man?

- A. When he goes to college.
- B. When he gets married.
- C. When he goes into the military.

The Situation Is a Variable The Separation Is a Constant

The circumstances under which boys leave are different. But leaving is a constant.

David was separated from his parents to become Saul's armor bearer (1 Samuel 16:17-22), even though God called him earlier (vv. 6-13).

The *Apostles James and John* separated themselves from their father in order to follow Christ. We read, *And immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him* (Mark 1:20).

The *Apostle Paul* was separated from his home by his conversion. We never meet Paul's parents, but he is apparently part of the Synagogue of Freedmen who stoned Stephen (Acts 6:9, Paul being from Cilicia). This was a synagogue of Jews who were free citizens, probably because their parents were freed by Rome much earlier. Paul's zeal for his faith was obviously consistent with the conviction of his family and friends (Acts 7:58; 8:1). His conversion meant a separation from all that.

Jesus Christ, like the other boys who became men, left home. Unlike many of them, He was not forced to leave. Quite the contrary. Jesus' family seems to have wanted Him to stay. But when it was time to present Himself to the world, Jesus separated Himself from that family (Matthew 12:46-50).

7. What do you think?

The author's answer and explanation is in the Appendix

Read Acts 16:1-4 and 2 Timothy 1:1-7. Timothy became a man because

- A. He had a godly mother and grandmother.
- B. He had a spirit of power and love and discipline.
- C. He left home to work with Paul.

Session #2

A Boy Learns to Work

Seven Things a Boy Must Learn about Work as He Becomes a Man

#1 Work itself is neither good nor bad.

Definition—Work is the willful expenditure of energy toward the accomplishment of a goal. *Webster's* primary definition is, “activity in which one exerts strength of faculties to do or perform something.”

A boy sees work as either good or bad instead of neither good nor bad. A boy might say, “I have a good job,” possibly meaning he does not have to put out much effort for it or it pays well, or both. But that overlooks a basic teaching in the Scripture. There is no lasting value on earth (*under the sun*) in the product of our work. *Thus I considered all my activities which my hands had done and the labor which I had exerted, and behold all was vanity and striving after wind and there was no profit under the sun* (Ecclesiastes 2:11; 1:14; 2:17-23; Genesis 3:17-19).

Whether an assembly line worker builds a car or a surgeon saves a life, neither work will have any earthly value 500 years from now. Both cars and people turn to dust.

#2 Work (toil) is part of the male's penalty for his role in the fall of mankind. Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I have commanded you, saying, ‘You shall not eat from it’; cursed is the ground because of you; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; by the sweat of your face you shall eat bread, til you return to the ground, because from it you were taken; for you are dust, and to dust you shall return (Genesis 3:17-19).

Adam was given work to do before the fall. So work is part of what men must do to be fulfilled as the person God created him to be. But Adam's penalty was to toil (work/labor) against a cursed earth for survival, even though he would ultimately not survive. Work also forces service to mankind, and it tends to keep fallen men busy, which minimizes mischief, the “idle hands” issue (2 Thessalonians 3:10-12).

#3 We are commanded to work and provide goods and services for ourselves and our families. ... with labor and hardship we kept working night and day so that we might not be a burden to any of you; not because we do not have the right to this, but in order to

offer ourselves as a model for you, that you might follow our example. For even when we were with you, we used to give you this order: If anyone will not work, neither let him eat. For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread (2 Thessalonians 3:6-16; 1 Thessalonians 4:11-12).

God requires men to provide for their families (1 Timothy 5:8). This is usually done by their work, although it can include other means such as inherited wealth or wealth earned by previous work. Ultimately, however, it is God, not our work, who provides for our needs (Matthew 6:25-34). God requires men to work, even if it is not necessary to provide a living. **We work because God says so.** Therefore, retirement from work is unbiblical.

#4 Stealing, fraud, cheating, giving and taking bribes are attempts to avoid work. They are strictly forbidden in both Testaments. *You shall not steal. You shall not bear false witness against your neighbor* (Exodus 20:15-16). *Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need* (Ephesians 4:28).

#5 What makes work good or bad is not the job itself, but the manner in which it is done. Paul told the Colossians, *Walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God* (Colossians 1:10).

To the Corinthians, he wrote, *Whether, then, you eat or drink or whatever you do, do all to the glory of God* (1 Corinthians 10:31; see also Acts 9:36; 1 Thessalonians 5:13; Galatians 6:10).

There is no such thing as good work in the sense of a good task or a good occupation or a good profession. It is not better to be a preacher than it is to be a brick layer. It is not better to be a missionary than it is to be a mechanic. My job is not better than your job. The only difference is the attitude, morality, mentality, and purpose we display in those jobs. Most of His earthly life, Jesus Christ was a carpenter (Mark 6:3), while the Sadducees were priests running the temple. But the Sadducees were lawbreaking, immoral bureaucrats, whereas Jesus Christ *kept increasing in wisdom and stature, and in favor with God and man* (Luke 2:52).

Most of his life Paul made tents while the Pharisees and Judaizers built and ran synagogues. But Paul

was a man of God, and the religious Pharisees were hypocrites (Matthew 23:1-10).

Abraham spent his life herding sheep, yet he is a primary example of faithfulness in the Bible (Genesis 15:6).

Very few of the men and women of the Bible were ministers or missionaries in the sense of their jobs or occupations. The list of heroes and heroines in Hebrews 11 contains no priests or professional clergy.

#6 We should enjoy our work. Solomon observed, *There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen, that it is from the hand of God* (Ecclesiastes 2:24; see also 5:18).

There is no ultimate value to the product of our work. [By “product” I mean any earthly product, which includes everything done for people this side of the grave.] A boy will work—even work he dislikes—to get more things or produce more things he or others consider valuable. But a man sees the product of his work as having no intrinsic value. Therefore, he is free to do two things: (1) enjoy the process of his work and (2) enjoy the product of his work.

#7 Modern work and its money are an extension of the curse on Adam. The world’s modern complex economy is merely an extension of the work to survive principle established in Genesis 3. Society’s economic engine is a pool of resources generated by its pool of work (toil). Each man is called upon to contribute to this pool in order to partake of its resources. Bartering the fruits of one’s work for the fruits of another’s work is how the economy functions. Money or its credit equivalent is a certificate for work performed and can be exchanged for the fruits of another’s work. This is a more complex economy.

8. What do you think?

The author’s answer and explanation is in the Appendix

Read Proverbs 6:6-11. Generally, Proverbs is a book of instruction for a boy to become a man. In this passage, what is the most basic idea Solomon is telling his son about work?

- A. We can look at the animals (like the ant) to see the need for a man to work.
- B. Work with a view to future needs.
- C. If you snooze, you lose. Rest brings poverty.

Session #3

A Boy Learns to Go to War

God Goes to War

If we are going to understand God, we must understand God’s willingness—at certain times for certain issues in certain places—to declare war. This understanding is crucial because there are times, issues, and places where a boy must also declare war if he is to become a man. It’s simplistic, naive, and misleading to say that God wants peace. It’s true, of course, but not a peace at all costs. He is also a God of war (Matthew 10:34-38).

God not only ordered Joshua to go to war, He did the same with the judges and kings. Ehud went to war against the Moabites (Judges 3:15-30). Deborah and Barak went to war against the Canaanites (Judges 4-5). Samson went to war against the Philistines (Judges 13-16). So did Saul and David. All these wars were at God’s initiative. They were God’s idea, God’s plan, and God’s command.

Godly Men Go to War

There are also godly men who went to war for godly reasons. Abraham went to war against those who kidnapped his nephew Lot (Genesis 14). Daniel went to war against his enemies in Babylon. Nehemiah went to war against those trying to stop the rebuilding of Jerusalem. Elijah went to war against the prophets of Baal. Solomon said there is a time for war (Ecclesiastes 3:8; see also Proverbs 20:18).

But many claim, “It’s just the Old Testament God who was a God of war, not the New Testament God.” What New Testament could they be reading?

Jesus said, *Do not think that I came to bring peace on earth; I did not come to bring peace, but a sword. For I came to set a man against his father; and a daughter against her mother; and a daughter-in-law against her mother-in-law; and a man’s enemies will be the members of his household* (Matthew 10:34-36). He told the churches at Pergamum and Thyatira to declare war against the false teachers in their cities (Revelation 2:14, 15, 20). At His Second Coming, Jesus Christ is described by the comment, *in righteousness He judges and wages war* (Revelation 19:11).

- Paul went to war against the immorality in Corinth (1 Corinthians 5:3-7).
- John declared war on Diotrefes (3 John 4-10).

- Peter wrote a whole chapter taking on false teachers (2 Peter 2).

In order to become a man, a boy must learn to be a warrior. **A man is always a warrior, but he is not always at war.** This side of heaven, war will never go away (John 15:18-19). But neither is it constant. The spiritual warfare is always there, but we can rest in God in the midst of the war (John 14:27).

God-honoring peace is always preferable. Joshua celebrated when the land had rest from war (Joshua 11:23). Jesus said, *Blessed are the peacemakers* (Matthew 5:9). Paul told Timothy to *lead a tranquil and quiet life in all godliness and dignity* (1 Timothy 2:2). Peace is a fruit of the Spirit (Galatians 5:22).

But the peace of God is not a political or national peace but a rest of soul (Hebrews 3 and 4) brought about by Christ Himself living within us. Christ's peace is not like that of the world but one in which a warrior can be at peace even when he's at war (John 14:27).

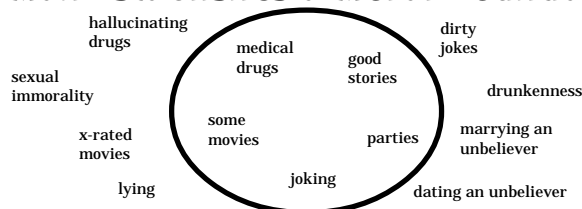
Rest from war is always valuable, but it is not always possible. And when it is not possible, neither is it preferable. At those times, going to war and serving God are the same thing. A man must be equipped to be a warrior because there will arise from time-to-time reasons to go to war.

***A man who is always at war is a warmonger, a troublemaker.
A man who never goes to war is compromising with sin.***

Application of the warrior example is often difficult in our modern world. The Bible says nothing about abortion on demand, hallucinating drugs, magazines, movies, rock concerts, TV, or the radio. So a man must decide. He must draw a line he is willing to defend. Then he can offer that moral standard to a woman who can then decide if she wants to join it as his wife. He can then teach it to his children and his extended family.

Where we draw the line is crucial. If our boundary is too big, we'll be compromising with the world and allowing sin inside the camp. If we make our boundaries too small, we'll become a legalist, drive our wives off, and exasperate our children.

A Man Establishes a Moral Boundary



The key is—**forbid only what you are willing to go to war over.** Remember, the Pharisees had thousands of laws. Most governments have hundreds and thousands, even millions, of laws. The solution to the problem is often seen as adding another law. God ran Israel with 613 (603 statutes and ordinances and the Ten Commandments). If we keep adding laws, pretty soon we suffer from law-inflation. All our laws lose value. In reality, most of God's laws are obvious, and there will only be a few areas where you have to draw the lines your family might not draw—especially if you bring your children up in the knowledge of the Bible and the fear of God.

Five Rules for War

#1 It must be God's war. Christ and the apostles went to war for the Gospel and against sin and false teachers, not for political territorial gain—like the Crusades—(Acts 4:18-20; 1 Corinthians 9:23).

#2 It must be fought with enough courage to totally destroy the enemy. And the enemy is always sin, not some person (Ephesians 6:12).

#3 It must be won without making any deals or treaties, that is, without allowing some sin in our lives (1 Peter 1:13-16).

#4 It must be fought with valiant warriors. We need close godly friends who can help with the victory over sin (1 Chronicles 11:10-14).

#5 It must be a conflict we can win and bring to an end. I cannot defeat adultery, pornography, or abortion. But I can defeat anger in my life or in the life of one of my children or someone I am discipling (Joshua 11:23; Nehemiah 6:16; Mark 6:30-31).

One of the best Bible teachers I've ever heard is Walt Henrichsen. Years ago I heard him address an excited, bright-eyed group of volunteer campus Christian workers, all college students in their teens and twenties. He said, "Twenty years from now most of you won't be here—and the reason is you like sin too much." Recently, he sadly commented that most of the guys he discipled today won't make it to become mature men of God. When asked, "Why not?" he replied, "Too much baggage. They are simply carrying too much baggage."

I have found this to be true in men I disciple. If we confess our sin, God forgives us (1 John 1:9) of, say, adultery, divorce, alcoholism, anger, etc. But each of those also leaves us with excess baggage. *Whatever a man sows, this he will also reap* (Galatians 6:7). Most boys and men don't make it to maturity because they don't go to war—with sin.

A crucial error we often make when going to war with sin in our lives is that we fail to utterly wipe it out. We want to leave some survivors. We want to leave enough pockets of sin to play with—just a little. Pretty soon those pockets of sin grow into large overcoats that cover us up and weigh us down. Eventually, we are so filled with sinful baggage that it's too much to overcome.

Today I very often am asked, "What about grace, compassion, and forgiveness?" What they really want to know is, "Now that I've jumped out of a sixth-floor window, how can I keep from falling?" Or, "Now that I've divorced my wife, now that I've had an affair, now that I'm addicted to alcohol or drugs, now that I'm in debt up to my ears, what can I do?" The answer is, "Fall! You can't jump without falling. When you hit the street, we'll see what's left and start from there."

God is gracious and compassionate and will forgive those who repent. But forgiveness is dependent upon repentance. We can't justify our actions with one breath and talk about forgiveness and compassion with the next. If we confess our sins, God will forgive, but that won't erase the mess our sin has caused. Nearly all sin causes suffering, and, by the way, the suffering is almost never restricted to the one doing the sinning.

9. What do you think?

The author's answer and explanation is in the Appendix

If a boy is to become a man, he must go to war with sin, first in his own life, then in the lives of his family, and then in the lives of other believers he influences. Concerning his children, a good philosophy of war would be

- A. My laws are negotiable. God's laws are not.
- B. While you are living under my roof, neither my laws nor God's laws are negotiable.
- C. We will discuss both my laws and God's laws to see if they are applicable in our culture today.

Session #4

A Boy Learns to Be a Priest

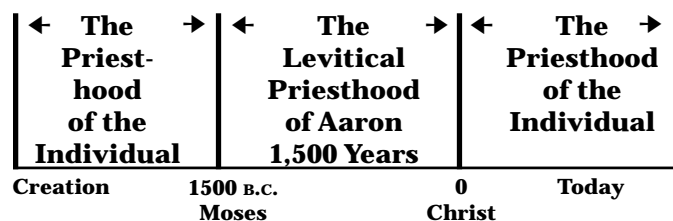
The Hebrew root for *priest* used in the Old Testament means "to draw near." In the Law, it meant one who drew near to God while others stayed far away (Exodus 19:22; 30:20). In the New Testament, we learn that all believers are priests (1 Peter 2:9; Revelation 1:6). That includes both men and women, so obviously it includes men. But that does not seem obvious to most males.

We all know intelligent, cultured males with powerful, lucrative jobs who are adult boys because they've never met God. It makes no difference what achievements, positions, or education a guy holds in life, if he hasn't found God, he's still a boy. If you get to know one of these people very well, it's usually obvious. These are the so-called leaders who often make good first impressions. But the closer you get to them, the less impressed you are.

Having no encounter with God, they are left with no basis for morality except themselves, no basis for business except the financial bottom line, no basis for relationships except their own gratification, and no basis for action except whatever works. These guys often lose their wives and kids while pursuing God-substitutes. They often want to be men, but refuse to face God, so they're stuck in their world of boyish pursuits.

A Priest Has a Ministry with God

God created man to be a priest. From day one, man was not only to have a relationship with God, but also to be involved with God, doing what He was doing. Before the Fall, that was taking care of the Garden of Eden. After the Fall, it was representing God to a sinful race. Anybody could have been a priest. Everybody should have been a priest, but only a few chose to be. Then for 1500 years, only Levites from the family of Aaron could be priests. The New Testament returned us to the time before the Law of Moses, when everyone should be a priest.



A Priest Sacrifices to God

The Greek word for *priest* in the New Testament means “one who offers sacrifice.”

A boy is a getter	A man is a giver
A boy accumulates	A man is extravagant
A boy keeps	A man sacrifices

Sacrifice is the purpose of the priesthood. Peter wrote, *You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ* (1 Peter 2:5).

Here are four New Testament examples of what a boy sacrifices when he becomes a man:

#1 He sacrifices his body. *I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect* (Romans 12:1-2). Sacrificing his body does not mean he wears himself out working. It means he transforms himself by the renewing of his mind so that his body itself becomes holy before God.

#2 He sacrifices what he says. *Through Him, then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name* (Hebrews 13:15). His conversation changes from filthy or vulgar or lying or gossip to uplifting, exciting, motivating, and telling the truth about life and God.

#3 He sacrifices his service. *And do not neglect doing good and sharing; for with such sacrifices God is pleased* (Hebrews 13:16). Doing good and sharing are sacrifices. They actually eat into who you are or would otherwise be. I grew up in the nursery business. My father raised trees, which meant I trimmed trees. Often we would trim trees not because it was good for the trees but because they would produce more fruit if pruned. Apple trees, for example, are trimmed so they will produce more apples. Japanese yew will grow more of their pretty red berries if they are trimmed. The tree must sacrifice itself in order to serve us who look at it. Christ said those who abide in Him will be pruned like a vine so they can produce more fruit (John 15:1-2). Service requires sacrifice.

#4 He sacrifices his substances. Paul wrote this about the Macedonian believers. *For I testify that according to their ability, and beyond their ability they gave of their own accord, begging us with much entreaty for the favor of participation in the support of the saints* (2 Corinthians 8:3-4). Boys who remain boys are not interested in sacrificing their substance.

All boys who pursue manhood become priests—not the official or clerical type, but ones who establish a relationship with God

This is not a faith which belongs to their parents or their church, although most of the particulars they believe may be the same. It's now their own. They have taken ownership of their own moral and religious conviction because they have personally come to grips with God.

It's time to be a man.

10. What do you think?

The author's answer and explanation is in the Appendix

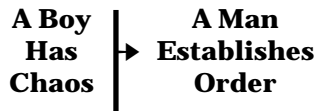
Read 1 Timothy 6:11-21. Which of these four sacrifices did Paul ask Timothy to make?

- A. All four (#1, #2, #3, #4)
- B. The first two (#1, #2)
- C. The first three (#1, #2, #3)

Part 2—The Man

Session #5

A Man Establishes Order



Definition: *Order* is a proper arrangement of people, things, or ideas for the purpose of a particular operation or effective use.

Definition: *Chaos* is the confused, unorganized state of things in which chance is the supreme factor.

In other words, chaos is an unorganized confusion. Order is an arrangement of things for a purpose. Men turn chaos into order.

A chaotic person is a mess (or at least that part of his life which is chaotic is a mess). Chaos is never valuable for planning any sort of serious endeavor. When our lives are a mess, we need principles to live by. As males, we should pursue the maturity of a patriarch. But that is only possible when a certain amount of real stability has been established in our lives.

Order Becomes Wisdom

Ordering our lives allows for wisdom. We often associate wisdom with maturity and patriarchs, but that is not the biblical concept. Wisdom is the result of learning life's regular patterns and acting consistently with those patterns. Kittel says,

The survey shows that the common translation "wise," "wisdom" is unfortunate and to a large degree inexact. It does justice neither to the broad range of the Hebrew terms nor to their precise meaning. If knowledge is presupposed in detail, this is not so much a deeper knowledge in the theoretical mastery of the questions of life and the universe as a solution of a practical kind on the basis of concrete demands. The reference is ... skill for the purpose of practical action. [Kittel, *Theological Dictionary of the New Testament*, Vol. VII, p. 476]

It's the same for the New Testament Greek word *sophia*. It is not the wisdom of an old sage so much as it is the basic truths about life which a boy must learn

to be a man. This is the word for "wisdom" Luke used of Jesus as a twelve-year-old. He wrote, *And Jesus kept increasing in wisdom and stature, and in favor with God and men* (Luke 2:52).

Wisdom is the skill for living life

Biblical Wisdom Tells Us How Things Work Best

Wisdom is not available without God. The world will provide what it calls wisdom, but it is, in reality, foolishness (1 Corinthians 1:18-25; James 3:13-18). God made things to work in a certain way. If I use them that way, they will be fulfilled and accomplish their purpose. If not, they may appear to work for awhile, but they will eventually be destroyed.

For example, I can use my glasses to stir my coffee. I can use my ink pen to clean my finger nails. I can use my shirt to wash the floor. All these will work, and I can define the result as "good" simply because I choose to live that way. But the reality is, it's not the best use of my glasses, ink pen, or shirt. Wisdom is to use those things the way they were made to be used.

Biblical Wisdom Seeks What God Has Revealed

There are certain things which cannot be explained for the simple fact that they have not been revealed. Our job, as we become men, is to uncover what God has revealed, not to speculate or give private interpretation about the unknown. Moses wrote, *The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever; that we may observe all the words of this law* (Deuteronomy 29:29).

11. What do you think?

The author's answer and explanation is in the Appendix

Read Job 1, Psalm 1, and Proverbs 1. Which of these were written to boys (to become men), to men (to become patriarchs), and to patriarchs (to develop maturity)?

- A. Job 1 is for patriarchs, Psalm 1 and Proverbs 1 are for boys.
- B. Job 1 and Psalm 1 are for patriarchs, Proverbs 1 is for men.
- C. Job 1 is for patriarchs, Psalm 1 is for men, Proverbs 1 is for boys.

Session #6

A Man Loves His Wife

Men Are Necessary

Men are not an option in God's scheme of things. We read, *And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them; and God said to them, "Be fruitful and multiply and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth"* (Genesis 1:27-28).

There are the single celibate exceptions described in Matthew 19:12 and 1 Corinthians 7:7, but with rare exceptions, **a mature man will be a husband**. Males were not designed to reflect the image of God alone. We males were not made to subdue and rule over God's creation alone. We were not equipped to raise a family alone. Neither are we likely to mature alone.

Becoming a Husband Is High Risk

As a boy becomes a man, he seems to be growing just fine all by himself. He learns to work and rest. He learns to set and defend spiritual boundaries. He has a relationship with God (i.e., he becomes a priest). Then something odd happens. He hits a brick wall in his development. It is as if he hits a ceiling that he can only penetrate with a wife.

God has made males in such a way that they develop themselves into a place that forces a decision. At a certain time in a male's development (again, except for those celibate exceptions), he comes to a point where he can remain single but significantly (if not completely) halt his personal growth, or he can take the risk of marrying a woman who can make him or break him.

A Husband Is the Head Over a Wife

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ ... For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels. However, in the Lord, neither is woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God (1 Corinthians 11:3, 7-12).

Headship is not like kingship or dictatorship. It's not even like being a boss or a general. It's not like any other kind of leadership. No matter how much a king may love his subjects, the reality is, he doesn't need them. If one should perish, he's sad, but it doesn't affect his being the king. If your body dies, your head is useless. Why? Because it's dead, too. A head must rule over a body which is essential for its survival.

Husbands Are Worth Being Submitted To

Marriage is not fifty-fifty. It's 100% a husband being a husband and 100% a wife being a wife.

Marriage is an unconditional commitment to an imperfect person

But that's the commitment Christ made to us. He committed Himself to an imperfect church. That's high risk. God seems to be a risk taker. His character won't change, of course, but His reputation very much depends on us, His church. The illustration breaks down because husbands are sinful, but headship via love is still the directive.

Marriage comes down to one question, "Is she #1 in my life? Am I willing to put one woman above everything and everybody else in my life except God?" That includes my children and my parents. It doesn't just mean I give up my sinful stuff—I do that for God. I become a student of that woman, and I spend the rest of my life being worthy of her submission.

So marriage is a high risk, irreversible, permanent decision by a husband to put a woman ahead of everything and everybody except God for the rest of their lives together.

If he, as head, cuts off his wife, he dies.

If he dominates her in such a way that she cuts him off, he dies.

If he allows her no development, he will be weak.

If he gives her no love, compassion, tenderness, or mercy, she will be hard, stiff, and his life will be unmovable.

If he smothers her, he suffocates himself.

If he does not make her #1 in his life, he terminates.

BUT, if he keeps her, nourishes her, develops her, loves her, gives her freedom while making her #1 in his life, she will be the key in unlocking all his future development as a wise man and a mature patriarch of God.

12. What do you think?

The author's answer and explanation is in the Appendix

Read Ephesians 5:21–6:8. In the context, what does Paul mean by *and be subject to one another in the fear of Christ*?

- A. Wives should be in submission to their husbands, the church should be in submission to Christ, children should be in submission to their parents, and slaves should be in submission to their masters.
- B. Only the church should be in submission to Christ. The other submissions were only relevant for that culture. For example, we don't promote slaves in submission to masters today.
- C. All of these should be mutually in submission to one another.

A Wife Is a "Weaker Vessel"

The Apostle Peter said, *You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered* (1 Peter 3:7).

The Greek word order reads, "Husbands, likewise, dwell-together [one word] according to knowledge, as with a weaker-vessel [one word], the woman, assigning honor as indeed (or 'that is') as coheirs or heirs-together-with [all one word] of (the) grace of life."

So there are four commands for the husband concerning his wife:

- (1) dwell together, and do that
- (2) according to knowledge
- (3) as with a weaker vessel
- (4) assigning honor as a fellow believer

Here are two other passages using the same Greek word for *weak*. *The Spirit is willing, but the flesh is weak* (Matthew 26:41). *By working hard ... help the weak* (Acts 20:35).

Husbands should realize that, although there are exceptions, generally:

- Wives get tired faster because they are physically not as strong.
- Wives are not designed to "make it on their own," i.e., provide for all their own needs. It can be done, of course, but it is very hard for a woman because she's not designed that way.

Husbands Are Weakest in Social/Sexual Situations

Husbands are apt to be at their weakest in social/sexual situations, especially those dealing with women. The same husband who will show courage against an enemy, put his life on the line to defend whatever needs defending, and overcome tremendous odds in war, business, church, or government, can be insecure and confused in a social/sexual situation. Husbands need to be aware of this potential weakness.

For example,

- Abraham, who could defeat five kings to rescue Lot (Genesis 14:13-16), couldn't handle the possibility of someone wanting his wife (Genesis 20).
- David, who was the mightiest warrior and king Israel ever had, could not handle his attraction for Uriah's wife (2 Samuel 11).
- Samson, the strongest of the judges and able to wipe out large armies single-handedly, could not handle the woman Delilah (Judges 14–16).
- Great business leaders, political heads, pastors, counselors, generals, and diplomats have fallen due to their inability to handle a particular social/sexual situation.

The remedy is to depend on your wife's direction in social/sexual situations. Generally, you can assume that she's an expert at this and you are a novice. Assume it even if you don't think so. Assume it even if you are confident you are in control (*especially* if you think you are in control). Assume it if you think you are an extrovert and she never talks. Let your wife be the governor in all situations involving other women.

How to Have an Argument

A husband and a wife are two distinct, imperfect, autonomous beings. Therefore, disagreements are inevitable. In Ephesians 4:22-32, Paul described what it means to lay aside the old self (v. 22) and put on the new self (v. 23). It's a general spiritual truth which might be applied to any relationship. So we shall apply it to disagreements in the marriage relationship.

Here are seven principles from Ephesians 4 to be considered when having a disagreement with your wife:

- #1 Tell the truth.** *Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another* (v. 25).
- #2 Settle it before you go to bed.** *Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity* (v. 26-27).
- #3 Have something valuable to share.** *Let him who steals steal no longer, but rather let him labor;*

performing with his own hands what is good, in order that he may have something to share with him who has need (v. 28).

#4 Make sure your statements are wholesome, edifying, to the point, and gracious. Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear (v. 29).

#5 Speak, knowing God is listening; don't grieve Him. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (v. 30).

#6 Resolve the bitterness within yourself before the discussion. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice (v. 31).

#7 Be ready and eager to forgive and ask forgiveness. And be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you (v. 32).

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her (Ephesians 5:25)

13. What do you think?

The author's answer and explanation is in the Appendix

Why is it sinful to not settle an argument before you go to bed (Ephesians 4:26-27)?

- A. Because it's harder to settle it the next day.
- B. Because it's tempting to not deal with it and let it fester unresolved if we leave it for the next day.
- C. Because not settling it before bed allows the devil an opportunity to tempt us.

Session #7 A Man and His Sex Drive

I would like to say some things about the male sex drive—better known as romantic love.

#1 The sex drive may be the biggest example in all the world of misery caused by pleasure. It's often said, "God's directive to *Be fruitful and multiply, and fill the earth* (Genesis 1:28) is the only command we've ever kept," and, boy, have we ever kept that one. But that's not all we've done. Sex doesn't just fill the earth with children of married couples. Sex causes gossip, arguments, divorce, depression, suicide, murder, and rape. It causes unwanted pregnancies, unwanted affairs, and unwanted social situations which lead to bitterness, hatred, malice, and revenge. If sex is not the most destructive force on the face of the earth, it's close to it.

Romantic love (which is not love at all but sexual gratification) is far more destructive than alcohol or drugs. It will drain your emotions, control your will, pervert your judgment, black out wisdom, destroy the virginity of young people, cause girls to become pregnant, and get a person into a situation which controls the rest of his or her life—then it leaves. What a boy does when romance leaves is to drop the girl or wife and go look for it somewhere else.

#2 Romantic love is the opposite of real love. Someone once said, "God gave us romance to blind us to the realities of marriage." I'm not sure if that's theologically sound, but the reality is, romance does little more than get marriage started. When I say "romance," I do not mean "chivalry" or "a general emotional attraction." I am using romance to refer to the "love affair" connected to sexual attraction, usually called "falling in love." As M. Scott Peck said, "Falling in love is a trick that our genes pull on our otherwise perceptive mind to hoodwink or trap us into marriage." [*The Road Less Traveled*, p. 90]

Romance is self-love. True love is other-love. Romance has nothing to do with the other person *per se*—at least for men. A man could fall in love with a centerfold in a magazine. He could fall in love with a new woman every day. He could fall in love almost everywhere and in almost any situation, if you are defining love as romance. The proof is, he does. Not only is romance leading to marriage found everywhere, so are affairs. Boys in high school fall in love with girls in their high school. Boys in college fall in love with girls in their

college. Boys at work fall in love with girls at work. Boys in church fall in love with girls at church. And all this happens whether they are married or not.

#3 Romantic love can get marriage started (Song of Solomon). There is a sense that a girl is complimented by the fact that her boyfriend can use her for romance/sex, but it will never build a marriage. That wears thin real fast. When marriage is based on love defined as romance, it soon becomes a battle for selfish desires (which we conveniently call “needs”). It’s basically a let’s-see-who-can-be-more-selfish relationship.

#4 In romantic love, the one least in love is always in control. The one most romantically in love will always be under the power of the other, afraid their partner will pull away and hurt them. Dalbey says,

Here, I believe, is the major stumbling block to genuine mutuality in marriage: “How can I relax and be open with you, if I’m afraid you haven’t got as much invested in this relationship as I do? If I’m the one taking all the risk and you’re ready to pull away at any time?” A few years ago I saw a survey which indicated that in marriages today, power is seen as belonging to the partner who has the most credible threat of withdrawing from the relationship. The least committed one, that is, has the most power. [*Healing the Masculine Soul*, p. 85]

Now let’s suppose I go to a marriage seminar and the lecturer tells me to romantically love my wife. He persuades me to seek out those early feelings I had for her when we first met and fell in love. Actually, since I’m the initiator, he tells me to initiate this move back to romance.

If I were to follow that through, it would mean that I should always be more romantically in love with my wife than she is with me. Since I’m the head and I’m to lead, I must remain more in love. But that means she will always be in charge of the relationship. In other words, the more I lead, the less I am to lead. The more in love I am with my wife, the less I am able to love my wife as Christ loved the church and the less I can be the head I need to be.

Christ’s basis for love is just the opposite of romance. Christ loves us from a position of strength—giving, not getting.

#5 The sex drive, as we experience it, is part of the curse not a gift from God. “But,” Christians tell me, “God commanded sex before the Fall. Sex is a gift from God experienced before man sinned. It’s not part of the sin of man, it’s part of the plan of God.”

Let’s stop and read 1 Corinthians 7:1-7. Notice everything about sex here is negative. First he says a man should not touch a woman. Some have taken this to include shaking hands. That’s probably not what Paul had in mind, but he did mean any touch that can lead to sexual desires, and for most men, that could be almost anything. Then Paul frames his words with the comment, *But because of immoralities, let each man have his own wife* (v. 2). In other words, this whole marriage/sex command is because of immorality. Paul’s point about marriage sex is that it is to keep us from immorality.

Paul does **not** say “sex is a gift of God for marriage, so do it gladly as unto the Lord, as often as you feel like it.” He does not say your wife should give you sex as often as you want it. For lots of young guys, that would be three times a day. Sex to a woman is a very significant part of a close relationship. Sex for a man is like a cold drink on a hot day.

#6 Romance (the sex drive) is not a need, it’s a want. The difference is that a **want** is what I supply and a **need** is what God supplies (see Matthew 6:24-34). Today I hear guys say, “I have this drive I was born with. I have this sexual need.” No, you have a sexual want and a desire. Of course you were born with it, but it needs to be controlled. It’s just like the homosexuals saying, “That’s just the way I am. I was born that way.”

I want to say, “So fix it, control it, or change it. Just like the rest of us have to do.” Most guys were born with a sex drive that is best satisfied by having sex several times a day, preferably with different women. Controlling our sex drive may be the most difficult thing a man has to control, but I’ll guarantee you, if you don’t, it **will** destroy you. Solomon said, *For on account of a harlot one is reduced to a loaf of bread* (Proverbs 6:26).

Let’s go back to the beginning. Was sex indeed given as a gift of God before the Fall? It’s true that sex was not part of the Fall. We regularly hear some Hollywood idiot referring to sex as “the forbidden fruit,” implying that sex was the original sin or something. That’s hogwash. The real question, though, has to do with the nature of sex before the Fall. The reality is, sex was not the command of God before the Fall. The command was, *Be fruitful and multiply, and fill the earth* (Genesis 1:28). Of course, sex was necessary to do that, but sex itself was not the focus. It’s not even clear that there was a sex drive before the Fall. If there wasn’t, it could account for a command to do it. More than likely, there was some sort of sex drive, but without the perverse intensity it has in most men today.

Let me ask you guys something. If you were in the prime of your physical condition, living in a secluded garden with a most perfect, gorgeous, naked woman, and she was made to be your perfect partner, would you need somebody to command you to have sex with her? Hardly!

As a matter of fact, we read, *And the man and his wife were both naked and were not ashamed* (Genesis 2:25).

14. What do you think?

The author's answer and explanation is in the Appendix

Read 1 Samuel 25, then read 2 Samuel 11:1-4. Here David dealt with two beautiful women—one rightly and one sinfully. From the context, what can you discover that could have led to David dealing rightly with Abigail and sinfully with Bathsheba?

- A. David was not as attracted to Abigail as he was to Bathsheba.
- B. When he encountered Abigail, David was at war. When he saw Bathsheba, David was at home.
- C. Bathsheba may have been enticing David by bathing where he could see her. Abigail was not.

Session #8

A Man Fathers His Children

Only the Father Has the Responsibility for the Instruction of His Children

Definition—A father is a husband who has accepted the discipleship responsibility for his children.

A father who decides to parent his children will not turn them over to an institution for their parenting (such as a church, school, or youth group). He may or may not use the services of these professionals, but he does not allow them to take over his responsibility. Please understand that is the tendency, because often the “success” of a youth leader today is judged by how many kids are in his group. Since most fathers don’t parent their kids, it sounds like good advice to tell everyone to have their kids in the youth group. But that mentality competes with a father who is serious about parenting his own children.

Physically, becoming a father is easy. Any promiscuous teenager might become a father physically. But spiritually and morally, a decision to father our children is one of the most challenging, exacting, and rewarding ones we can make. Parenting our children is like riding a dirt bike motorcycle wide open right on the edge of the Grand Canyon. You get the feeling it could go either way at any minute—but it really blows your hair back!

The decision to become a father is to accept the responsibility for instructing one’s own children. Solomon wrote, *Hear, O sons, the instruction of a father; and give attention that you may gain understanding, for I give you sound teaching; do not abandon my instruction. When I was a son to my father, tender and the only son in the sight of my mother, then he taught me and said to me, “Let your heart hold fast my words; keep my commandments and live; Acquire wisdom! Acquire understanding! Do not forget, nor turn away from the words of my mouth”* (Proverbs 4:1-5).

We can make five observations about fathering from this passage:

- (1) David and Solomon both took the initiative in teaching their sons.
- (2) They maintained a high standard of content in their instruction.
- (3) The goal of the teaching was not just memorizing facts or keeping rules, but giving understanding and wisdom.
- (4) The father’s instruction became the heartfelt conviction of the son, i.e., the son took ownership of the truths.
- (5) The commandments of God were first learned as commandments of the father.

15. What do you think?

The author's answer and explanation is in the Appendix

Read Deuteronomy 6:4-9. Which of these five observations from Proverbs 4:1-5 are also found in Deuteronomy 6:4-9?

- A. All of them.
- B. Only the first 3.
- C. All but #5.

Divorce Ends Parenting

In the Bible, parenting is always in the context of marriage. For example, in the above passage Solomon recalls his father’s instruction *in the sight of my mother*. If you are not being a husband to your wife, you probably are not parenting your children—not because you don’t want to but because they won’t let

you. There is a clear rule which nearly every child has—If you want to be my parent, then be a loving husband (or wife) to my mother (or father). If you treat your spouse badly, you will simply not be able to parent your children. If you are divorced, parenting your children is over (with rare, rare, rare exceptions). You can disagree with this if you like, but it won't help your parenting. Fact is—divorce ends parenting.

So what should divorced mothers and fathers do? Answer—disciple your children. Shouldn't we all do that? Yes. But there is a difference. Parenting sets boundaries. Parents are the only people who can say, "Because I said so." Discipleship requires winning the right to be heard and then giving advice based on a persuasive case. For example, if I were disciplining you, and I said, "You have to stop doing this or that because I said so," you'd likely say (or think), "Stick it in your ear. You're not my mother or father." EXACTLY! But if I won the right to be heard and then gave you advice with some convincing arguments from the Bible, you'd give it serious consideration. That's discipleship. We should all do that with our children, but for divorced mothers and fathers, that's all they should do.

A Father Injects God's Character Into the Child's Character

A decision to father our children is a decision to work for God, taking care of His property. When we *train up a child in the way he should go, even when he is old he will not depart from it* (Proverbs 22:6). In this verse:

- (1) *Train up* literally means "to develop a thirst." It was originally used of the action of a midwife rubbing the gum of a newborn with juice to develop a thirst for nursing.
- (2) *A child* means one of any age living at home.
 - In 1 Samuel 4:21 *child* is a newborn.
 - In 1 Samuel 1:27 *child* is a young boy.
 - In Genesis 37:2 *child* is a teenager.
 - In Genesis 34:19 *child* is a young man ready for marriage.
- (3) *In* literally means "in keeping with" or "in cooperation with" or "in accordance with."
- (4) *In the way he should go* literally means "the mode, manner, or characteristic in which he is bent" or "according to his own way." The word *way* is used in Psalm 7:12 and 11:2 for the bend of a bow before it shoots arrows.

So Proverbs tells us that children of all ages should be brought up by injecting God's character into their individual gifts, talents, desires, and personalities.

Fathering Boys Is Different Than Fathering Girls

Let our sons in their youth be as grown-up plants, and

our daughters as corner pillars fashioned as for a palace (Psalm 144:12). *Sons* are to be viewed early by fathers as a grown-up plant—useful, rooted, growing independently, producing. A father should assist his son to be capable of leaving rather than staying.

"While you are under my roof, you will ..." is not really what he needs. What he needs is preparation to create his own roof. A good way to lead a discussion on the fathering of boys is to pass out pictures of trees along the Amazon River and ask fathers to make observations applicable to fathering sons.

Daughters are to be viewed by fathers the way one views the most artistic part of a palace. They announce beauty, artistic imagination, and the joy of living. Corner pillars hold up a building. They are strong, solid, unmovable, and can be relied on. But those of a place are also exciting, beautiful, and inspiring. People come to them simply for the joy of their presence. This is the way fathers should view the goal of training their daughters, even when they are still young. A good way to teach a discussion on the fathering of girls is to pass out pictures of a beautiful palace with pillars in front, then ask fathers to make observations applicable to fathering daughters.

So, the objectives of raising sons and daughters are different.

The objectives of raising a *son* include fathering a man who is capable of living for God, independent of his parents, responsible for himself, rooted in society, and ready to take on the nurturing of a wife. (See Genesis 2:24 and Lamentations 3:27).

The objectives of raising a *daughter* involve fathering a woman who is a beautiful, responsible, pillar of her home, who is serving God, her husband, and her children—in that order (Proverbs 31:10-31). Notice these contrasts in the following passages: Numbers 30:1-8; Deuteronomy 21:18-21; and 22:13-21.

16. What do you think?

The author's answer and explanation is in the Appendix

Read Numbers 30:1-8. What would be a valid application statement about this passage?

- A. A girl's decisions should remain under the authority of her father until she marries. A boy must learn to live with the consequences of his own decision.
- B. A girl's decisions differ from a boy's decision in that a girl's decisions are under the authority of her father in the area of vows.
- C. This does not apply today since we do not make vows in our culture like they did.

Fathering Involves both Law and Grace

Solomon wrote, *He who spares his rod hates his son but he who loves him disciplines him diligently* (Proverbs 13:24). *Foolishness is bound up in the heart of a child; the rod of discipline will remove it far from him* (Proverbs 22:15). Paul said, *Children, obey your parents in the Lord, for this is right* (Ephesians 6:1; see also Deuteronomy 8:5-6; Colossians 3:20).

Children (like all of us, to some extent) have a tendency toward foolishness bound up in their hearts. This is a tendency of sin which leads toward chaos in their lives. This chaos must be contained by laws and a fear of breaking those laws. If a child has a tendency toward lying, alcoholism, drug use, sexual immorality, rebellion, vicious or hateful activity, etc., then he/she must be brought under control with laws. There are no guarantees. Children are not puppies who can be sent to obedience school. They are autonomous spiritual beings. Some children will rebel against discipline no matter how wisely it's administered. Remember, when rebellious children are not criticized, the lines of communication are more likely to stay open. It is physical discipline, not criticism, which is to be used on rebellious children.

Paul said, *Fathers, do not exasperate your children, that they may not lose heart* (Colossians 3:21), and *fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord* (Ephesians 6:4). Some children are rebellious because they are driven to it by an overbearing father who uses law but not grace and understands neither.

17. What do you think?

The author's answer and explanation is in the Appendix

Read Proverbs 23:13-14 and Ephesians 6:4. What would be a good application of both of these passages today?

- A. Proverbs 23:13-14 must not be applied today because it was for an ancient culture. Today we must focus on Ephesians 6:4 because we now know the damaging effect of beating a child, and we have too much abuse going on today.
- B. Discipline is to bring a child back to the right path, unlike punishment which deals out an eye-for-an-eye judgment. So the discipline of Proverbs 23 does the same as the instruction of Ephesians 6. It can keep a child from going to hell.
- C. To "exasperate your child" enough so that they "lose heart" (Ephesians 6:4) would be to strike a child so that he/she is physically or emotionally damaged by the blows.

Law is for rebellion, chaos, and disorder, but maturity comes only with grace. Discipline, balance, and rules are appropriate when it comes to a child developing areas of gifts, interests, desires, and abilities. Discipline can keep him/her out of trouble, but it will never give him/her the motivation to live life.

What about Dangerous Activities?

As fathers, we must go with our kids into their non-sinful interests, even if they are dangerous. I know a lot of you will object to this, but hear me out. It is illegitimate to confuse danger with sin. God calls us to keep our kids out of sin, not out of danger.

I remember disciplining a guy who complained about his junior high boy not ever wanting to do anything that was good for him.

"What *does* he like to do?" I asked. "All he wants to do is shoot guns and ride motorcycles," he said. "So," I inquired, "which one are you going to do with him?"

"What! No kid of mine will ever shoot a gun or ride a motorcycle as long as I have anything to say about it." "Okay," I replied. "But don't complain when he gets some girl pregnant or experiments with drugs. The fact is, there is nothing sinful about guns or motorcycles."

"But they are so dangerous." "Of course they are dangerous—if they weren't, he wouldn't want to do them. Do you expect a junior high boy to get excited about knitting an afghan?"

I have three girls, and they all rode dirtbike motorcycles. It's a great opportunity to jump into their lives and help them learn how to ride well and safely. I tried to help them learn to be terrific riders, aware of the dangers and capable of safe excellence.

I know a guy whose son was nuts about driving fast cars, so he went to a professional race school, and they took a course and are driving race cars together. The son feels no need to hotrod around town because he now knows more about driving than the rest of us. When I heard about it, I got so excited, I wanted to take the course myself and get my kids into it.

Home Church

One of the most significant things I've done ministry-wise—no, I want to start over. Without a doubt, **the most significant thing I've ever done ministry-wise**—and maybe the most significant thing I've ever done period—was to start a home church with my wife and kids. We met every Sunday. It was super casual—kids in their PJs, dog and cat fighting on the floor, all of us eating breakfast at the same time, kids half

laying down with their feet propped up or sprawled out on the floor. We did three things: memorize Bible verses, discuss passages from the Bible, and pray.

The memory verses were put on 3 x 5 cards attached to a spiral binder. We added one verse each week for awhile. When we had a bunch, we'd spend most of the time reviewing and adding a new one only once in awhile.

The Bible study was exciting, not so much because of the great insights we found but because of the application. We'd read until we hit on something that applied to what was going on in somebody's life—maybe a problem with a teacher at school, maybe a situation on the soccer team, or an emotional tension between friends. "A guy propositioned me." "My teacher lied to me." "The coach isn't fair." "A girl's father committed suicide." "What about this new movie?" "There's a new music video about..."

It's amazing the subjects that come up when you let them! The Bible itself brings up everything. What a fantastic time we had talking about it. Not that it was some sort of tell-it-all talk show kind of thing. Not at all. It was just casual discussion, sometimes lively, sometimes slow, but always bounced off the Bible.

I don't see how any father could possibly let a professional youth leader take that fun away. Stu Weber said it well: "Our children are the only messages we'll send to a world we'll never see."

18. *What do you think?*

The author's answer and explanation is in the Appendix

Read Romans 16. How would you describe the church from this chapter?

- A. The church met in homes, so home churches should replace institutional churches.
- B. The church was a collective term for believers. Sometimes they met in homes.
- C. The early church met in homes, so home churches should be part of our institutional churches.

Part 3—The Patriarch

Session #9

A Patriarch

Develops Maturity

Here we will discuss the question, "What makes a man become a patriarch?" A patriarch is, first of all, a father; and a father is, first of all, a husband; and a husband is, first of all, a man. So a patriarch has long since taken on the responsibility of discipling himself (as a man), his wife (as a husband), and his children (as a father). It is not aside from but out of these previous commitments that a patriarch creates an extended family. The only two exceptions are a single celibate person, such as the Apostle Paul who became a man and developed a ministry which was his extended family, or a married man who cannot have children. But most patriarchs are both husbands and fathers. The patriarch is the highest calling of a man on earth. He is the basis of all societies, religions, and nations. Without the patriarch, all social structures fail.

Definition: A patriarch is a man who has taken on a discipleship responsibility for an extended family.



A patriarch is not an old fuddy-duddy living in the sun someplace, retired, complaining about all the new-fangled ideas, while spending his children's inheritance. A patriarch is on the front lines of life, ever growing, learning, contributing, and challenging the socks off his wife, his children, his grandchildren, and everybody else who knows him.

Maturity Is the Ultimate Impact

Definition: Maturity is that process of full development reached through continual growth.

In the New Testament book of Hebrews, we read, *for though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. ... But solid food is for the mature, who because of practice have their senses trained to discern good and evil* (Hebrews 5:12, 14).

The word *mature* here is the translation of a phrase which literally reads, "those who are of full age." The

author tells us that there is a certain kind of food, solid food (literally, “strong meat”) which is not available to those (boys) needing elementary things. It is only available to those (men) who have put order into their lives, and become mature (patriarchs), having their senses trained to discern good and evil. Only orderly men, not chaotic boys, are candidates for maturity.

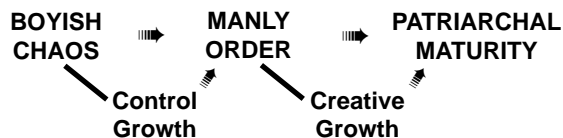
The Apostle Paul recognized this principle. Laws are good for ordering chaos but not for perfecting order into maturity. He wrote this to Timothy, one of his disciples. *But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching* (1 Timothy 1:8-10).

Law, Paul said, is for the lawless. Then he described the lawless with a bunch of specifics, which I have simply called chaos. Law makes chaotic boys into orderly men. But law will never make orderly men into mature patriarchs.

Two Kinds of Growth

If we look closely at Scripture, we can discern that not only did God encourage spiritual growth, but two kinds of growth. One is for chaotic people who need order. We shall call that *Control Growth*. The other is for orderly people who need maturity, and that we shall call *Creative Growth*.

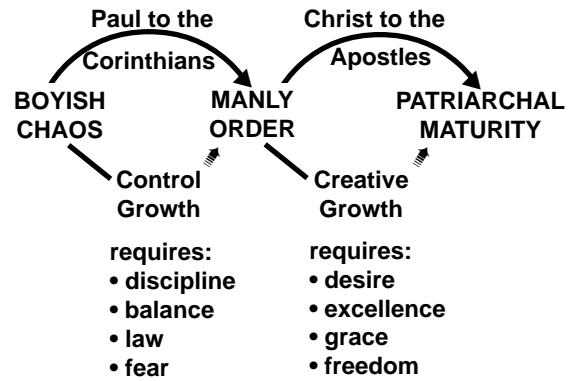
In our diagram, it looks like this:



The Corinthian church was a rather chaotic group. As a result, Paul disciplined them with constant exhortations toward order. He told them to clean out the immorality from their midst (1 Corinthians 5:7, 13). He said he had already judged a man living in immorality (5:3).

When Jesus Christ disciplined His followers, He said, *Do not judge lest you be judged* (Matthew 7:1). That’s quite a contrast from Paul’s judgment of the man in 1 Corinthians 5:3.

So when the Apostle Paul faced boyish chaos, he disciplined with *control*. When Christ faced order, He disciplined with *creativity*. The differences seem to be these:



Notice, the issue here is not cultural but personal. Chaos needs order—perfect godly order, not just a step along the way to a better culture. Order is not some imperfect step along the way, to be abandoned when it’s time to move on. Order is a solid foundation which must be built on to mature. Neither Jesus (Matthew 5:18-19, John 4:22) nor Paul (Romans 7:7-14) rejected their Jewish foundation but rather built upon its foundation.

So we see that the Bible clearly demonstrates two kinds of male development: (1) the order which people like the Corinthians needed and (2) the maturity available to men like Christ’s apostles.

When a man has his chaos in order, when he is living out a wisdom which comes from regulating the irregularities of his life, he is in a position to move on. He is now a candidate for the second major transition of a male—he is ready to become a patriarch.

19. What do you think?
The author’s answer and explanation is in the Appendix

A patriarch is a man who

- Teaches grace not law.
- Replaces condemnation with love.
- Emphasizes creativity over control.

Men, Patriarchs, and Spiritual Gifts

Spiritual gifts to a man are a list. He looks at the list and says, “I guess I’m a teacher or an administrator or a helper.” Some groups even have a test they can take to find their gift. To look at gifts from the standpoint of a man, we’d say there are loads of teachers, lots of administrators, and many leaders. But if we are talking about patriarchs, that’s just not so. A patriarch is like a snowflake. Each one is different. Each one is unique, a seasoned expert at something no one else in the world is or ever has been or ever will be.

I've always enjoyed the cartoon "Winnie the Pooh." My favorite character is Tigger. He has a song about how wonderful Tiggers are and everything Tiggers can do, what Tiggers like, and what Tiggers don't like. The last phrase of the song goes, "The most wonderful thing about Tiggers is, I'm the only one."

That's also the most wonderful thing about patriarchs. A patriarch cannot be replaced. No one can succeed him. When he dies, that's it. It's over. An era has come to an end. Close the book. Now a new book must begin with a new patriarch—a different man who decides to go beyond order, rules, and balance for the love of excellence.

20. What do you think?

The author's answer and explanation is in the Appendix

Put an "M" next to each statement which represents manly order, and a "P" next to each statement which represents patriarchal maturity, and an "X" next to those which do not represent either.

1. It is necessary to leave home and establish a family.
2. It is essential to learn the true value of work.
3. Most problems cannot be solved.
4. Ideally, work involves doing what we love to do, within the will of God.
5. It's important to discover my spiritual gift.
6. It's important to be critique myself and others.
7. It's important to be at peace, but sometimes it's essential to go to war.
8. Problems must be solved.
9. It's important to do what is right.
10. It's important to know the right thing to do when it conflicts with other right things.

Session #10

A Patriarch Develops His Love for God and His Family

A Patriarch Has a Long-Term Relationship with God

Notice what the Bible says about patriarchs:

Noah—*These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God (Genesis 6:9).*

Abraham—*By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow-heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God (Hebrews 11:9-10).*

Job—*There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God, and turning away from evil (Job 1:1).*

David—*So David reigned over all Israel; and David administered justice and righteousness for all his people (2 Samuel 8:15).*

Paul—*For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith (2 Timothy 4:6-7).*

Patriarchs are finishers. Starting is one thing, finishing is quite something else. We have lots of good starters in Christianity, but very few finishers. I use an example where I put two books on top of each other and say, "There. I've started building a bridge to Milwaukee." I live on the eastern shore of Lake Michigan, just west of Grand Rapids. It's 80 miles across Lake Michigan to Milwaukee. It would be easy to start building a bridge across Lake Michigan. Finishing it would be a different matter.

A Patriarch Gets God's Attention

A patriarch's attention is on God, but it's also true that God's attention is on the patriarch. Notice another thing the Bible says about some patriarchs:

Noah—*But Noah found favor in the eyes of the Lord (Genesis 6:8).*

Abraham—*"By Myself I have sworn," declares the Lord, "because you have done this thing, and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies" (Genesis 22:16-17).*

Job—*And the Lord said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil" (Job 1:8).*

Jesus—*And a voice came out of the heavens: "Thou art My beloved Son, in Thee I am well pleased" (Mark 1:11).*

21. What do you think?

The author's answer and explanation is in the Appendix

Read Isaiah 66:2 and Micah 6:8. What is it in a patriarch that gets God's attention?

- A. Humility
- B. Love
- C. Patience

A Patriarch Is Surrounded by a Few Close, Long-Term Friends

In order to become a patriarch, a man must develop some close friendships with other godly men. Consider:

David—(2 Samuel 8:17-18) Zadok and Benaiah were with David from early in his life until his deathbed (1 Kings 1:8). David's mighty men were long-term friends. They gathered to make him king, stuck with him when he was driven out of Jerusalem, and were still with him in his old age (1 Chronicles 11:10-12:38).

Paul—(Philemon 7) Paul expressed, *much joy and comfort in your love* (2 Timothy 4:9-22). Paul's letters often ended with greetings to close friends, but here, especially at the end of his life, he reveals several significant long-term friends (Philemon 23-24).

John—(3 John 1-4, 13-14) John wrote to *beloved Gaius who I love in truth*.

Peter—(2 Peter 3:15) Late in their ministries, even after some squabbles, Peter considered Paul a *beloved brother*.

In general, **the more we grow and the more we are involved in ministry, the harder it is to find someone to help us grow and to minister to us.** The patriarchs solved this problem with long-term friendships. It is a scientific fact that when Canadian geese fly in formation, they travel 70% faster than when they fly alone. So do patriarchs.

22. What do you think?

The author's answer and explanation is in the Appendix

Read 2 Samuel 23, especially verses 8-22. Make some observations, interpretations, and applications of this passage. What can we learn from this passage about a patriarch's close friends?

- A. They are able, capable men who have the same objectives as the patriarch.
- B. They are sincere, loving men who have the same objectives as the patriarch.
- C. They are humble men, who put God and the patriarch above their own interests.

A Patriarch Never Retires

In order to become a patriarch, a father cannot look at retirement as his goal for old age. This retirement mentality is typical of today's concept of a grandfather. Notice the difference between the two concepts:

<i>Grandparents</i>	<i>Patriarchs</i>
<ul style="list-style-type: none">• arrived at physically• retired• less responsibility• a helper• taken care of by their family• less in touch with change• mellow• in the back seat• reflecting the past	<ul style="list-style-type: none">• arrived at spiritually• working• more responsibility• a mentor• taking care of their extended family• more in touch with change• directive• in the driver's seat• impacting the future

There is no biblical example of retirement. At their oldest age, men of God in the Scripture were working, planning, speaking, writing, doing whatever God had called them to do all their lives. More than half of the exploits of faith listed in "God's Hall of Fame" in Hebrews 11 were accomplished by people over 65 years of age.

Abraham led his huge extended family until he died. Moses led Israel until God took him. Joshua wrote this about Moses right after his funeral, *although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated* (Deuteronomy 34:7). At the time of his death, Paul was planning to go on to Spain on more missionary journeys. The Apostle John had most of his recorded ministry, wrote the Gospel of John, the Epistles of 1, 2, 3 John, and the book of Revelation after he was 70 years old. A change of activity due to our physical condition may be in order, but the idea of retirement is without biblical support.

23. What do you think?

The author's answer and explanation is in the Appendix

Which is the best retirement statement?

- A. Since I retired, I'm so busy I don't know how I found time to go to work.
- B. Since I retired, I took another job more suitable to my physical condition.
- C. Since I retired, I began traveling as a volunteer missionary.

A Patriarch Is Accountable to God

A patriarch is accountable to God. But God is not who most people have in mind when they speak of accountability. Webster defines *accountability* as “subject to, giving an account, answerable and reckoning.” So to be *accountable* is to give an account or a reckoning of one's actions to some other individual, group, or entity. Chaos needs accountability, but order needs maturity—which will never come from accountability.

Accountability groups are one of our better ideas. These groups serve two functions. One, they help chaotic people become orderly, and two, they help all of us keep order in the areas of our weakness and potential weakness. But as valuable as it is, accountability will never by itself produce maturity. So accountability is essential for a man, but it will not make him into a patriarch.

I once heard a teacher say, “The kings of Israel all failed morally, and none of them were accountable to anybody.” The implication was, “Everybody needs accountability.” I thought, “Yeah, but neither were the prophets accountable to anybody.”

Let me pursue that a bit.

Who was Isaiah accountable to? What about Jeremiah or Ezekiel or Daniel or Hosea or Amos? Did somebody approve Daniel's decision, which put him in the lions' den or his defiance of the king's order not to pray to anyone but the king? Who approved of Hosea marrying a harlot? Who did Ezekiel report to before he laid on his side for months?

For that matter, who were the original patriarchs accountable to? What about Noah? Who was Abraham accountable to? What about Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, or Nehemiah? Who was Christ accountable to? And what about the apostles? Who was Paul accountable to? Referring to the other apostles and elders, Paul said, *But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me* (Galatians 2:6).

What accountability group approved Noah's ark? Who did Abraham report to in Canaan? Who approved his mission to sacrifice his son Isaac? Who did Joseph ask

about running the country for Pharaoh? Who approved Moses' leading Israel out of Egypt? Who did Moses give an account to for killing the disobedient Israelites after the golden calf orgy? Actually, one of the obvious mistakes Moses made was listening to the committee at Kadesh-Barnea when they voted 10 to 2 not to go into the land (Numbers 13 and 14). That accountability cost the lives of all the adult Israelites who died over the next 40 years.

Remember, it was the community who built the tower of Babel (Genesis 11:1-9), supported the homosexuals of Sodom (Genesis 18:20) and Gibeah (Judges 19:22; 20:13), and replaced God with a human king (1 Samuel 12:17).

There is another thing about patriarchal maturity. The biggest motivation for a patriarch to keep his chaos in order comes from his disciples, not his superiors. Paul's motive for keeping himself pure (besides God, of course) was his testimony to the churches he started. He was intensely careful to work hard, live correctly, and lead a pure life as an example to them (2 Thessalonians 3:7-12). And it was not because the other apostles or some board was watching and he needed to give them an account of himself.

What drives me (like it was a big hairy dude with a whip) is what my kids and the men I disciple think of me. No board can figure out if I'm loving my wife—but my kids can. But now I'm crowding in on the next section.

24. What do you think?

The author's answer and explanation is in the Appendix

A patriarch should be accountable to

- A. God
- B. His wife and children.
- C. His close believing community.

The Patriarch Impacts His Extended Family

The Example of Noah

Noah had a wife and three sons. Near as we can tell, these were godly sons who found godly wives and followed Noah's direction. What is amazing about this is that those sons were raised among the most pagan people the world has ever seen. Noah's society is described this way. *Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually* (Genesis 6:5).

When God addressed Noah, He included all Noah's household (Genesis 7:1). The daughters-in-law are specifically mentioned as part of the extended family Noah led to safety (Genesis 7:7). One of these young couples is the mother and father of each of us.

The Example of Abraham

Abraham and his wife Sarah are old before they finally have a child, then God told Abraham to sacrifice that child. It seems that Abraham's qualification for being a family patriarch included his being willing to give up that family for God. As soon as he demonstrated that, God called off the sacrifice.

When it comes time for his son Isaac to get married, Abraham made an interesting move. He sent one of his servants back to Haran to find a bride for Isaac (Genesis 24:3-4). Abraham followed God's leading to a pagan populated land. He was willing to live among the pagans, work among the pagans, and raise his family among the pagans. But when it came time for his son to marry, he did not want him to have a wife from among the pagans. He did not want his son marrying a wife who would bring pagan habits, practices, and thinking into his extended family.

The Example of Caleb

Caleb differs from Noah and Abraham in that he had a daughter instead of a son. When Israel obeyed God to go to war, we read, *And Caleb said, "The one who attacks Kiriath-sepher and captures it, I will even give him my daughter Achsah for a wife"* (Judges 1:12).

Caleb did not pick a specific man for his daughter. Neither did she date around until she fell in love. Caleb knew two things about anyone willing to take this challenge: (1) He is a man because he's willing to go to war for what God is doing, and (2) he is willing to make God and God's will number one in his life.

The young man who stepped up to the plate was Othniel. He captured the city and married Caleb's daughter Achsah. Caleb, then, as a true patriarch, helped them get started in marriage. The major item, the land they would live on, was discussed and decided between Caleb and his son-in-law Othniel, not between Caleb and his daughter. The text says, *she [Achsah] persuaded him [her husband Othniel] to ask her father for a field*. Caleb dealt first with her husband. Then she came asking for some springs of water also, which Caleb also gave them. This tells me: (1) Caleb had a good relationship with his daughter—she felt comfortable asking for the spring, and he had no hesitation in giving it to her, and (2) Caleb dealt with this new marriage first and primarily through his son-in-law.

25. What do you think?

The author's answer and explanation is in the Appendix

What application can we make from these three examples as to how a patriarch should be involved with his children as they get married?

- A. A patriarch should be involved with his children, helping them find a mate and getting started in their new family.
- B. A patriarch today should not interfere with his children's choices for a mate. He should depend on them to make the right choices with the values he has taught them. After they marry, he should, however, help them get started financially but not interfere in their lives personally.
- C. A patriarch should allow his children to leave, cleave, and form a new family without interfering at all. He should only help when they ask him to.

Session #11

A Patriarch Develops Creative Leadership

What Is Creative Leadership?

There is an old saying—

*If you keep doing what you are doing,
you'll get more of what you've got*

Patriarchs are people who are not satisfied to keep doing what they are doing. But more than that, they are able to cause a change, not only by changing themselves, but by being a catalyst that instigates change in an extended family. To maintain the status quo is not leadership. To be followed is not in and of itself creative leadership. It's true that the word *leader* is often placed on someone who is followed, but it's a very poor use of the word.

*If a leader is someone who is followed,
then a mother duck is a leader*

There is a security in following, and all of us have this duckling tendency to follow. But humans are more than ducks. Ducks are capable of very little change. Humans, on the other hand, are creatures capable of immense change. It is hardly sufficient to call someone

a leader just because others are willing to do what he does, especially when what he does is what they already do. The question is, can the leader instill in others the motivation to *change* what they do—not necessarily so that they become what he is, but so that they develop into what they ought to be? That’s creative leadership. As George Prince wrote, “To describe a man who left things as he found them as a ‘great leader’ would be a contradiction in terms.”

Jesus Christ as a Creative Leader

Jesus of Nazareth was the greatest leader the world has ever seen. We can even make that claim to the non-Christian world. Why? Because He is the greatest change agent the world has ever seen. Many have recognized that all the presidents and kings who have ever lived, all the parliaments that ever sat, all the philosophers and educators who ever taught, all put together have not affected life on this planet as much as this one single person.

And Jesus had no position or authority at all. He had no earthly title. He headed no government. He never chaired a committee. He never formed an organization. He never joined any political or religious group. He never formed a synagogue, local church, or missionary organization. He was never called a pastor, priest, president, king, doctor, or congressman. They called him Rabbi (which was a general term for “teacher”) because they didn’t know what else to call Him. As a matter of fact, this inability to label Him became one of the biggest questions of His contemporaries and led to His greatest influence.

Not only did Christ hold no position of power, He taught that strength was found in meekness (Matthew 5:5), greatness was modeled by a little child (Matthew 18:1-6), and authority was to be replaced by serving (Luke 22:24-27). One day, they asked Him if they should pay taxes to Caesar. Now, this was basically a question about Caesar’s position of power, which was demonstrated by his ability to collect taxes. Jesus asked for a coin (it’s interesting that He didn’t have one), and then asked whose picture was etched on it. They answered, “Caesar’s.” Then He gave one of the cleverest answers ever recorded. He said, *Then render to Caesar the things that are Caesar’s, and to God the things that are God’s* (Luke 20:25). The implication seems to be, “Whose image is etched on you?” It appears that leadership is not to be found in competing with Caesar.

Throughout history, leadership that produced real change has come from our world’s change agents. The patriarchs and prophets of the Old Testament, the apostles and teachers of the New Testament, the business people, professionals, priests, laborers, pastors, teachers, monks, and missionaries of church

history, all have provided change. Sometimes they held high positions. Usually, they didn’t. But either way, their leadership was established on the basis of their ability to affect others as change agents.

26. What do you think?

The author’s answer and explanation is in the Appendix

Read Luke 22:24-27. Jesus was the most mature man (which I have labeled a “patriarch”) who ever walked the earth. In this passage, we learn that a mature man sees leadership as

- A. An inverted pyramid.
- B. A level playing field.
- C. A household slave.

Qualities of Creative Leaders

#1 Creative leaders expand orderly situations.

Creative patriarchs disciple men and boys in a manner where they will see order as a stepping stone, not a wall of protection, isolation, or stagnation.

A creative patriarch will not encourage a man to be a doctor, pastor, teacher, or mechanic. A creative leader will encourage him to be a man of God. A man of God is not defined by his occupation or his roles but by his commitment to the kingdom of God.

As a man gets his chaos into order, he will tend to define himself in a certain way or in several certain ways. He may say, “I wear many hats. I’m a businessman, I’m a husband, I’m a father, I’m a Sunday school teacher.” A creative leader helps a man to integrate those hats so he is really wearing only one—the hat of a man of God.

#2 Creative leaders have integrity.

Control does result in an orderly form of integrity. And that is growth if we are in chaos. But it will never yield maturity. Creativity is essential for maturity. Creative leadership encourages that sense of wonder which gets us beyond order, beyond zero, beyond the sameness of soundness. It motivates us to be not unsound but more accurately sound, more usefully righteous. In short, more godly.

#3 Creative leaders are coaches, not critics.

Here are some differences:

A Critic	A Coach
<ul style="list-style-type: none"> • thinks about exposing problems • tries to impress people 	<ul style="list-style-type: none"> • thinks about attending to problems • tries to impact people

A Critic	A Coach
<ul style="list-style-type: none"> • is issue-oriented • sees problem people as a hassle • makes problems a wall between himself and others 	<ul style="list-style-type: none"> • is people-oriented • sees problem people as a challenge • makes problems a wall to be climbed with others from the same side

#4 *Creative leaders give people permission to be successful.*

Jesus gave His disciples a wide open door toward being successful. He let them cast out demons, heal people, teach, evangelize, and start the church. He told them to make disciples of all the nations (Matthew 28:19), to lay up treasures in heaven (Matthew 6:20), and to follow Him (Matthew 4:19).

There are an amazing number of people who are afraid to be successful. They are successful as competitive or in self-promoting or ego-building. Of course, it can be any of those things. But it can also be a pursuit of excellence in the area of our gifts and desires for righteousness.

Control discipleship helps men not to be bad. But men will never be motivated to patriarchal maturity by only not being bad. Creative discipleship gets men excited about being good in new and fascinating ways.

#5 *Creative leaders think process, not product.*

Control thinks in terms of products. It asks quantitative questions: How much? How many? When? How long? What time? For whom? It thinks of specific groups attaining specific measurable goals in a specified way. Personally, I do it all the time. I wanted my kids to be able to answer the (ten or twelve or so) basic non-Christian questions about Christianity before they went to college. I want the man I disciple on Wednesday at 7:00 A.M. to be able to repeat the overview of the Bible that I am teaching him so that he can teach it to his kids. If I do a seminar on discipleship, I want people to leave knowing how to do discipleship in some specific way. Control is absolutely necessary.

But control should not be the *only* thing we teach. Control promotes much-needed products, but products have temporary value. The world is changing so fast that many specifics are out-of-date soon after they are taught. For example:

- Only during the last *six lifetimes* has anyone seen a printed word.
- Only during the last *four lifetimes* could we measure time with any precision.
- Only during the last *two lifetimes* has anyone used an electric motor.
- Credit cards, laser beams, ballpoint pens, air condi-

tioning, computer chips, fast food, cell phones, nursing homes, FM radio, television, cassette tapes and CDs, word processors, diet coke, and yogurt came within the last *lifetime*.

#6 *Creative leaders are people, not positions.*

I recall something a great quarterback said when he retired from football. "I'm not a quarterback," he told a reporter. "I'm a human being."

I remember thinking, *And all this time I thought he was a quarterback!* But we do that, don't we? We tend to think of prominent people in terms of their positions. Patriarchs are always bigger than any definition of them. They may hold a position and do a job, but they are more than the job.

- They are *task-oriented*—but they are never defined by the task.
- They are *serious*—but they never take the job too seriously.
- They provide *answers*—but they always believe the questions are more important.
- They do *things*—but they value people.
- They benefit a *system*—but their identity never comes from the system.

27. *What do you think?*

The author's answer and explanation is in the Appendix

Read Acts 1:6-8. How many of the six principles described above can be found in this passage?

- A. All of them.
- B. The first three.
- C. #1, #2, and #4.

Session #12

A Patriarch Develops Giving

To Love Is to Give

For God so loved the world that He gave ... (John 3:16a).

Loving means giving, and giving means expecting nothing in return. Love, real love, can pretty much be defined by the word *give*, and if there is one word that is a synonym for a patriarch, it is *giver*. A man gives to himself, a husband gives to his wife, a parent gives to

his children, but a patriarch gives to everybody in the sphere of his extended family. The giving of a patriarch has always been primarily along the lines of his spiritual gift(s), personally applied to the discipleship of his extended family. Money became part of that giving when he had it and when it was appropriate, but his giving was never controlled by or limited to his finances. Generally, the older a man gets, the harder it is for him to give and the less significant his money is to his giving.

One of the biggest challenges life puts to a man is to learn how to give

That includes increasing his ability to give as he gets older and increasing his ability to give without limiting it to his material wealth.

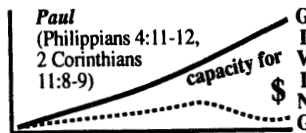
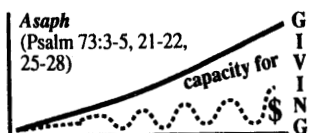
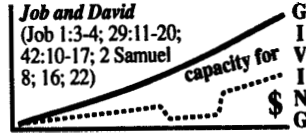
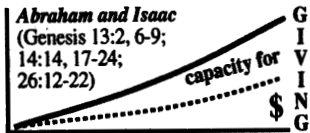
28. What do you think?

The author's answer and explanation is in the Appendix

Like it or not:

- A. Giving depletes our resources.
- B. The greatest giver is always in charge.
- C. Money is not a major factor in giving.

Consider these possible graphs of a few patriarchs:



Swapping Is Not Giving

If I give something to you so that you will give something to me, that is swapping, not giving. Swapping is what boys do. It's not even a manly thing. Swapping is done out of selfishness and not an orderly life.

For example, swapping is what happens with the sexual love we often call "romance." It says, "I'll buy her flowers so she'll give me affection." Sometimes a boy in love says, "I just like to buy her things and do things for her." True, but the reason for it is always self-centered when it's sexual-oriented love. He's really giving to himself via her.

If I give money to a church or charity with the idea that I will get some benefits for that gift, that's swapping, not giving. Of course, I'd tend to deny this, but in reality it happens a lot. I really want to be looked at

as contributing to the cause. I want to be seen as supportive. I want them to think I am a team player. I'd like my thoughts to be given a bit more consideration.

I have a friend who claims that all churches, no matter how large, are run by about five families. I don't know if that's true, but I'd say there is some truth in it somewhere, and those five (or so) families are usually the ones who provide most of the money for the church. We would usually say they are the biggest "givers" to the church. We cannot know their motives, of course, but it's probably that, in reality, they are just the biggest swappers of the church. Very few of them are willing to sit back and not influence how that money is used. Swapping is not giving.

Collective Spending Is Not Giving

Collective spending is more of an orderly thing because it usually has to do with establishing some form of order collectively. But it is still not giving. When I give money to an organization to which I belong, one where I participate in its activities, it's hard to call my "gift" giving. In what sense am I giving if I'm participating in the benefits of the spending? Suppose I "give" toward a new church building, a new organ, or a paved parking lot. Then I attend the new church, enjoy the new organ, and park my car in the new lot. In what sense is that giving? I contributed and others contributed, and we bought something we both use. That's simply collective spending. There is no "giving" at all. I allow others to use what I use, but then that's what collective spending is all about. It would be the same if I did that with any civic club or social group.

I'm not suggesting that collective spending is wrong. There are many occasions where we need to pool our resources to purchase some expensive item we can all use or enjoy. It establishes some order only available when we all join together. It's manly. But it's not patriarchal, and it's not giving. Sometimes collective spending is a good idea. I don't know any other way to build a church building, buy an organ, or pave a parking lot, unless Mr. and Mrs. Gotrocks can pay for it on their own (but that's unlikely). If those purchases are a good idea, then collective spending is a good idea, but it's not giving.

Paying Is Not Giving

"But," someone will say, "the Bible says we should pay our teachers. Shouldn't we give to a church to pay for a pastor who teaches us?"

Of course we should. It's true the Bible says to do that. Paul wrote, *And let the one who is taught the Word share all good things with him who teaches* (Galatians 6:6). But that is paying, not giving. There are a number of good things to do with our money besides giving. One is paying.

Giving Is an Opportunity to Participate in What God Is Doing

From 2 Corinthians 8:1-5, we can notice several attitudes involved in New Testament giving:

- #1 *Giving is a function of “the grace of God.” It is something God allows us to do. God does not need our money (v. 1).*
- #2 *Giving can be done out of “deep poverty” as well as from abundance (v. 2).*
- #3 *Giving can go beyond our calculated ability of what we can afford to give (v. 3).*
- #4 *Giving should be something we givers beg to do, not something receivers beg us to do (v. 4).*
- #5 *Giving begins not with money but with giving ourselves to God (v. 5).*

We Cannot Outgive God

Believers are meant to function like rivers, not reservoirs or lakes. Patriarchs are to be channels of God’s wealth in distributing God’s possessions to God’s work. We give, God gives. When we start gathering and collecting, God gives to someone else who will distribute His wealth. God is always more generous than we are. The pattern seems to be: (1) God gives us more than we need, (2) if we gather it, collect it, buy more with it, or spend it on ourselves, then God stops giving, and (3) if we distribute it to the work of the kingdom of God, then God gives us more to distribute (Luke 6:38; see also Luke 16:10-11; 2 Corinthians 9:6-8; Galatians 6:6-10; Philippians 4:15-19).

Gifts should be directed to the work of the Kingdom of God. Specifically, the New Testament directs us to give to:

- poorer believers (2 Corinthians 8:13-14)
- those who will glorify God because of the gift (2 Corinthians 9:12-15; Hebrews 10:24)
- the work of the gospel, evangelism, and discipleship (Philippians 4:15-19; see also Matthew 28:18-20; 1 Corinthians 9:23; 2 Timothy 2:2)
- those God calls to full-time ministry (Acts 18:1-5; 2 Corinthians 8:1-3; 11:9)

29. *What do you think?*

The author’s answer and explanation is in the Appendix

Read Luke 16:1-3, then focus on verses 9-13. How does this passage describe the way a mature man/patriarch uses his money?

- A. A patriarch is shrewd enough to make good investments with his money so that he has enough to give to the Kingdom of God.
- B. A patriarch is shrewd enough to invest his money in the Kingdom of God so that he

will get more wealth when he gets to heaven.

- C. A patriarch is shrewd enough to be able to responsibly make money and also serve God.

Tithing 10% is for Men, not Patriarchs

Tithing can be manly. It can be a way to get our chaos to order. Giving 10% is better than giving nothing. A boy gives nothing to anyone. He is a getter. He basically looks to receive. A man is a giver by some ordered system. 10% would be okay for a man. I remember in theology class, Dr. Charles Ryrie suggested 9% or 11% was better, just because it got us out of the 10% rut. But percentage-giving is still only orderly. It runs the danger of pride and legalism, but even if it doesn’t degenerate to that, it prevents maturity.

A man can go on to the maturity of a patriarch only when he gives up on the percentage idea and sees everything he has as belonging to God. Then his whole framework changes. He now becomes a steward of God’s possessions. A patriarch cannot ask merely what percent he should give to what. His question is, “What part of the wealth God has entrusted to me would He have me to use on my car? My house? My children? Evangelizing my neighbors? Reaching the poor? The missionaries? The church?”

How can I be a steward of my money, my time, my gifts, my wisdom, my sense of justice and mercy?”

Tithing is for Old Testament Israel, not for the New Testament church. Actually, under the Law, three separate tithes were taken. These would amount to over 20% if figured annually. The point is, we are not under Israel’s system where the government is the religion, and both are supported by tithing—which seems to have been the case in Israel, at least until the time of the kings.

Tithing is not patriarchal giving. One practical problem with tithing is it tempts us to say, “90% of my money is *mine*.” So it’s manly as long as it doesn’t develop into legalism and pride, but it is not mature or patriarchal.

Biblically, all my money belongs to God, and I’m just a steward of whatever amount He has given me. “*The silver is Mine,*” declares the Lord of hosts (Haggai 2:8).

A man I was discipling told me this true story. He said, “I was visiting a wealthy, elderly lady friend of mine who lived in an extravagant house down by the river. It had an indoor swimming pool, indoor tennis court, a spa in the bathroom, the whole deal. As she showed me around the house one day, I overcame my shyness and

asked her a question gnawing at my brain. I said, 'I just have to ask you this. I know you and your husband are good Christians and faithful church goers. So ... so, I know you have a lot of money, but how do you justify spending so much on a house like this?'

'Easy,' she said, 'We tithe.'

'What do you mean?'

'I mean, we give 10% to God, so the rest is ours—right?'"

Tithing 10% for her meant something very different than tithing 10% for the rest of us. Obviously, the 90% she had left is quite different from the 90% I have left. If she gave 90%, the 10% she'd have left would be more than I'll ever have.

The word "tithing" means a tenth. So it's actually redundant to say "tithing 10%." Tithing **is** 10%. In Scripture, it was basically a government tax, not a personal gift.

You cannot become a patriarch for 10, 90, or 99%.

What will it cost you to be a patriarch?

Everything!

30. *What do you think?*

The author's answer and explanation is in the Appendix

Read Matthew 23:23. How should a mature man/patriarch apply this verse?

- A. A patriarch should be tithing but focusing on treating people right.
- B. A patriarch should prioritize justice and faithfulness over tithing.
- C. A patriarch should give 100%, not 10%.

Appendix

The Author's Answers and Explanations

1 B is correct. God introduced Himself to Jacob as the God of his grandfather and his father. In the context, God restates the covenant He previously gave Abraham and Isaac. So Jacob is to believe in God because He is the God of revelation who spoke to and made promises to his forefathers. He was not one of the gods of the Chaldeans from which they had come, nor the Canaanites around them, but the God who actually spoke and appeared to his forefathers and gave them inspired revelation. For us, that's the Bible. So the most ideal way to begin learning about God is to listen to the God of a father and/or grandfather who follows the God of the Bible. A is incorrect because there is nothing here about following our father's or grandfathers' social/religious preferences. C is incorrect because there is nothing here about obedience.

2 A is correct. Good parenting in the Scripture is always in the context of a stable marriage. The first place to look, if there are child problems, is for husband/wife problems. Generally, the obedience of children is directly proportional to one's relationship with their mother or father. B is incorrect. Unreasonable demands may be a cause for rebellion, but it's not the first thing to check. C is incorrect because, like B, it is not the first or most significant issue. Quality time is of little value if you are loving their mother (or father, in the case of wives).

3 C is correct. Pride is forbidden in both Testaments. *God is opposed to the proud, but gives grace to the humble* (James 4:6). We should teach boys to be thankful and appreciative because that gives glory to God. Pride implies personal value apart from God. A and B are incorrect because nothing in the Bible forbids shooting guns, riding motorcycles, or other non-sinful dangerous activity. These would be a good thing for fathers to do with their boys regulating, not forbidding, the danger.

4 A is correct. In Judges 14, Samson was a boy. He was used by God and indwelt mightily with the Holy Spirit. But being used by God is not the same as God being pleased with us. God even used unbelievers (Isaiah 10:5-6) and evil spirits (1 Samuel 16:14). Samson disregarded the Law by marrying a Philistine, and he showed no evidence of establishing any order in life nor living for anyone other than himself, so B and C are incorrect.

5 B is correct. In (1) Jacob is a boy, lying to his father to steal the birthright from his brother and still under the control of his mother. In (2) he has left home, so we

might be tempted to say he is a man. But he is still thinking about himself, making deals with God, and displaying no orderly system to live by. In (3) he has left home completely for his family and is trusting God for his future, hence he has become a man. In (4) he has taken responsibility for his extended family and directs them in obedience to the Word of God. A is incorrect because he is not yet a man in (2) Genesis 28:16-22, and he is not yet a patriarch in (3) Genesis 31:4-16. C is incorrect because he is not yet a man in (2) Genesis 28:16-22.

6 B is correct. This is a hard question to answer because a boy can decide to become a man at any of these points in his life. Conversely, he can remain a boy after making any of these decisions. B is the best answer because marriage is a decision to take responsibility for someone other than himself (or at least it should be). Marriage, to be successful, requires a boy to order his chaos. If he doesn't, his marriage will fail. Boys should not get married. Girls should not marry boys. Women should marry men. A and C are incorrect because a boy can be a successful college student or soldier while still living only for himself, with a personal moral lifestyle of chaos.

7 C is correct. Timothy became a man because he left home. As we see with the other men of God in this section, the one thing they all have in common is that they left home. A is incorrect because godly parents and grandparents will only pave the way for manhood. They are of utmost importance, but the decision to be a man must be made by the boy. That decision will include leaving his parents—even a godly mother and grandmother. B is incorrect because a spirit of power, love, and discipline can only be part of manhood as a boy leaves and takes ownership of his relationship with God. For example, Jesus displayed these as a perfect boy but became a perfect man when He left His home in Nazareth.

8 B is correct. Like the ant, we should prepare in the summer and gather in the harvest. The reason poor people in a free society stay poor is they cannot plan for the future. They are trying to survive today. That may even be necessary, but it keeps them from a proper philosophy of work. A is incorrect because animals are programmed by instinct to do what they do, and we must decide to do it. C is incorrect because rest is also valuable. God established the Sabbath for Israel as a time for rest. He made seasons during the year and different living cycles for animals to provide both work and rest. It's laziness, not rest, that is a problem.

9 A is correct. God's laws are never negotiable. They are the things we go to war for. Hopefully, our laws are based on God's laws, but we are not infallible, so we

may make mistakes. So things like 1 Corinthians 6:9-10, Galatians 5:19, and 1 Timothy 1:8-10 are not negotiable. How late our children can stay out, how much TV they can watch, what jobs they should do around the house are negotiable, since they are our application of biblical principles. B is incorrect because (1) your children belong to God, not to you, so the fact that they are living under your roof does not give you the right to create laws apart from God's laws. Also, (2) your goal should be to become a patriarch whose influence extends beyond your roof. C is incorrect because (1) all of God's laws apply to every culture (2 Timothy 3:16). The only question is **how** they apply. Also, (2) our laws are not in the same category as God's laws. Headship gives us the responsibility to apply God's laws, not authority to enforce our own laws as equal to God's laws.

10 C is correct. Paul asked Timothy (#1) to sacrifice his body's desires in 1 Timothy 6:11, (#2) to sacrifice what he says in 6:20, and (#3) to sacrifice his service in 6:12-19. A is incorrect because Timothy is not here asked to sacrifice his substance. B is incorrect because Timothy is also asked to sacrifice his service.

11 C is correct. Job was already a patriarch (see also chapter 29), ministering to an extended family. God developed his maturity by training him from looking at circumstantial blessing to look at the sovereignty of God alone. Psalm 1 is about a man who establishes order, like a tree planted by the water, which grows in that established, rooted order. Proverbs 1 was written for boys. It's an exhortation for boys to take on wisdom (the skill for living life), thus avoiding chaos and establishing order. A is incorrect because Psalm 1 is for men, not boys. B is incorrect because Psalm 1 is for men, not for patriarchs, and Proverbs 1 is for boys, not men.

12 A is correct. The context following *be subject to one another* (Ephesians 5:21) is the explanation using 4 examples, namely, the submission: of wives to husbands (5:22-24), the church to Christ (5:24, 32), children to parents (6:1-3), and slaves to masters (6:5-8). In each case, Paul also has comments about headship (for husbands in 5:25-29, fathers in 6:4, and masters in 6:9). B is incorrect because it discusses application and the question asked about interpretation. Interpretation is the author's intended meaning. Application brings the author into our world. The slavery example here is no good. Black slavery should be condemned today because it was kidnapping (forbidden in both Testaments, in Deuteronomy 24:7 and 1 Timothy 1:10). Slaves, as a submissive class of people, however, was not preferable but also was not condemned as sinful and should not be today. (See Paul's discussion in 1 Corinthians 7:20-24.) C is incorrect because "mutual submission" is a contradiction in terms. Submission is,

by definition, not mutual. Paul's discussion of submission in the above passage after Ephesians 5:21 demonstrates that point.

13 C is correct. Paul said, *Do not give the devil an opportunity*. So even if every issue is not settled, there should no longer be any anger when the sun goes down. This he connects with giving the devil an opportunity. A is incorrect because it is not mentioned here and may not be true. B is incorrect because it's a speculation not given here as to why we should not let it go to the next day.

14 B is correct. The context of David's meeting Abigail was one of war, both physically and spiritually. Men are generally most in charge of a situation and their own feelings when they are at war, driven by a specific objective. When David saw Bathsheba, he was at home. He had no plan except to walk around on his balcony late at night. A is incorrect. David was attracted to both women. One could even make a case that David was more attracted to Abigail since he remembered her and proposed to her after her husband died. C is incorrect because there is no evidence that Bathsheba was enticing David in any way. The text only says, *from the roof he saw a woman bathing* (2 Samuel 11:2).

15 B is correct. Taking the initiative (#1) is seen in *these words ... shall be on your heart and you shall teach them*. A high standard (#2) can be observed from Moses' statement *these are the words which I am commanding you today*. The goal of understanding (#3), not just memorizing, can be observed from *you shall teach them diligently and you shall talk of them*. But there is no discussion here about the son taking ownership of the instruction (#4) or that these commandments are learned as a commandment of the father (#5). Actually, they seem to be learned as commandments of God through Moses. A is incorrect because, as mentioned above, #4 and #5 are not observable in Deuteronomy 6:4-9. C is incorrect because #5 is not observable in Deuteronomy 6:4-9.

16 A is correct. Remember, in order to make an application, we must first make an observation, then an interpretation of that observation. One **observation** could be, the Mosaic Law allowed a father to veto the vow of a daughter but not of a son. An **interpretation** (the author's intended meaning from the context) would be, the decisions of single, older girls (women) which could affect their lives significantly, differed from those of single older boys (men). Women's decisions are under the authority of their fathers, men's are not. Application brings the author into our world today to address our situation. A would be one possible valid application statement. B is incorrect because it is an interpretation statement, not an application. C is

incorrect because all Scripture is applicable in every culture (2 Timothy 3:16).

17 B is correct. Discipline is what is in view in both passages. Discipline, by definition, does not harm anyone, and it can save their souls. A is incorrect because all Scripture can be applied today (2 Timothy 3:16). But remember, application applies an interpretation, not just an observation. The author's intended meaning must be determined first. Abuses are connected to punishment (payback), not discipline, and abuse does not bar use. C is incorrect because damaging blows are connected to judgment (punishment) and are never appropriate for our children. Physical damage is not possible with the discipline prescribed in Proverbs 23:13-14. Proverbs 23 does not deal with emotional damage, whereas Ephesians 6 does.

18 B is correct. The word "church" is a synonym for "believers." Sometimes they met in homes (Romans 16:5), sometimes the church is just a reference to all believers (Romans 16:23). But significant, also, are household groups gathered around certain leaders (Romans 16:10, 11, 14, 15). They are not instead of some other gathering but simply part of the church, the body of believers in that city or region. A is incorrect because when home churches and institutional churches are believers, they are both the church. There is no either/or to it. C is incorrect because home churches and institutional churches are both the church (if they are believers). One does not need to be part of the other. Both are part of each other.

19 C is correct. A patriarch is a man who has his chaos generally in order. That was obtained through a process of control as a means of growth. Now he needs to replace (not abandon) that emphasis with an emphasis on creative growth. A is incorrect because both law and grace must be emphasized by the patriarch, depending on whether he is addressing a boy or a man. B is incorrect because condemnation of sin can never be replaced. Love might take the form of condemnation of sin in certain situations.

20 1. M—A man leaves, cleaves, and establishes a family.
2. M—A man learns the true value of work.
3. P—A patriarch understands that most problems cannot be solved, although they can be tended to.
4. M—A man must work to survive, but ideally he will love his work.
5. M—A man tries to discover what gift he has. A patriarch sees himself as uniquely gifted.
6. P—A patriarch critiques his world for the benefit of himself and his extended family.
7. M—A man strives for peace but understands there are times to go to war against his own sin and the sin of others.

8. M—A man sees himself as a problem solver.
9. M—A man strives to do what is right, usually in the sense of established rules and customs.
10. P—A patriarch understands real conflicts exist, and he must be able to know and choose higher values.

21 A is correct. Both passages and many others say humility is the thing God looks for. B and C are incorrect because love and patience are not mentioned in these passages as the foundational thing God requires.

22 A is correct. David's mighty men, especially "the three," were capable men. They were able to get a job done with great efficiency. They were not just an accountability or support group but men actively involved. Also, they were on the same page as David objective-wise. They saw David as God's man and their #1 commitment was to God. So they were ready, willing, and able to use their capabilities to fight for what David was fighting for. These are the kinds of friends all patriarchs need. B is incorrect because sincerity and love are not sufficient words to describe David's friends. They were also men of action. C is incorrect because, although humility is the greatest virtue, it is not the focus in 2 Samuel 23.

23 B is correct. Formal retirement from a job should really only be an opportunity to change jobs. A is incorrect because being busy is irrelevant. Most people are busy. You can be busy playing shuffleboard all day! C is incorrect because volunteer activity is not usually sufficient work for a man to be fulfilled and remain relevant to himself and his extended family. There is an exception to this, and that's when someone or group would pay him for his services if they could.

24 A is correct. This would be only an ideal but insufficient answer for a boy or a man, but a patriarch has to lead his community to God, not follow them. B is incorrect because, even though a patriarch will be driven by not disappointing his family, his accountability must be to God alone. C is incorrect because he must lead his community and get counsel from close friends but be accountable to God alone.

25 A is correct. These examples show a patriarch involved with his children as they get married and after their marriage. He provides significant input into helping them find a mate and get started in their new marriage. B is incorrect. If the issue is "don't interfere," then there is something more basically wrong with the patriarch's relationship with his children. Either the father is after some selfish agenda (in which case he is acting like a boy) or he is driving them crazy with some laws he's demanding they keep (in which case he is acting like a man, not a patriarch). Married and marrying children never see the help of a true patriarch as interfering. C is incorrect. It is

interesting that these godly patriarchs did not apply the leave/cleave command of Genesis 2:24 as leaving them alone to figure out their own future. Children need help when—especially when—they get married and start a family. Again, if they don't want you to "interfere," you are probably acting like a boy or a man instead of a patriarch.

26 C is correct. In Luke 22:24-27, Jesus described leadership as what He was doing with them, which was serving Passover. Jesus performed the task of the household slave, serving those who reclined at the table—those normally considered greater (v. 27). So, mature non-patriarchal type leadership is serving without any titles or distinctions. A is incorrect because an inverted pyramid is just another pyramid. The one at the point is always considered the chief honcho no matter what his title or position. Servant leadership is never accomplished by simply inverting the old secular leadership pyramid. B is incorrect because it sees all people as the same with equal status. Jesus gave an example where leadership comes from inequality not from equality.

27 A is correct. In this passage, Jesus (#1) expects the apostles' understanding of God's program (vv. 6-7). Of course, Jesus has (#2) integrity. He also functions as (#3) coach in that He announced the impact of the Holy Spirit. He also (#4) gave them the promise of a successful mission—starting the church. But His (#5) command was the process of being His witnesses, ultimately to the remotest parts of the earth. No product goal is given. And (#6), the source of all this was Christ Himself because of who He was, not because of His position in an organization. B and C are incorrect because all 6 can be found in Acts 1:6-8.

28 B is correct. The greatest giver is always the real person in charge of every situation he is involved in—in spite of any titles or positions of authority. This is true in good and bad examples. As I mentioned earlier, when two young people are dating, the one least in love will always be in control of the relationship. The reason is, he or she is the one doing the most giving. If there are 12 elders on a church or mission board and one is Mr. Gotrocks who gives ten million dollars a year, who do you think is in charge of the board meetings? Mr. Gotrocks, of course—unless it's someone like Chuck Swindoll or the ministry of Billy Graham. Then they are in charge because they are greater givers than Mr. Gotrocks. A patriarch is in charge of his extended family. A is incorrect because, although this is temporarily true, it is ultimately untrue (Luke 6:38). C is incorrect. Money is not the only factor in giving, and giving for a patriarch includes much more and is not restricted to money at all. Nonetheless, money is a major factor in giving. Those who have it should give generously (Ephesians 4:28).

29 B is correct. In the parable, the unjust steward was praised because he was looking to his future after his job was over. That was the shrewdness he was praised for. In the same way, we are shrewd when we look to our future when this life is over. The mature man/patriarch is one who uses the money God has given him on earth, *that which is another's* to gain for himself eternal rewards in heaven *that which is your own* (v. 12). A is incorrect because the passage is not about making money so that we have enough to give. C is incorrect because the parable is not about making money and Christ makes the point *you cannot serve God and wealth* (v. 13).

30 C is correct. In this verse (and its parallel passage of Luke 11:42), it's the bad guys who tithe. The point here is: Tithing keeps people from greater godliness. Tithing has the same problem as keeping the Moslem Friday, the Jewish Sabbath, or the Christian Sunday as a holy day—the temptation is to think this day belongs to God, so the rest belong to me. Tithing, if it hasn't become a source of legalism, can be orderly. Jesus didn't tell these guys to stop giving 10%. He told them to increase it to 100%, so it included their sense of justice, mercy, and faithfulness, too. A is incorrect only in that it is not sufficient. It is a true statement, but "treating people right" falls short of what this verse teaches. B is incorrect only because C is a better answer. The statement is true, but the real point is, a patriarch should see everything as God's and himself as a steward. He gives money because it's really God's money, but he also gives justice, mercy, and faithfulness because they are also from God.