

Marriage
Without Regrets
Leader Guide
(NASB and ESV)

LEARNING HOW
TO BECOME ONE

Marriage Without Regrets (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 1

Lesson emphasis:

- Genesis 1 and 2; 1 Corinthians 11 and 1 Peter 3
- Differences in man and woman as created by God

GENESIS 1:24-31

To begin your discussion, ask your group what they learned about God in this passage. Tell them to look at the chart in the lesson as a visual aid for this discussion.

God made the living creatures after their kind(s).
He created male and female in His image.

God blessed man and provided food for him.
He commanded man to be fruitful, multiply, fill the earth, and to have dominion over the fish and the fowl and everything that moved.

God saw all He had made and said it was very good. It was the sixth day of creation.

What does this passage say about man and woman?

God created male and female.

They were to populate the earth.

GENESIS 2

What does this chapter teach about man and woman?

Genesis 2 is not a separate creation account, but gives more details about the specific creation of man and woman.

God formed man out of the dust of the ground, breathed into his nostrils the breath of life, and man became a living being / creature.

He planted a garden in Eden and put man there to cultivate / work and keep it.

The Lord told the man he could eat freely from the trees in the garden, except for the tree of the knowledge of good and evil. If he did, he would die.

God said it was not good for man to be alone, and He made a helper suitable / fit for him.

He brought to Adam all of the beasts and fowl He had made, and Adam named them.
But a helper suitable / fit for Adam was not found among them.

God caused a deep sleep to fall on Adam, He took a rib, made woman, and brought her to him.

God fashioned her from the man's rib and took her to the man.
Adam's response was that woman is bone of his bone and flesh of his flesh.

God then said for that reason a husband shall leave his father and mother, and be joined / hold fast to his wife, and the two shall become one. They were both naked and not ashamed.

Give your group time to discuss how what they learned from Genesis 1 and 2 applies to them and the subject of marriage.

Marriage is God's idea.

The husband is to leave his father and mother and be joined / hold fast to his wife.
They are to become one flesh.

Woman was made to be a suitable / fit helper for man.

1 CORINTHIANS 11:3-12

Ask what your group learned from these verses.

This passage gives God's order:
God is the head of Christ,
Christ is the head of man,
and man / husband is the head of woman / wife.

Man was not created for the woman, but the woman was created for the man.

Man is the image and glory of God.
Woman is the glory of man, her husband.

Woman is not independent of man, and he is not independent of her in that his birth comes through a woman.

God established headship:
God, Jesus, and the Holy Spirit are equal, one, yet there is an order—
Father, then Son, then Holy Spirit

In the marriage relationship man and woman, husband and wife are equal; they were both created in the image of God; they were both given joint dominion. But, as there is an order in the Trinity, there is an order in the husband-wife relationship. The husband is the head of the wife.

NOTE: This order for marriage will be studied in later lessons. In this lesson, the emphasis is to see the distinctions between male and female. This is not the time to pursue in depth the subject of submission, but to establish that God had an order for the home.

1 PETER 3:7-12

What does this passage teach about the husband and wife relationship?

This passage deals with all relationships of life especially ones in which believers might find themselves in difficult or hard positions. But it also has much to say about the relationship between a husband and wife.

Husbands are told to live with their wives in an understanding way.
This text says she is a weaker vessel than the husband.

NOTE: This will be studied in more depth later, so don't spend much time discussing it now.

They are to grant to their wives honor as a fellow heir of the grace of life.

The instructions to all include being / having harmonious / unity of mind, sympathetic / sympathy, brotherly / brotherly love, kindhearted / a tender heart and humble in spirit / a humble mind, not returning evil for evil or insult for insult (ESV—reviling for reviling), refraining / keep the tongue from speaking evil and the lips from speaking deceit, turning away from evil and doing good, seeking and pursuing peace.

These exhortations, if applied, could transform a marriage.

Ask your group how this could be made practical in marriage and allow them time to share.

As you bring your discussion to a close, you can ask your group to summarize or review what they learned about marriage, husband, and wife.

Man

Created male and in God's likeness.

It was not good for him to be alone, and God created woman.

He's to leave his family, be joined / hold fast to his wife, and become one flesh with her.

Christ is his head, and He is the image and glory of God.

Man was not created for the woman, but he is not independent of the woman.

He is to honor to his wife as a weaker vessel and as a fellow heir.

Woman

Created distinctively female, but also in God's image

Fashioned by God from the man's rib to be a helper suitable / fit for him

Brought to her husband by God

Her husband is her head, and she is his glory.

She's not independent of man, but was created for him. She originated from man.

Give your group time to share if they learned any new concepts concerning the male and female relationship, if they learned any new concepts concerning marriage that they had never seen before.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 2

Lesson emphasis:

- The woman's role in marriage

REVIEW

To begin this discussion, ask your group what they remember from the first lesson about God's creation of man and woman. Tell them to look at the chart in this lesson as a visual aid for this discussion.

Genesis 1

Woman was created in the image of God.
Male and female were created equal.

Genesis 2

Woman was a helper suitable / fit for the man.
They were to be one flesh.

1 Corinthians 11

Woman was created for the man.

Man was not created for woman, but she was created for him.

She is the glory of man.

Yet neither is independent of the other.

GENESIS 3:16

Ask what they learned from this verse, word study, and cross-references about man and especially woman.

Adam and Eve's lives were completely altered because, as a result of their sin, they became sinners.

For the woman—multiplied pain in childbirth, bring forth children in pain
Desire for husband, yet he'll rule over her

teshuwqah—desire—“in the orig. sense of *stretching* out after; a longing;”
The root word (*shuwq*) means “to *run* after or over, i.e. *overflow*.”¹

¹ J. Strong, *The Exhaustive Concordance of the Bible, Hebrew Dictionary* (Grand Rapids, Michigan: Baker Book House, 1985), H8869.

This might mean a potential within the woman to run over or to overflow the man, to rule over him in the marriage relationship.

Genesis 4:7

God told Cain to master / rule sin because its desire was to rule him.

It seems that the same context, and therefore meaning, applies to both usages in Genesis. A longing to rule over someone or something.

Song of Solomon 7:10

In this context, the desire is a man's desire for his wife, physically (sexually) longing after or an emotional overflowing.

How does 1 Timothy 2:9-15 relate to this?

Verses 9-10 address what godly women should wear.

Women are to be proper / respectable, modest, and discreet / self-controlled in their adornment.

Verse 10 says for the woman to have the adornment of good works, the meaning is not limited to physical adornment here. Women who claim to be godly should look like it. How they adorn themselves physically and what they do should reflect godliness.

It is not sin for women to wear braided hair, gold, pearls, or costly garments. But at the time of 1 Timothy, women wove gold and pearls into their hair as a status symbol or to let people know of their wealth.

The focus should be on proper / respectable, modest, and discreet / self-controlled adornment. The emphasis should be on the inner, rather than the outer self. But both should reflect the character of godliness.

Verses 11 and 12 are about women learning and teaching in church.

Verse 11 tells how a woman is to learn, quietly with submissiveness.
quietly, *hesuchia*—"stillness"²; "as possessing inward calm *quiet*,
tranquil, peaceful, at rest"³; "tranquility arising from within"⁴

Verse 12 says women are not to teach or exercise authority over a man.
She is to remain quiet.

² James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G2271.

³ Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 193.

⁴ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 503.

Since the Greek construction indicates a specific man, not men in general, some biblical scholars think this to be a husband-wife relationship. Others consider it to relate specifically to the church setting since the purpose of 1 Timothy is stated in 1 Timothy 3:14-15.

Either way the text gives insight into the relationship of Adam and Eve, a married couple.

man, *andros*—“man, husband”; the genitive singular of *aner*⁵

The Complete Word Study New Testament says that this must be translated “husband,” and therefore, the word for “woman” must be translated “wife” because it is in apposition to husband.⁶

woman, *gune*—can be translated “woman” or “wife” based on context⁷

These are the same Greek words used in 1 Corinthians 7 where they are translated “husband” and “wife.”

NOTE: It's easy to lose your time in the discussion of these verses. Remember that the focus of the lesson is to understand the woman's role as it relates to marriage.

Verse 14 says Adam wasn't deceived when he sinned, but Eve was.

“How does verse 15 relate to Genesis 3?”

It is the subject of bearing children and women.

From the previous lesson about the relationship of husband and wife it was established that:

the wife is to be a suitable / fit helper
there is an order of headship in the relationship

1 Timothy 2 addresses the proper relationship established in Genesis 3, and the desire a woman would have toward her husband.

The ideal for a woman is godliness in contrast to worldly values.

Paul did not teach here that women are saved (justified or sanctified) by giving birth to children, but in the role of mother (child bearer), her sanctification depends on “continuing in faith and love and sanctity with self-restraint.”

⁵ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G6435.

⁶ Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga, TN: AMG Publishers, 1992), marginal note, p. 676.

⁷ Spiros Zodhiates, ed. *The Hebrew-Greek Key Study Bible* (Iowa Falls, Iowa: World Bible Publisher, Inc., 1984), exegesis on 1 Timothy 2:11, p. 1474.

NOTE: There are several interpretations given by commentators and teachers for the meaning of this verse. Therefore, your group might have read or heard various ones. Just keep your discussion focused on the main subject.

EPHESIANS 5:15-33

Ask what your group learned from this passage about the role of the wife.

In verses 15-21 Paul told the Ephesian believers how to be wise and relate to one another. He called them to be subject / submit to each other.

Then in verses 22-33, he wrote about husbands and wives.

He said for the wives to be subject / submit to their own husbands. The comparison is “as to the Lord.”

The husband is the head of the wife as Christ is head of the church.
Wives are to be subject / submit to and respect their husbands.

be subject / submit, *hupotasso*—“primarily a military term, ‘to rank under’
(*hupo*, under, *tasso*, to arrange)”⁸

respect, *phobeo*—“to fear, to reverence”⁹

How does Colossians relate to this?

Colossians 3:18

It is fitting (“what is due to a person”¹⁰) in the Lord for a wife to be subject / submit to, orderly arranged under, her husband’s authority. It is God’s order, design, for marriage.

Compare this to 1 Corinthians 11:3. Tell your group to look at their diagram of this in the lesson.

Christ is the head of every man.
Man / husband is the head of the woman / wife.
God is the head of Christ.
There is a God-given order.

Ask about John and Philippians.

John 10:30-33; 5:18, 26-27 and 30; Philippians 2:5-8
Jesus and God the Father are one, equal.

⁸ W. E. Vine, Merrill F. Unger, William White, Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, Tennessee; Thomas Nelson Publishers, Inc., 1985), p. 606.

⁹ James Strong, *Enhanced Strong’s Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G5399.

¹⁰ W. E. Vine, Merrill F. Unger, William White, Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, Tennessee; Thomas Nelson Publishers, Inc., 1985), p. 55.

Jesus was obedient to the Father.
He was subject to Him, submitted to Him, even though equal.

Jesus still had authority and executed it as His role in the Godhead.

Give time for your group to discuss how to apply these truths to marriage.

Just as Jesus, though equal with the Father, submitted to Him, the same is true in the husband-wife role; there is equality, and yet, there is submission.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 3

Lesson emphasis:

- Submission
- Titus 2:3-5 and 1 Peter 2:18–3:6

REVIEW

To begin your discussion, ask what your group has learned so far in this course.

Genesis 1

God created male and female.

They were created in His image to have joint dominion over the whole earth.

Genesis 2

Woman was created because it was not good for man to be alone.

God created a helper suitable / fit for him.

Genesis 3:16

God gave rulership to the husband, to rule over his wife.

1 Corinthians 11

This adds to Genesis 2. God is the head of Christ, Christ is head of man and man / husband is to be the head of the woman / wife. There is an order. Woman was created for man's sake, but neither is independent of the other.

Ephesians 5

Wives are to submit to their husbands, to reverence or respect them.

Submission is obedience to God.

TITUS 2:3-5

Ask what your group learned from this passage and word studies.

Tell them to look at the chart about the woman's role as a visual aid for this discussion.

Give time to discuss relevant application at any point.

The older women

Reverent behavior

Not malicious gossips / slanderers

Not enslaved to much wine

Teaching what is good

The older women are to be all of the above to encourage / train the young women to love their husbands.

philandros—“fond of man, i.e. affectionate as a wife”¹
philos—“dear, i.e. a friend; act. fond”² and *aner*—“man”³
affection for or fondness of one’s husband

love their children

philoteknos—Also from *philos*, and it means “fond of one’s children, i.e. maternal”⁴

Ask what else the older women are to encourage / train the young women to be.

sensible / self-controlled, *sophron*—“of sound mind, self-controlled”⁵; “curbing one’s desires and impulses...temperate”⁶

NOTE: This is the root word for “encourage” in verse 4.

workers / working at home, *oikouros*—““watching” or ““keeping the home””⁷
ouros—“a guard”⁸, *oikos*—“a dwelling...a family”⁹
“one who looks after domestic affairs with prudence and care”¹⁰

Ask how 1 Timothy 5:14 relates to this.

Young women, widows according to the context, are encouraged to get married, have children and “keep” (rule) their house (ESV—manage their households).

Keep house / manage their households, *oikodespoteo*—“the master of the house. To be master of a house exercising authority, with the emphasis on absolute rule, as of a despot... To govern or manage a household or the domestic affairs of a family.”¹¹

¹ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G5362.

² James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G5384.

³ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G435.

⁴ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G5388.

⁵ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, G4998 (Anaheim: Foundation Publications, Inc., 1998, 1981). G4998.

⁶ James Strong, *Enhanced Strong’s Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G3626.

⁷ W. E. Vine, Merrill F. Unger, William White, Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, Tennessee: Thomas Nelson Publishers, Inc., 1985), p. 309.

⁸ James Strong, *Enhanced Strong’s Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G3626.

⁹ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 225.

¹⁰ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), Greek 3626.

¹¹ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), Greek 3616.

In both of these passages Paul encourages the young women to be wives and “keepers” of their homes, and these writings are part of the inspired Word of God.

Lead your discussion back to Titus 2:5. What are the other traits in the list?

Pure and kind are also listed in verse 5 as virtues a wife should have.

being subject / submissive to their own husbands, *hupotasso*
a military term, “to place or rank under,”¹² “to place under in an orderly fashion”¹³
The wife is to rank herself under her husband.

When women behave in this way, then God’s Word is not dishonored / reviled.

The way a wife lives can bring honor or dishonor to God’s Word.

Give time for your group to discuss application of this passage.

1 PETER 2:18–3:6

Ask what they learned from this passage, word studies, and cross-references.

NOTE: Some key repeated words and phrases in 1 Peter are “submit,” “suffering,” and “doing what is right / good.” The purpose of 1 Peter is in 5:12. Peter described the true grace of God and exhorted believers to stand firm in it. Submission is part of standing firm. And all believers are told to submit to someone in authority. The subject of submission begins in 1 Peter 2:13.

Verses 18-20

Who are these verses about?

Servants are to submit / be subject to their masters.

There are some points to learn here about submission in general.

with all respect

to those who are gentle and to the unreasonable / unjust

unreasonable / unjust *skolios*—“crooked, curved”¹⁴;
“severe, hard to deal with, harsh”¹⁵
“bent or warped from dryness, such as wood”¹⁶

¹² Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998). G5293.

¹³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G5293.

¹⁴ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

¹⁵ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 572.

¹⁶ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G4646.

According to these verses, a servant was to arrange himself in an orderly manner under a gentle master, but also under one who was unreasonable / unjust, hard, or harsh.

When one submits in doing what is right / good, even to an unreasonable master, that pleases God. Unjust suffering often results, but believers are to bear up under that, to suffer patiently, to endure.

It is one thing to suffer for one's own sin or wrongdoing, but it is another to suffer when doing what is right, to suffer unjustly from the authority figure.

Verses 21-25

Who and what are these verses about?

These are the main verses about submission because it is a description of Christ's example for believers to follow when under "unreasonable / unjust" authorities.

It is a description of how to suffer unjustly in a way which pleases God.

example, *hupogrammos*—"literally means 'writing under'"¹⁷
"a writing copy, pattern, example for imitation"¹⁸

"...the outlines of a sketch the artist fills in with detail. It is also used as the model of handwriting to be copied by the school boy...."¹⁹

What was Jesus' example in these verses?

He committed no sin.
In other words, He suffered unjustly. He was innocent.

He said nothing deceitful.
deceit, *dolou*—"bait; metaphorically and generally fraud, guile, deceit"²⁰

Jesus was reviled but didn't revile in return.
loidoreo—"to abuse . . . to use vile and abusive language against someone, to heap abuse upon someone, to insult"²¹

He also didn't threaten when He was suffering.

¹⁷ John MacArthur, *The MacArthur Study Bible* (Nashville, Tennessee: Word Publishing, 1997), p. 1943.

¹⁸ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G5261.

¹⁹ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 573.

²⁰ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G1388.

²¹ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 573.

He kept entrusting Himself to the one who judges righteously / justly.

In His example, Jesus bore the sins of others in His own body.
That is the thing some are unwilling to do in unjust suffering, but it is still part of the example He left for believers to follow.

3:1-6

How does this chapter begin, and how does it relate to the preceding verses?

“In the same way / Likewise” refers to Jesus’ example and the servant submitting to an unreasonable / unjust master. There are two examples for a wife to follow in submission.

disobedient / do not obey, *apeitheo*—“not to allow oneself to be persuaded or believe, to disbelieve, be disobedient”²²

This verb is present tense, indicative mood and active voice, indicating disobedience to the Word is a habit of the husband’s life. Therefore, this man is not saved. So here is the biblical situation of a Christian woman married to an unsaved man. She is still to submit to him as Jesus did and as servants should to unreasonable masters. Why? This finds favor with God.

Give your group time to discuss how this applies to marriages, but be careful of hypothetical situations which some might want to introduce. There is more to study in this course, so it is best not to discuss hypothetical situations.

What is the desired result of such submission from 1 Peter 3:1-6?

Verse 1 speaks of that unsaved husband being won, being saved, by his wife’s behavior / conduct instead of her words. There are probably many wives who need to take heed to this as admonition or encouragement, whichever the case might be.

behavior / conduct, *anastrophe*—“a turning about. In the NT, mode of life, conduct, behavior, deportment; life, as made up of actions.”²³
“proper relations with associates”²⁴

What is this behavior / conduct to look like?

chaste / pure, *hagnos* (from same root as *hagios*, “sacred or holy”²⁵)—“freedom from defilements or impurities”²⁶; “pure...modest”²⁷

²² Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G544.

²³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G391.

²⁴ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 574.

²⁵ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998). G53.

respectful, *phobos*—“fear, terrify”²⁸, “reverence, have a respect for”²⁹
This is the same root word as “respects” in Ephesians 5:33.

The question might arise as to how it is possible for a wife to respect or reverence an unsaved husband. And the answer is that she is to respect his God-ordained authority over her. The man might be like Nabal (1 Samuel 25), but the command is still to respect him.

gentle, *praus*—“meek.”³⁰ This describes the condition of the heart and mind toward God, accepting everything that comes into your life as coming from God, yielded to the control of the Holy Spirit.

quiet, *hesuchios*—“a tranquility arising from within.”³¹ A person still and undisturbed in their reactions and in their lifestyle. This does not mean a person that does not utter a word. It is the same word as in 1 Timothy 2.

If a woman wants to be pleasing to the Lord, then she must exhibit this gentle and quiet spirit.

Another question which might come up is: What if an unsaved husband tells his wife to do something that is sin? What is she to do?

From this text in 1 Peter it is clear that the wife is called by the Lord to be submissive to even an unsaved husband, but the action is always to be “doing what is right / good.” That phrase is repeated in 1 Peter even more that “submit.”

Verse 6 says to do right / good and not be frightened.
Wives don't have to be afraid to do what is right / good in all situations as Jesus did.

If a wife refuses to do what her husband says, she needs to be sure from the Word of God that what she refuses is really sin.

Give time for your group to share what they're learning for their lives from studying this course.

²⁶ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G53.

²⁷ James Strong, *Enhanced Strong's Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G53.

²⁸ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G5399.

²⁹ Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 401.

³⁰ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G4239.

³¹ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 503.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 4

Lesson emphasis

- Role of a man in marriage

REVIEW

To begin your discussion, ask what your group has learned so far in this course.

Genesis 1

God created male and female.

They were created in His image to have joint dominion over the whole earth.

Genesis 2

Woman was created because it was not good for man to be alone.

God created a helper suitable / fit for him.

Genesis 3:16

God gave rulership to the husband, to rule over his wife.

1 Corinthians 11

This adds to Genesis 2. God is the head of Christ, Christ is head of man and man / husband is to be the head of the woman / wife. There is an order. Woman was created for man's sake, but neither is independent of the other.

Ephesians 5; 1 Peter 2–3

Wives are to submit to their husbands, to reverence or respect them.

Submission is obedience to God.

THE ROLE OF A MAN

Genesis 3

Ask your group what they learned from especially about the man's role in marriage.

Tell them to look at the chart for the lesson as a visual aid for this discussion.

Woman took of the fruit, ate, and gave to Adam, and he ate.

This was disobedience to God as He had told Adam they could eat of any tree in the garden of Eden with the exception of the tree of the knowledge of good and evil.

As a result of Adam's disobedience, his sin, God said his work would be hard.

His focus from that point forward is hard work and ruling over his wife.

At this point, you might ask your group what they learned from their word studies of “rule” in Genesis 1:26, 28 and Genesis 3:16.

rule / have dominion, Genesis 1:26, 28, *radah*—“to have dominion, to subjugate”¹; subdue²; “to prevail against.”³ This word is used in relation to man having dominion over the creation.

rule, Genesis 3:16, *mashal*—“reign”⁴; “govern...exercise authority”.⁵ This word is used in relation to man and his wife.

Compare with the order in 1 Corinthians 11.

Genesis 16:1-5

What is this passage about?

Sarah suggested to Abraham that he have a child by Hagar, her maid / servant, because she was still barren.

Abraham made the same mistake as Adam; he listened to his wife when God had already given him the promise of descendants in Genesis 12.

Adam sinned by listening to his wife rather than listening to God, and Abraham did the same thing.

Genesis 21:1-14

Ask how this passage compares with Genesis 16:1-5.

Isaac was born to Sarah and Abraham in their old age at the appointed time that God had promised.

On the day Isaac was weaned, Abraham made a great feast. Sarah saw Ishmael, Hagar’s son, mocking Isaac. She told Abraham to send them away. This distressed Abraham; Ishmael was his son also.

God told Abraham not to be distressed but to listen to his wife and Abraham did.

Give time for your group to discuss application at any relevant point in this discussion.

¹ Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), Greek 7287.

² James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

³ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G7827.

⁴ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries : Updated Edition* (Anaheim: Foundation Publications, Inc., 1998).

⁵ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

Ask your group what they learned about the role of provider from the cross-references.

Exodus 34:21

Man is to work 6 days and rest 1 day. Rest even during plowing and harvest time.

1 Timothy 5:8

If a man does not provide for his own, he has denied the faith and is worse than an unbeliever.

2 Thessalonians 3:7-12

Paul's example was to work night and day so as not to be a burden to anyone.
If anyone does not work, neither let him eat. Those not working are undisciplined.

Give time for your group to discuss application.

Ask them what they learned about the husband's role from Ephesians 5:22-33 and related word studies and cross-references.

Husbands, love your wives as Christ loved the church and gave Himself up for her.

“The word for ‘love’ here is *agapaō* (ἀγαπῶ), referring to the love that God is (1 John 4:8), that God showed at Calvary (John 3:16), and the love that the Holy Spirit produces in the heart of the yielded believer (Gal. 5:22). This is a self-sacrificial love, a love that impels the one loving to give himself in self-sacrifice for the well-being of the one who is loved.”⁶

This word expresses God's love and should be the habit of life for a husband.

A husband is to nourish and cherish his wife.

nourish, *ektrepō*—“from *tréphō*...to nourish, rear, feed. To nurture, rear, to bring up to maturity such as children.”⁷ This Greek word is only used in Ephesians in the New Testament.⁸

cherish, *thalpō*—“to warm, to foster with tender care.”⁹

Colossians 3:19

Husbands are to love their wives and not be embittered / harsh against them.

⁶ K. S. Wuest, *Wuest's Word Studies from the Greek New Testament : For the English Reader* (Eph 5:25) (Grand Rapids: Eerdmans, 1997, c1984).

⁷ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), Greek 1625.

⁸ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). Eph 5:29.

⁹ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). Eph 5:29.

embittered, *pikrainô*—“exasperate...render angry, indignant.”¹⁰
A. T. Roberson says, “The bitter word rankles in the soul.”¹¹

1 Peter 3:7

Husbands are to live with their wives in an understanding way as with a weaker vessel.

He is to grant her honor as a fellow heir of the grace of God and it very clearly states why: that his prayers may not be hindered.

Give time for your group to discuss application.

¹⁰ James Strong, *Enhanced Strong's Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G4087

¹¹ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). Col

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 5

Lesson emphasis:

- The model woman
- The model man

REVIEW

To begin your discussion, ask what your group has learned so far in this course.

God created man and woman in His image.
He instituted marriage from the beginning.

There is equality between husband and wife, but also an order established by God.
The husband is the head of the wife, and she is to submit to him.
He is to love his wife as Christ does the church.

The husband is the provider, and the wife is the home manager.

THE MODEL WOMAN

You might begin by asking what your group learned from Proverbs 31.
Tell them to look at “The Role of a Woman” chart as a visual aid for this part of your discussion.

This is a description of an excellent wife whose worth is far more precious than jewels.

Her husband’s heart can trust her, and he will not lack gain.
She does him good, not evil, all her life.

She looks for materials, wool and flax, and works with her hands.
She does this with delight or willingly.

She brings food and gives it to her household while it’s still night. She is an early riser to get her household started.

This excellent wife in Proverbs 31 is also a business woman; she buys and sells.
She is wise with her money.
She’s a strong woman who is a hard worker.

She gives to the needy.

This excellent wife is prepared for good times as well as hard times. She is not afraid of the snow for her family but clothes them with scarlet. She is not caught off guard.

Not only does this woman clothe her family well but she dresses well.

She made linen garments and belts and sold them to tradesmen, but her home was taken care of first.

Strength and dignity are her clothing, and she smiles at the future.
She is prepared, so she has no need to fear the future.
She is wise, teaching with kindness on her tongue.

As a result of this woman's character, her children and husband rise up and bless her.
Her husband praises her because she fears the Lord.

Give time for your group to discuss how this all applies now.
Ask the women in your group how they can be like this description.

THE MODEL MAN

Ask what they learned from the references in the lesson.
Tell them to look at "The Role of a Man" chart as a visual aid.

1 Timothy 3:1-13; Titus 1:5-16; 2:1-2, 6-8; 3:1-2,8-11

These passages give the requirements for an overseer or bishop or men in general in the church—an excellent man.

He is to be above reproach.

"Husband of one wife" means he is a one-woman man. He is not looking for another woman to meet his needs instead of his own wife. He is devoted to his wife.

He is temperate / sober-minded—"sober...self-controlled"¹; "restrained"²

He is prudent / self-controlled (1 Timothy), sensible / self-controlled (Titus)—"discreet, sober, temperate, of a sound mind...self-disciplined in one's freedom, self-restrained in all passions and desires."³

He is respectable—"orderly, decent...not only the propriety of his dress and demeanor, but of his inner life."⁴

¹ Spiros Zodhiates, *The Complete Word Study Dictionary : New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G3524.

² James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Greek (New Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997). GGK3767.

³ Spiros Zodhiates, *The Complete Word Study Dictionary : New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G4998.

⁴ Spiros Zodhiates, *The Complete Word Study Dictionary : New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G2887.

He is hospitable. He is not pugnacious—“a striker”⁵ or “quarrelsome”⁶; “not hasty to strike an opponent.”⁷

Free from the love of money. Money is not the focus of his life.
His focus is on God, not on gaining riches or things.

This “model man” manages his household well, has his children under control with dignity.
He is not conceited and has a good reputation outside the church.

This man loves what is good, is patient, sound in faith, and has a clear conscience.

He holds to the faith.

He knows God, is holy; he acts according to justice and righteousness, and this is evidenced by his deeds.

He is pure, undefiled, unpolluted with wickedness.

Give your group time to discuss how a man can become like those described in Timothy and Titus.

Encourage them to continue studying God’s word and apply it so they will be like the model man.

⁵ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, (Anaheim: Foundation Publications, Inc., 1998, 1981). G4131.

⁶ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996). G4131.

⁷ Cleon L. Rogers Jr. and Cleon L Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 508.

MARRIAGE WITHOUT REGRETS
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Lesson 6

Lesson emphasis:

- Communication

REVIEW

To begin your discussion, ask what your group has learned so far in this course.

God created man and woman in His image.
He instituted marriage from the beginning.

There is equality between husband and wife, but also an order established by God.
The husband is the head of the wife, and she is to submit to him.
He is to love his wife as Christ does the church.

The husband is the provider, and the wife is the home manager.

THE TONGUE

Ask what they learned from James about the tongue.

James 3:1-12

Verse 2 says a perfect or mature person doesn't stumble in what he says.
Learning to bridle one's tongue is part of Christian growth.

The one who controls his tongue is able to bridle the whole body as well.
When the tongue is under control, the life is under control.

James uses illustrations of common things to help us understand the power in a very small part of the body. As large things are controlled by small means, so the tongue is a very small part of the body and is capable of causing a lot of trouble.

The tongue is a small part of the body yet boasts great things. It is one of the most difficult parts of the body to tame.

An uncontrolled tongue is like a fire out of control. It defiles the entire body and sets on fire the course of lives. It has the power to corrupt the whole body.

James 1:26

A person who is truly religious bridles or controls his tongue.
But a person who doesn't is deceived and his religion is worthless for him.
Religious in this verse means to be saved.

How do Jesus' words in Matthew compare with James?

Matthew 12:33-37

A tree is known by its fruit, and a mouth speaks out of that which fills the heart, whether good or evil.

Every careless word spoken will be accounted for in the day of judgment, and by your words you are either justified or condemned. Words are eternally important.

What comes out of the mouth shows what is in the heart—evil treasure or good treasure. If a person thinks he is religious and does not bridle his tongue, he is deceived.

The tongue reflects what is in the heart. The heart is the source of evil or good. When the heart is controlled by the Holy Spirit, the tongue will be controlled by the Holy Spirit.

Ask your group how all of this relates to them. Give time for them to discuss application.

Proverbs

Ask what they learned from the verses in Day Two of the lesson.

Give time to discuss personal application when relevant.

NOTE: Your group might not bring up every verse they studied, and there is probably not enough time for you to ask about each one. So, let them discuss what they want.

Proverbs 15:28

The heart of the righteous thinks about how to answer. So many husbands, wives, and children suffer from wounds caused by angry words spoken without thinking.

Proverbs 19:11

A person who is slow to anger can overlook a transgression or offense.

Proverbs 19:13; 21:9 and 27:15

A contentious / quarreling wife is one who causes discord or strife in the home. She's like a constant dripping of rain—difficult to be around. Living in the corner of a roof is better than in a house shared with a contentious / quarrelsome woman.

Proverbs 17:9, 27-28

Covering an offense shows love, and repeating it separates.

It is easier to not offend than undo an offense. One who restrains his words has knowledge and one with a cool spirit is a man of understanding. Even a fool is considered wise if he keeps his mouth shut.

Proverbs 18:14-19, 21

It's easier to bear sickness than a broken / crushed spirit. A wise person listens. A healthy spirit conquers adversity, whereas a brother offended is harder to be won than a strong city. The offended builds up a barrier against anger and harsh words.

Death and life are in the power of the tongue. People need to think before they speak.

Proverbs 4:24 and Psalm 34:13-14

Put devious talk far away from you.
Keep from speaking evil or deceitful words.
Instead, turn away from evil and do good.
Seek and pursue peace with people.

Proverbs 14:3

The lips of the wise preserve them from bad consequences—for others or themselves.

Proverbs 11:11

By the blessing of the upright a city is exalted or it can be torn down by the wicked mouth. Words can tear down or strengthen.

Proverbs 12:18

Speaking rashly cuts like a sword. But the tongue of the wise brings healing.

Job 16:5

Lips can lessen pain. They can soothe and strengthen.

Proverbs 10:32

The righteous know what is acceptable to say. The wicked say perverse things.

Proverbs 16:21, 23-24

A discerning and wise person uses sweet speech to be persuasive.
Sweet words also bring healing to people.

Ask what happened this week as your group put what they learned into action.
Give time for them to share.

You can list some of their “rules” for a visual aid as they discuss the references on Day Three and Four. Ask what they learned. They might have some of the following.

Listen.
Think before speaking.
Don’t presume.
Use kind and gracious words.
Do not return evil for evil.
Pray.
Don’t let the sun go down on your anger.
Proverbs 18:13-14, 19, 21
Listen; don’t be quick to speak or answer.

Proverbs 24:29

Don’t pay back. Do not take revenge.

Proverbs 13:10

Taking advice is wise. Compare this with Proverbs 15:32.

Proverbs 15:1-4, 28, 32

A gentle / soft answer, a wise tongue, a soothing tongue calms anger and does not crush anyone's spirit.

Think before speaking. A wicked mouth pours out evil.

Proverbs 31:26

An excellent wife opens her mouth in wisdom. The teaching of kindness is on her tongue.

Psalms 141:3

This is a prayer regarding what we say.

New Testament

To end your discussion, ask what rules they learned from the New Testament passages.
Give time for application discussion.

1 Peter 2:21-23

When we are totally misunderstood, we have Christ's example to follow.

He committed no sin; no deceit was in His mouth.

He was reviled and suffered, yet He didn't revile or threaten.

He kept / continued entrusting Himself to Him who judges righteously / justly.

Ephesians 4:26 and 29-31

Don't let the sun go down on your anger.

Deal with the issue, and do not give the devil any opportunity to cause further discord.

Speak words that edify / build up, words that fit the occasion.

Be kind and forgive as you've been forgiven.

1 Peter 3:8-10 and Colossians 4:6

Be kind / tender hearted in word as well as deeds. Don't repay evil. Be humble in spirit.

Gracious words are easy to receive.

James 1:19-20

Let everyone be quick to hear, slow to speak, and slow to anger because man's anger does not achieve God's righteousness. Listening can calm a situation so that it does not end in anger and closed communication.

MARRIAGE WITHOUT REGRETS
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Lesson 7

Lesson emphasis

- Love

REVIEW

Ask your group what they've learned so far about marriage.

God designed marriage.

The husband is the head in a marriage.

The wife is to submit to the husband's leadership.

The husband is to love his wife as Christ loved the church.

Ask what kind of love the husband is to have for his wife.

AGAPE

What is the definition of *agape*?

Tell your group to look at the charts in the lesson as visual aids for this discussion.

Give them time to discuss application at any relevant point during the discussion.

Agape is unconditional. It is the noblest word for love in the Greek language. It keeps on loving even when the loved one is unresponsive, unkind, unlovable, and unworthy. This kind of love is the highest kind of love. It is an intelligent choice to love, not based on feelings or worth of the object loved.

This is the kind of love a husband is commanded to have for his wife.

Ask your group what else they learned from the Bible passages in this lesson about *agape*.

Agape is a love of choice, a matter of the will, being yielded to the control of the Holy Spirit. It's an action word.

It originates in God.

Agape is only available to those who have a personal relationship with Jesus Christ. Only by receiving His love is one able to have this love for others.

1 John 4:7-21

God is love.

Love is from Him.

Those born of Him love, but are also commanded to love one another.

The pattern for such love is Jesus the Son whom the Father sent to be the propitiation for the world's sins.

There is no fear when one is perfected, mature, in God's love.

If one says he loves God and does not love his brother, that one is a liar.

John 3:16

God loved the world and gave His only Son for the world's sins.

The result is eternal life for those who believe in Him.

Romans 5:8

The extent of God's love is given in this verse. God demonstrated / showed His love toward unbelievers in that while we were sinners, Christ died for us.

Agapē is not based on anything people do or deserve.

Romans 5:5

God's love has been poured out within our hearts through the Holy Spirit who was given to us. He is the source of Christians' love.

Galatians 5:22

The fruit of the Spirit is love. Walking in love should be the lifestyle of a believer.

John 3:35

God loves the Son unconditionally, but willingly sacrificed Him to pay the price of the world's sins. He loves the world with the same love.

Genesis 22 gives the first picture of such a sacrificial love of a father for his only son.

Abraham was willing to sacrifice Isaac at God's command.

Ask what they learned from 1 Corinthians 13.

Love is patient

It is sometimes translated as suffers long or delays long. It does not surrender to circumstances or trials. It has self-restraint. Does not hastily retaliate or punish.

Patience would be opposite of anger.¹

¹ W. E. Vine, Merrill F. Unger, William White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, Tennessee; Thomas Nelson Publishers, Inc., 1985), p. 377.

Love is kind

“Gracious.”² “Act benevolently.”³ Zodhiates says this means “obliging, willing to help or assist.”⁴

Love is not jealous / envy

In the Greek this word is *zeloo* and means “to *have warmth* of feeling for or against.” This Greek word is used in the New Testament for both envy and jealousy.⁵ The person who has *agape* love does not desire something that belongs to another.

Not only are we to love our husbands/ wives as God commands but we are not to be envious of another’s spouse.

Love does not brag / boast

Does not “*behave as a braggart or windbag.*”⁶

You might ask why someone might brag. Maybe to be recognized, admired, included, or wanted.

Love is not arrogant

“To puff up, blow up, inflate... is used metaphorically in the NT, in the sense of being ‘puffed’ up with pride.”⁷

This is the opposite of humility.

Love does not act unbecomingly / rude

... does not “behave in an ugly...unseemly manner...love in its speech and action seeks to contain no evil, but seeks to change the evildoer.”⁸

Our motives and hearts are to be pure. Our speech and actions are to be out of a heart for God.

Love does not seek its own / insist on its own way

It does seek to benefit self. No demanding, no plotting.

² Cleon L. Rogers Jr. and Cleon L Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 380.

³ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G5541.

⁴ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), G5541.

⁵ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G5541.

⁶ Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 311.

⁷ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 497.

⁸ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), G807.

Love is not provoked / irritable

It is not roused to anger.⁹ Provoke means “to...sharpen...to stimulate...to exasperate.”¹⁰ “To provoke or rouse to anger or indignation.”¹¹ Love would not expect anything in return, so there would be no reason to be provoked.

Love does not take into account a wrong suffered / is not irritable or resentful

Doesn't keep a ledger.¹² In other words, does not keep up with the bad things that happen so they can be brought up later. If one loves unconditionally, then love would not “write” those things down.

Love does not rejoice in unrighteousness / wrongdoing but rejoices with the truth:

Agape is not glad to see injustice or wrongdoing or moral wrongfulness. These are those who do not joy in the triumph of evil.¹³

Love does not rejoice in iniquity or things not right according to God's standard, but rejoices in the truth of God's Word.

Love bears, believes, hopes, and endures all things:

Loves bears—“covers, protects.”¹⁴ This is so important in a marriage. It is most important that we respect our mates and allow others to as well. Love bears, supports, protects the one loved.

Love believes—is “not gullible but has faith in men.”¹⁵ to place confidence in...reliance upon¹⁶ in all things. Love chooses to believe the best for others.

Love hopes, “expects, awaits”¹⁷ all things. Not gloom and doom. This one sees the bright side of things, does not despair. Carries on like a stouthearted soldier.¹⁸

Love endures. It remains under; it perseveres, endures, sustains. The Greek word is *hupomeno*.¹⁹ It abides under whatever comes.

⁹ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 486.

¹⁰ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996). G3947.

¹¹ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), G3947.

¹² A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). 1 Cor 13:5.

¹³ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). 1 Cor 13:6.

¹⁴ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). 1 Cor 13:7.

¹⁵ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). 1 Cor 13:7.

¹⁶ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 61.

¹⁷ Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 145.

¹⁸ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). 1 Cor 13:7.

¹⁹ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), G5278.

Love never fails. It never becomes inefficient. It does not drop away or fall off or from. Love survives everything.²⁰

If you have time, ask your group how easy it is for a wife to submit to a husband who loves her unconditionally and sacrificially.

Who else is commanded to love (*agape*)?

All believers are to love one another this way—wives love husbands with this same love.

PHILEO

Ask what they learned about this kind of love.

Phileo is a fond affection for another. It's a brotherly kind of love.

This is a love that responds to kindness; it gives as well as receives, but when it is greatly strained in a crisis, it can collapse.

Phileo is a love that says I love you because you love me.

Phileo is a love that loves because it is enjoyable to love; it brings pleasure.

John 5:20 and 16:27

These verses say the Father loves the Son. Because He loves the Son, He has revealed to the Son His purpose and plan. He has affection, has pleasure in the Son and the wonder of it all; because you love the Son and believe He came from the Father, the Father loves you.

Believers love the Son with this brotherly affection. Loving Him is enjoyable to true Christians.

Titus 2:4

Wives are to love their husbands with this kind of love, their children also. They should enjoy their husbands and children.

The Father loving the Son is the example.

God the Father loves the world with *agape*, unconditional love. But He loves believers with *phileo*, responsive love. He is the example for both.

²⁰ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). 1 Cor 13:8.

STORGE

Ask what other kind of love is mentioned in its negative form in the New Testament.

This word is used three times in the New Testament. There are two references in the homework. Both are stated in the negative meaning, “without” this type of love.

Storge is an instinctive type of love that is inborn in a person. This is a kind of love that a person would naturally have for a husband or wife or child or even a dog. It is simply natural love.

Romans 1:31 and 2 Timothy 3:3

There will be those without natural affection in the last days.

Give time for your group to discuss what they see about this kind of love in their society today.

EROS

Ask what they learned about this word.

This word is not used in the Bible.

Eros is erotic love.

A love of overbearing passion, a passion that seizes and absorbs the mind; an emotional involvement based on body chemistry

It is self-satisfying. It may be directed toward another, but it is totally involved with self.

Ask what they see about this kind of love in society now.

Give time for them to discuss how these different kinds of love are relevant to their lives.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 8

Lesson emphasis

- The mind or attitude as related to love

REVIEW

Since this is the second lesson on love, you might begin your discussion by asking what your group remembers from the previous discussion. Tell them to refer to the definitions in the Appendix of the Precept book.

THE HEART/ MIND

Ask what the mind or heart has to do with love. As a visual aid, you can note the main points.

Proverbs 4:23

From the heart come the springs of life.

Matthew 15:18-19

Jesus said that the things which defile people begin in the heart / mind. Out of the heart come thoughts and attitudes. Thoughts determine the way one speaks. Words show what is in the heart, and that is what defiles. The heart is the source of evil thoughts, murders, adulteries

Matthew 5:28

Adultery begins with the eyes and the heart.

Job 31

Job made a covenant with his eyes so that he wouldn't look at a woman in lust.

Verse 7 says the heart follows the eyes—if the eyes are filled with lust, then it can fill the heart.

Jesus said lust of the heart is sin.

Ask what they learned for application. Give time for them to discuss it.

BIBLICAL THOUGHT-CONTROL

What are God's thoughts toward His people?

Jeremiah 29:11

God told Israel about His plans for them—welfare, not calamity / evil, a future and hope.

Psalm 139:17-18

God's knowledge, God's thoughts were vast to David.
God's thoughts were precious to him and too numerous to count.
He was always with him.

God's thoughts are more than the sand for His people.

Romans 8:31-39

Some of God's stated thoughts toward believers are:

He is for us.
He will freely give us all things as He gave His Son for us.
Nothing can separate us from God's love.

Give time for your group to discuss how knowing God's thoughts toward believers can help them control their thoughts.

How do the other passages in the lesson help with thought control?

Proverbs 4:23

Watch over your heart with all diligence. It's possible to diligently guard your thoughts.

Job made a covenant with his eyes—to control what he looked at and what he thought.

2 Corinthians 10:3-6

Thoughts can be taken captive. In other words, believers can control their thoughts.

There are divinely powerful weapons available to believers. God Himself in the form of the Holy Spirit indwells believers—He gives the ability for thought control.

Destroy speculations / arguments—thoughts which are not factual.

Destroy lofty thoughts / opinions raised against the knowledge of God.

Knowing God and His Word should be the governing force of one's thoughts. Don't entertain thoughts contrary to Him or His Word.

Philippians 4:8

This is the standard for any believer's thought life.

The phrase "dwell on / think about these things" is in the present tense and indicates a continuous action. Think on the following continuously.

True
Honorable
Right / just
Pure
Lovely

Good repute / commendable
Excellence
Worthy of praise

Colossians 3:5, 12-17

Put to death the earthly things:

Immorality
Impurity
Passion
Evil desire
Greed / covetousness which amounts to / is idolatry

Put on the new heart of

Compassion
Kindness
Humility
Gentleness / meekness and patience
Forbearance / bearing with one another
Forgiveness

Put on love above all.

If believers operate from a heart of love, then the other things listed will come.

Let peace rule your heart, Christ's peace. It comes from obedience.

Let His Word richly dwell within.

It renews and strengthens the heart or mind with His thoughts.

Give thanks to Him.

There are a couple of questions in the lesson which can be asked to help summarize what they have learned.

“Where would you begin if you want to ‘fall in love’ with your mate again?” and “Why?”

To end you can ask what they learned from Dr. Wheat's book.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 9

Lesson emphasis:

- God's design for the sexual relationship in marriage

REVIEW

Ask your group what they've learned so far in this course about marriage.

It's God's design.

He placed the man as the head in the marriage relationship.

The wife is to respect and submit to the husband who is to love her unconditionally.

They are to communicate with each other in God-honoring ways.

God and His love are to be the bases for their love for each other.

GOD'S DESIGN

You might begin by asking: Whose idea was sex?

See the chart at the end of this guide for a possible visual aid for this part of your discussion.

Genesis 1:27-28; 2:22-25; 1 Corinthians 6:15-16

God created man, male and female, in His own image.

He brought them together, said a man shall leave his father and mother and be joined / hold fast to his wife and they shall become one flesh.

God blessed them and told them to be fruitful and multiply and fill the earth.

Multiplying could only be done through sexual union, becoming one flesh.

They were naked and unashamed.

Was the sexual relationship a result of the Fall, or ordained by God?

The sexual act was ordained by God before the Fall.

The sexual union was instituted before the sin that caused the fall of mankind.

Shame of nakedness resulted from sin, and at that point, God covered Adam and Eve.

GOD'S GUIDELINES FOR SEXUAL BEHAVIOR

Ask what your group learned about this from their study.

Hebrews 13:4

The marriage bed is undefiled. The contrast is with fornicators / the sexually immoral and adulterers. Sexual relations are only for a man and woman married to one another.

Fornication / sexually immoral, is the Greek word *porneia*, meaning “to commit fornication or any sexual sin. Fornication, lewdness, or any sexual sin.”¹

Adultery is a married person being sexually involved with someone other than his or her spouse.

God will judge adultery and fornication / sexual immorality.

Exodus 20:14

The law says you shall not commit adultery.

adultery, *naaph*—unlawful intercourse with the spouse of another; breach of relationship

Leviticus 18:6; 20:10-23

These verses list several sexual sins.

In this context “uncover” means to expose for the purpose of sexual relations.

If a man lies with his father’s wife, his daughter-in-law, or a woman and her mother, they shall be put to death.

If a man takes his sister, it is a disgrace; they shall be cut off from their people and bear their guilt.

If a man lies with a menstruous woman, both shall be cut off from among their people.

Do not uncover the nakedness of a mother’s sister or a father’s sister, and those who do shall bear their guilt / iniquity.

Do not lie with an uncle’s or a brother’s wife. Those who do this shall be childless.

Homosexuality and bestiality are also listed as sin.

God takes these sins seriously and spoke severe punishment—death.

Proverbs 5:15-20

A man is to be satisfied with his wife. A forbidden woman is the adulteress.

1 Corinthians 7:1-5

People should be married so they’re not tempted to be sexually immoral.

In marriage the husband and wife are to fulfill their sexual responsibility to their mate. One’s body is not his or her own, but the mate’s.

¹ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), G4202.

The only possible exception is for a limited time of prayer agreed upon by both husband and wife.

Come together again so Satan will not tempt because of a lack of self-control.

You can ask what your group learned about meeting their own sexual desires.

1 Corinthians 7:1-9

The point of these verses is that married people are to have their sexual needs satisfied by their mate. This is the only way sexual needs are to be met.

To burn means to be inflamed with a lust.

The earlier instruction in these verses is that it is good for a man not to touch a woman or light a fire. Touching inflames with lust. If one does not have self-control, marry. Masturbation is not given as an option.

Ask what they learned about controlling their thoughts, especially about sexual sins. Give them to talk about application at any relevant point in this discussion.

Philippians 4:8

This verse speaks of thinking on the things that are honorable, right / just, pure, lovely, of good repute / commendable, excellent, and praise worthy. These kinds of thoughts and unlawful sexual imaginations cannot dwell in the same mind at the same time.

2 Corinthians 10:5

Taking every thought captive to the obedience of Jesus Christ would certainly keep a mind pure and not allow unholy thoughts to enter.

Matthew 5:28

Jesus said that everyone who looks on a woman with lust for her has committed adultery with her already in his heart. This is not a glance or just seeing a woman or even thinking a woman is beautiful but actually lusting after what is forbidden, thinking about that person beyond what is pure and right.

1 Corinthians 6:13-20

The body is not for immorality but for the Lord, and the Lord is for the body. A believer is one with the Lord. Flee sexual immorality, because it is a sin against one's own body. The believer's body is the temple of the Holy Spirit and is to be used to glorify God.

Romans 14:22-23

Whatever is not from faith is sin.

Galatians 5:16, 22-25

Walk by the Spirit and you will not carry out the desires of the flesh.

Part of the fruit of the Spirit is self-control, and those who belong to Jesus Christ have crucified the flesh with its passions and desires. Believers have life because of the Spirit, and should walk, be led by, Him also.

Song of Solomon

To close your discussion, ask what your group learned from the Song of Solomon. Tell them to look at the chart in the lesson as a visual aid for this part of the discussion.

This book primarily describes the physical relationship of marriage as pleasurable. Sex is pleasurable and something to be desired by both partners.

Give them time to discuss whatever points you have time for in the Song of Solomon.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 10

Lesson emphasis

- Permanence of marriage

REVIEW

Ask your group what they remember from God’s Word about marriage.
Give time to them to share what they’ve learned from this study so far.

God initiated marriage.
He said for man to be joined / hold fast to and become one flesh with his wife.
They were naked and unashamed.

God told them to be fruitful and multiply.
Oneness of flesh, the sexual union, is for pleasure as well.

The husband is the head of the marriage, and the wife is to submit to and respect him.
He is to love her as Christ loves the church.

GOD’S DESIGN FOR PERMANENCE

Ask what your group learned about this. Give them time to discuss application at any point.
You can list the main points as a visual aid for this discussion.

NOTE: Some in your group might be divorced. But they need to know and understand what God says about it. They can’t undo what is done, but they can go forward doing what is right.

Genesis 2:21-25

The two becoming one shows permanence in that one cannot be divided.
The number one can be divided, but then it becomes fractions of the whole.

The husband is to be joined to / hold fast to his wife.

dabaq—“to cling, stick to . . . keep close to, join to”¹; “adhere”²

¹ R. L. Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999).

² James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). H1692.

Matthew 19:1-12

The Pharisees questioned Jesus, testing Him, asking if it is lawful for a man to divorce his wife for any reason / cause.

divorce, *apoluo*—“to free fully i.e. (lit.) relieve, release, dismiss”³;
“to let loose from, to loose or unbind a person or thing”⁴

Jesus answered by taking them back to the beginning in Genesis 2:24 and quoted the words to them. In verse 6, He added that man is not to separate what God has joined.

be joined to / hold fast, *kollao*—“to glue, unite”⁵; “cement...to join or fasten firmly together.”⁶ “Primarily said of metals or other materials.”⁷

joined, *suzeugnum*—“to yoke together”⁸

separate, *chorizō*—“to put apart, sever”⁹; “divide”¹⁰

He said Moses allowed divorce because of hard hearts, but it wasn't so from the beginning. Then He said whoever divorces his wife, except for sexual immorality, commits adultery.

immorality, *porneia*—“fornication, lewdness, or any sexual sin”¹¹

The disciples responded the way they did because they understood that Jesus was saying this is permanent. Their conclusion was that it is better not to marry.

Some people chose to be eunuchs for the Lord; others are born this way, and some have it chosen for them.

³ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G630.

⁴ Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga, TN: AMG Publishers, 1992), G630.

⁵ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G2853.

⁶ James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). G2853.

⁷ W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 104.

⁸ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G4801

⁹ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000). G5563.

¹⁰ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998). G5563.

¹¹ Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga, TN: AMG Publishers, 1992), G4202.

eunuch, *eunouchos*—a castrated male...non-castrated male, not able to have children; one who “abstains from marriage”¹²

Malachi 2:13-17

God’s people were sad because He wasn’t accepting their offerings or giving them favor. He told them it was because they dealt treacherously / were faithless with their wives.

God said He hates divorce. (The ESV translates verse 16 as “the man who does not love his wife but divorces her ... covers his garment with violence.” and footnotes this with “the Lord says he hates divorce” as an alternative.)

They were breaking a covenant made with their wives before God.
They were calling evil good and good evil.

Hebrews 13:4

Marriage is honorable and its bed undefiled.
God will judge fornicators / sexually immoral and adulterers.

What does God judge and how?

Leviticus 20:10, 11, 13, 15

Death was the penalty for adultery, incest, homosexuality and sex with animals.

1 Corinthians 6:9-10

Those who practice fornication / sexual immorality and adultery will not inherit the kingdom of God.

Revelations 21:8

Immoral people will find their part is in the lake of fire, the second death.

What does marriage picture?

Ephesians 5:22-33

These verses give a comparison of Christ and the church with a husband and wife. He nourishes and cherishes the body of Christ. He loves her and gave Himself for her. What a wonderful picture of oneness.

1 Corinthians 6:15-17

The believer’s body is one with Christ when joined to Him at salvation. The believer is one spirit with Him. Don’t take His members and make them members with a prostitute.

2 Corinthians 11:2-3

Believers are betrothed to Christ. They are to have a sincere and pure devotion to Him. Marriage pictures this relationship between the church and Christ.

¹² J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

James 4:4-5

Being a friend of the world is hostility / enmity toward God—spiritual adultery.

Hebrews 13:5-6

Just as God says He will never leave or forsake believers, the marriage relationship is to be permanent also. It is good to be content with what you have. Marriage is to be permanent, no leaving, no forsaking.

Marriage is a picture of Christ's union with the church, and divorce breaks that picture.

Ask your group if they believe what God says or what their society says about the permanence of marriage.

How serious is adultery?

Matthew 5:27-32

This passage defines what adultery includes. Verse 28 says to look continuously at a woman with lust for her (contemplation of the act) is adultery in the heart.

Jesus said tear out your eye or cut off your hand. He did not mean this literally—tearing out an eye does not change the heart—but His words show how serious adultery is.

The law in Exodus says you shall not commit adultery, but Jesus went to the source of adultery in these verses; it is the heart by way of the eyes. The Pharisees kept the law, but they missed the heart of it.

Exodus 20:17

Don't covet—not to desire—your neighbor's wife. This is adultery in the heart.

Job 31:1, 9-12

Job knew lust begins with what the eyes see and the heart follows.
He knew the remedy and the consequences.

To end your discussion, tell your group to look at the chart on “Strange / Forbidden Women and Dumb Men.” Ask what they learned from Proverbs.

Proverbs 2:10-11, 16-19

Wisdom, knowledge, discretion, and understanding keep a man from the adulteress' smooth words which lead to death.

Proverbs 5:15-23

Rejoice and be satisfied with the wife of your youth. Don't be intoxicated by a forbidden adulteress. A wicked man is ensnared and dies for lack of discipline.

Proverbs 6:20–7:27

Both a father and mother warn a young man about the evil woman, the adulteress.

Verse 32 says that the one who commits adultery lacks sense, and he destroys himself.

Give time for your group to share what they observed about the adulteress, how she tries to seduce men without sense.

Proverbs 30:20

The adulteress says she does nothing wrong. But she is headed for the lake of fire.

Ask your group how this lesson has impacted their lives.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 11

Lesson emphasis

- Divorce and remarriage

REVIEW

Ask your group what they remember from God's Word about marriage.
Give time to them to share what they've learned from this study so far.

God initiated marriage.

He said for man to be joined / hold fast to and become one flesh with his wife.
They were naked and unashamed.

God told them to be fruitful and multiply.

Oneness of flesh, the sexual union, is for pleasure as well.

The husband is the head of the marriage, and the wife is to submit to and respect him.
He is to love her as Christ loves the church.

NOTE: Before discussing application, your group should discuss what they learned from all of the passages they studied in this lesson.

As a visual aid, you can list the main point from each of the references they studied.

DEUTERONOMY 24:1-4

What does this passage say about divorce and remarriage?

This is part of God's Law given by Moses to Israel.

A man didn't favor his wife because of some indecency in her.

favor, chen—"favor...grace, kindness"¹

indecency, ervah—"nakedness, nudity, shame...shameful exposure"²

This indecency was not from adultery, because at that time the adulteress was stoned to death.

¹ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

² James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). H6172.

Then he wrote her a certificate of divorce, gave it to her and sent her out of his house.

A certificate of divorce was proof that she was no longer married.

This is the reference Jesus referred to in Matthew 19.

She married another man.

He turned against her, gave her a certificate of divorce, and sent her out.
Or he died.

She could not return to her first husband to be his wife again because she was defiled.

This was an abomination before the Lord.
It brought sin on Israel's land.

Matthew 19:1-12

What did Jesus say about divorce and remarriage in this passage?

The Pharisees tested Jesus by asking Him if it was lawful for a man to divorce his wife for any reason / cause.

He took them back to the beginning. God said to leave, be joined, and become one flesh. What God joined, man is not to separate.

The Pharisees asked why Moses commanded to give a woman a certificate and divorce her. Jesus answered that divorce was permitted / allowed because of the hardness of their hearts.

permitted / allowed, *epitrepo*—"allow, let, permit"³

Then He said that divorcing a wife, except for immorality, and marries another commits adultery. Jesus stated an exception.

His disciples understood the seriousness of Jesus' statement. It's better not to marry, than to marry, divorce and pay the penalty for adultery.

MATTHEW 5:27-32

What else had Jesus said in Matthew about divorce and remarriage?

Jesus described three forms of adultery.

Adultery is looking at a woman with lust in the heart.

³ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

Divorcing one's wife, except for unchastity / sexual immorality, makes her commit adultery. That would be when she remarries.

Marrying a divorced woman is also adultery.

Mark 10:2-12 and Luke 16:18

How do these passages compare with Matthew 19?

The Mark passage is a similar account of the Pharisees testing Jesus about the lawfulness of a man divorcing his wife. He questioned them about what Moses commanded.

Their answer was that Moses permitted / allowed him to write a certificate of divorce and send her away. He replied that it was for hard hearts that Moses wrote the commandment.

commandment, *entolē*—"an injunction, order"⁴

Then He took them back to the beginning. What God joins, man shouldn't separate.

Then His disciples questioned Him further. His response to them was the same.

Whoever divorces his wife and marries another commits adultery.

If a woman divorces her husband and marries another, she commits adultery.

Luke 16:18 adds that a man who marries a divorced woman commits adultery.

Malachi 2:13-17

How does this relate to what Jesus taught about divorce and remarriage?

The wife is the husband's companion and wife by covenant.

To divorce her is to deal treacherously / faithless with her.

The man who divorces her covers his garment with wrong / violence.

Romans 7:2-3

Ask what your group learned from this passage.

If a woman joins / lives with another man while her husband is living, she is an adulteress.

If her husband dies, she is free to become another man's wife.

⁴ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998). G1785

1 Corinthians 7:10-16, 20-28

What does this passage teach about divorce and remarriage?

Paul wrote instructions to the married. Some of these the Lord Himself had already stated; such as—the wife should not leave / separate from her husband and he should not divorce her.

Paul wrote further instructions.

If the wife leaves, she's to remain unmarried or be reconciled to her husband.

Then Paul deals with those Christians who are married to unbelievers.

According to verse 12, the Lord Jesus didn't address this, but Paul did.

If an unbelieving spouse wants to live with his or her believing mate, the believer is to remain with the unbeliever. The believer adds sanctity or holiness to the family.

If the unbeliever leaves / separates, let him leave (ESV—let it be so).

The brother or sister, believer, is not under bondage / enslaved in such cases.

under bondage / enslaved *douloo*, “enslave or be under obligation”⁵

God has called us to peace.

The believer does not know whether or not the unbeliever will be saved.

Verses 20-28 address the condition a person was in when he or she was saved.

Slave or free

Virgin

Married or released / free

If a virgin when saved, it's not sin to marry.

If released / free from a mate when saved, it's not sin to marry.

How do all of the references apply to divorce and remarriage now?

Give your group time to talk about this as your discussion ends.

There seem to be two reasons divorce is permitted.

Jesus gave the exception of immorality of one's spouse, which would be adultery, in Matthew.

The other reason, which is given in 1 Corinthians 7, is an unbelieving spouse leaving.

⁵ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

There are some reasons remarriage is permitted.

If divorce because of a spouse's adultery, there can be remarriage.

1 Corinthians 7 says if an unbelieving spouse leaves, meaning divorce, the believing spouse is not under bondage which seems to indicate remarriage is permitted.

Death of a spouse also frees one to remarry.

DIVORCE AND REMARRIAGE

Divorce is allowed for adultery

Remarry because of fornication/ adultery of spouse

Remarry after unbelieving spouse leaves

Remarry after death of spouse

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 12

Lesson emphasis

- Divorce and remarriage

REVIEW

To begin your discussion, you can ask what your group remembers from the previous lesson about divorce and remarriage.

There seem to be two reasons divorce is permitted.

Jesus gave the exception of immorality of one's spouse, which would be adultery, in Matthew.

The other reason, which is given in 1 Corinthians 7, is an unbelieving spouse leaving.

There are some reasons remarriage is permitted.

If divorce because of a spouse's adultery, there can be remarriage.

1 Corinthians 7 says if an unbelieving spouse leaves, meaning divorce, the believing spouse is not under bondage which seems to indicate remarriage is permitted.

Death of a spouse also frees one to remarry.

EZEKIEL 16

What is the setting for this chapter?

Ezekiel was in Babylon, taken in the second of three times Babylon went against Judah. The third time Babylon destroyed Jerusalem and God's temple there.

Ezekiel told the captives in Babylon this story of how God had taken care of them and what they had done. He prophesied of Jerusalem's destruction and future restoration. God told him to make known to Jerusalem, her exiled inhabitants, her abominations.

In this chapter, God said He took Israel as His wife. She committed adultery.

Verses 1-14

What condition was Israel in when God found her? What did He do?

The land of Canaan was given to Israel by God. Its inhabitants before Israel were Amorites and Hittites, among others.

Israel is pictured as an infant thrown out, not even washed, but abandoned. God caused her to grow and mature. He passed by again, covered her nakedness, and entered into a covenant with her and made her His. Her fame spread among the nations on account of her beauty. It was perfect because of the splendor God put on her.

There is a short list at the end of this lesson's guide which you can use as a visual aid for this discussion.

Verses 15-42

What happened in these verses?

She trusted in her beauty and became a harlot / whore with every passer-by who was willing. She broke covenant with God by doing this.

Israel spent what God gave her on her lovers which she went after. She made high places and used His gifts to play the harlot / whore with idols.

She forgot, forsook Him. She did not remember the days of her youth but sacrificed children to idols, a practice of the nations around Israel. Israel multiplied her harlotries.

God called her an adulterous wife. Israel forsook her husband who was God and went after idols.

Then, He gave her into the hands of her lovers.

They would tear down, demolish, strip her, and leave her naked and bare.

God had taken care of Israel; now He must judge her.

He was jealous for His people.

He took their harlotry seriously, that a covenant had been made and broken.

He brought her own conduct back on her head.

Ask what your group learned about God in relation to Israel, His wife.

Give time for them to discuss any relevant application.

Verses 53-63

What are these verses about?

God is going to restore her, remember their covenant, and forgive / atone for her so she knows He is the Lord.

Give time for your group to discuss what it means to remember covenant, even when adultery is involved, and how that applies to marriage.

What additional insights does Ezekiel 23 add?

Jerusalem forgot God, and was worn out by adultery / whoredom.
God was disgusted with her. Adultery is serious.
The adulterer will reap what is sown; discipline or punishment is sure.

JEREMIAH 2

Was God at fault as a husband to Israel? Why was Jerusalem faithless?

At the beginning, Israel was devoted.
God was not at fault; He provided for and protected Israel.
He led her out of Egypt and brought her into a fruitful land.
He was a fountain of living waters.

His people broke covenant with God. They forsook God.
He contended against them, and they against Him.

He told them they would not prosper by the ones, idols, they trusted.
They committed spiritual adultery with other gods. Nothing would prosper from that as nothing prospers from physical adultery.

JEREMIAH 3

Ask how Jeremiah 3 parallels Deuteronomy 24:1-4.

Returning to the first husband after divorce and remarriage pollutes the land.

Again in this passage, God did not sit by passively when Israel played the harlot / whore. He withheld the rain. He waited for her to return and when she did not, He gave her a certificate of divorce. He sent her away because of transgression.

You could ask what God's attitude was toward Israel after this?

He told Israel to return, acknowledge her sin of idolatry and disobedience, and He would take her back.

HOSEA 1-3

What are these chapters about? How do they relate to divorce and remarriage?

This is a story of a good man, Hosea, and his wife, Gomer—a parallel to God the perfect husband and Israel the harlot / whore. He gave her oil, wine, grain, silver, and gold.

God used Hosea and his wife of harlotry / whoredom as an example to Israel of her relationship to God.

God told Hosea to take a wife of harlotry / whoredom and have children of harlotry / whoredom.

Hosea is a picture of sacrificial love. Both Israel and Gomer committed adultery, and the husband was loving and forgiving, offering opportunity for her to return.

The harlot / whore is to return with repentance. When Israel will return, God will forgive and restore her because the gifts and the callings of God are irrevocable, Romans 11:26-28. God has a covenant with them and will not desert them.

Ask how knowing these things about God and Israel help understand what He says about the permanence of marriage and about divorce.

God's intention for marriage is permanence, and it has been that way from the beginning. Sadly, because of men's hard hearts, divorce is rampant.

God hates divorce because it mars the picture of Christ and the Church. In order to live wholeheartedly for Christ, we must understand that divorce, in most cases, is not an option.

Sacrificial love is a great testimony to a wayward spouse and to a wayward world.

As the lesson asks, "Is true happiness found in a mate or in a right relationship with your God?"

You might ask a thinking question to close: Have you made a covenant with God to do everything possible to make sure your marriage stays pure and permanent?

OLD TESTAMENT ILLUSTRATIONS
God and Israel Divorce for adultery
Hosea and Gomer Adultery, but no divorce

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 13

Lesson emphasis

- Tithing and giving

REVIEW

Ask your group what they've learned so far in this course about marriage.

It's God's design as a special permanent relationship for husband and wife.

They are to love and respect one another as Christ and the church.

The husband has a particular role and so does the wife.

Thought-control and communication are bases for a marriage without regrets.

The sexual part of marriage is a blessing from God and to be honored.

TITHING

Ask your group what they learned from the Old Testament passages about this.

Tell them to look at the chart in the lesson as a visual aid for this part of the discussion.

As stated in the lesson, tithing giving one-tenth of one's income to the Lord.

Leviticus 27:30-32

These verses give insight into what was tithed and why.

A tenth was given from the land, seed of the land, fruit of the tree and from the herd or flock. It was holy to the Lord.

Numbers 18:21-32

The tithe was to be brought to the tent of meeting and given to the Levites as their inheritance. This was to provide the Levites support as they took care of the duties God required at the tent of meeting.

The Levites in turn were to give back as their tithe to the Lord one-tenth of the tithe the people brought to the Lord's house.

Deuteronomy 14:22-28

The tithe of all the produce, grain, new wine, oil, and firstborn of herd and flock was to be brought to the place the Lord chose to establish His name. The purpose was that they learn to fear the Lord their God always.

The tithe was to be eaten in the Lord's presence, and they were to rejoice. This included the whole household. If the distance was too far to bring the tithe, they could exchange it for money and purchase what they needed when they arrived at the place the Lord chose.

They were not to neglect the Levite in their own town, because he had no portion or inheritance among them. At the end of every third year all the tithe from that year was to be deposited in their respective towns.

2 Chronicles 31:5-12

During Hezekiah's reign as king of Judah, the people joyously brought in so much that rooms had to be prepared in the Lord's house to keep all the contributions and tithes.

Nehemiah 10:34-39

The people, Levites, and priests cast lots to determine who should bring wood, etc., to the Lord's house at a particular time. This describes what happened when things were done as they should be. It was the result of people tithing and giving.

Malachi 3:7-12

Not tithing is equal to robbing God. The Lord of Hosts instructed His people to return and bring the tithe into the storehouse so that there would be food in His house. The result would be blessing poured out until it overflowed.

Ask your group to summarize the main points about tithing from these Old Testament passages.

These Old Testament references teach that tithing was the responsibility of all God's people. It was to be done joyously for the care of the Lord's house and the ones who served in it. If Israel did not tithe, they were robbing God.

Now ask what they learned from the New Testament about tithing.

Matthew 23:23; Luke 11:42; 18:12

The scribes and Pharisees, religious hypocrites, were tithing from their produce but were neglecting the other more important things such as justice, mercy, faithfulness, and the love of God.

They kept the letter of the law in giving according to the Old Covenant, but neglected matters of the heart.

One of the Pharisees was reminding God that he was not like other people: swindlers, unjust, adulterers, even tax collectors. He fasted twice a week and paid tithes of all that he received.

Hebrews 7:5-6, 7-9

These verses tell about Abraham tithing to Melchizedek. Abraham gave Melchizedek a tenth.

Ask for a summary of what the New Testament says about tithing.

The religious Jews tithed.
Jesus condoned it.

There is no command in the New Testament concerning tithing.

Give your group time to discuss how tithing might or might not apply to them.

GIVING

Ask what they learned about giving from 2 Corinthians 8 and 9.

There is a list at the end of this lesson's guide which can be used as a visual aid.

2 Corinthians 8:1-15

The Macedonian churches are commended by Paul for their wealth of generosity for the relief of the saints.

After giving themselves to the Lord, they wanted to give to support other believers. They gave according to and beyond their ability; however, it was according to what they had, not what they didn't have.

Giving to support the saints is proof of the sincerity of love and is called a gracious work. The Pharisees gave money but Jesus said, "Woe to you," because they weren't giving themselves in love and mercy and justice. These people were giving out of love and because Christ was their example of giving everything for others. The Lord Jesus Christ became poor so that we through His poverty might become rich.

Giving is to be so that there is equality. Not so the ones giving fall into poverty, but giving from abundance to supply those in need. Then when the giver is in need, the abundance of others may supply their need.

2 Corinthians 9:1-15

Paul told the Corinthians to give their bountiful gift as they had said they would and not be affected by covetousness. They had decided to give to the needy on their own accord, and he did not want them to be embarrassed by not being ready when the Macedonians came. Paul did not want them to decide to keep what was promised for themselves.

The point in verse 6 is: sow sparingly, reap sparingly; sow bountifully, reap bountifully.

Each must do as he purposes in his heart, not grudgingly or under compulsion, but with a cheerful heart, for God loves a cheerful giver. God wants to receive from willing hearts.

God makes giving possible. He gives the seed for the sower and the increase in harvest. When believers give, He takes care of the return.

The ministry of this service would supply the needs of the saints, cause thanksgiving to God, and bring God glory because of obedience to the gospel of Christ and for the liberality of contributions.

You might ask how giving is referred to in these passages.

In these two chapters, giving to others' needs is referred to as a gift, ministry, service, gracious work, and support of the saints.

Give your group time to share what God is teaching them from these passages about giving.

Ask what they learned from Luke and 1 Thessalonians.

Luke 6:30-31, 34-36, 38

Give to everyone who asks and do not demand it back.

Treat others the same way you want them to treat you.

Love your enemies and lend, expecting nothing in return.

God is kind to ungrateful and evil men. He is our example.

What credit is there to you to lend and expect a return? Even sinners do that.

Be merciful as your Father is merciful. Give and it will be given to you.

By the standard of measure you give, it will be returned to you.

1 Thessalonians 5:12-13

Respect those who are in spiritual leadership.

Esteem them highly because of their work.

To end this discussion, ask your group what they learned for their lives and especially for their marriages from this lesson.

TITHING

10th of all

Priest and Levite's inheritance

All were to tithe

Not tithe = robbing God

GIVING

According to ability

Gracious work

Proves sincerity of love

Supplies another's needs

Not grudgingly but cheerfully

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 14

Lesson emphasis

- Finances and marriage

REVIEW

Ask your group what they've learned so far in this course about marriage.

It's God's design as a special permanent relationship for husband and wife.

They are to love and respect one another as Christ and the church.

The husband has a particular role and so does the wife.

Thought-control and communication are bases for a marriage without regrets.

The sexual part of marriage is a blessing from God and to be honored.

Giving to others is part of the Christian life, and therefore, part of Christian marriages.

GOD'S PROMISES TO MEET NEEDS

Ask what they learned from their study about God's promises and their needs.

Matthew 6:16-34

Do not store up treasures on earth. Moth, rust, and thieves can take those treasures.
Store up treasures in heaven where none of those things can destroy.

No one can serve God and wealth / money.

A person's heart is where his treasure is. People store up treasures based on what their hearts are like—focused on this world or on God's kingdom.

Jesus said not to worry and gave the illustration of birds and lilies.

If He takes care of birds and flowers, will He not much more clothe and feed His own?

Don't worry about tomorrow. It has enough cares of its own. Trust the Lord with everything needed to live. Our heavenly Father knows our needs, and He will take care of them.

James 4:1-3

If one is without something, either he didn't ask or asked with the wrong motive.
That motive being to spend it on his pleasures.

Philippians 4:6-7, 11-12, 14-19

Believers are not to be anxious about anything, but instead let their requests be made known to God.

Relate this to what Jesus said in Matthew 6. Don't worry; seek His kingdom first; ask and He will supply your needs. Letting your requests be known to God is asking. Trusting Him will give you peace and guard your hearts and minds.

Paul said he learned the secret of being content. He knew how to get along in times of abundance or need.

The believers in Philippi had given to Paul for his support. He says "at the first" they were the only ones. Because of their generous giving to him to further the gospel, he was confident that God would supply all their needs according to His riches in glory in Christ Jesus.

At any point in this discussion, give your group time to talk about how these principles and commands from God's word apply to them, especially to their marriages.

1 Peter 5:6-7

Again in these verses, God says not to worry; cast your anxieties on Him. He cares for you. These verses show the believer the same attitude toward money and needs. Seek His kingdom; depend on Him; and He will take care of you.

Psalms 37:25

Be satisfied and content with what one has: God will not forsake His own.

Ask your group to summarize what God says about their needs.
Give time for them to discuss application.

WORK, FINANCES AND GIVING

Tell them to look at the chart in the lesson as a visual aid for the rest of this discussion.
Ask what principles they learned from Proverbs.

Proverbs 3:9-10

Honor the Lord from the first of your wealth, and He will take care of His own.

Proverbs 6:1-5

Don't be a surety or make a pledge for another's debt. If they do not pay their debts, the one who is surety with them must pay the debt. According to this passage if this has happened, do everything possible to get it taken care of quickly. If someone has a need, it is much better to give to them than become a surety for their debt.

Proverbs 15:27

One who profits from ill-gotten gain or a bribe brings trouble to his own home.

Proverbs 10:4-5 and Proverbs 12:27

These verses are about how a person works; either diligently or negligent and shamefully. The results are according to how they work.

Diligence is a precious possession which is contrasted with the lazy man.

Proverbs 22:1-2, 7, 16, 26-27, 29

A good name is far more important than wealth, money. The rich and poor have a common bond; the Lord made them all. These verses give a right perspective on riches. Wealth is not discouraged but a good name is more desired. In the world, wealth seems to mean power. The borrower is the lender's slave.

There is warning against oppressing the poor. This could lead to poverty for the rich. These verses also have another warning against being a guarantor for debts.

A skilled worker is rewarded. Compare with the diligent worker.

Proverbs 23:4-5

God says not to weary yourself to gain or run after wealth. It can be gone quickly. Relate this to Matthew 6.

Proverbs 24:30-34

This is another exhortation about diligence in work. A sluggard is a lazy person—one without drive or diligence. He is a man lacking sense.

He doesn't take care of his vineyard, and he ends up in poverty.

Proverbs 28:27

Working gives wealth so the poor can be helped.

Proverbs 30:7-9

This passage gives the balance—balance that avoids extreme. Enough—neither poverty or riches
Remembering to depend on the Lord.

How do Ecclesiastes 5, Romans 13, and 1 Timothy 6 relate to the Proverbs passages?

Ecclesiastes 5:10-20

Someone who loves money can't get enough. It is vanity. It cannot satisfy. The only thing that will satisfy is seeking God.
Hoarded riches only hurt the owner; he can't sleep.
When he dies, he leaves as he came—naked. He cannot take his wealth with him.

Romans 13:6-8

Render to all what is due them. Pay taxes.
Owe nothing to anyone except to love one another.

1 Timothy 6:8-19

Be content. Those who want to get rich fall into temptation and a snare and can come to ruin and destruction. The overall warning in this is that the love of money is the root of all sorts of evil. Loving money can cause one to wander away from the faith, pierced with much grief. As Matthew 6 says, you can't love God and money.

God instructs believers to be rich in good works, generous, ready to share, storing up treasure for a good foundation for the future. Again, you could discuss the comparison with Matthew 6.

Ask what they learned from the parable in Luke 19.

Luke 19:11-26

People thought God's kingdom was going to appear immediately.

Jesus told a parable about the kingdom showing that the kingdom is not immediate.

It was about a nobleman who gave some of his slaves minas to do business with until he returned from receiving his kingdom.

business, pragmateuoma— “to busy oneself”¹; “to carry on a business”² “to be doing, to be busy, occupied, to do business, to trade or traffic (Luke 19:13)”³

The servants understood this money they received came from him. He was an exacting man who expected a return on his money. He was pleased with the first two because they invested and made more money, so he rewarded them with cities. The one that held on to his mina lost what little he had.

To end your discussion, ask your group what principles they learned from this lesson about financial management, especially as they relate to marriage.

God expects His children to seek first His kingdom, to invest in the kingdom.

He expects faithful service from each of His children—to be busy, not slothful; to give from the first of their labors, asking Him for provision, being content with what He provides, careful to help those who need help.

Money and Work

Do not worry

Seek first His kingdom

Ask

God will supply

Work diligently

¹ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998). G4231.

² James Strong, *Enhanced Strong's Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G4231.

³ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (electronic ed.) (Chattanooga, TN: AMG Publishers, 1992), G4231.

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 15

Lesson emphasis:

- The home
- Children

REVIEW

Ask your group what they've learned so far in this course about marriage.

It's God's design as a special permanent relationship for husband and wife.

They are to love and respect one another as Christ and the church.
The husband has a particular role and so does the wife.

Thought-control and communication are bases for a marriage without regrets.

The sexual part of marriage is a blessing from God and to be honored.

Giving to others is part of the Christian life, and therefore, part of Christian marriages.

THE HOME

Tell them to look at the diagram and lists in the lesson "Two Realms" and ask what they learned about each.

John 6:32-35

Just as physical food is necessary for physical life, spiritual food is necessary for spiritual life. Moses gave bread the children of Israel could put in their mouths, eat, and live, but only temporarily. Jesus is the source of spiritual bread that gives eternal life. Eat literal bread and be hungry again; come to Jesus and never hunger or thirst.

John 15:1

Jesus is the vine, the source of life for believers. God is the vinedresser, the one who cares for the vine. This gives a picture of the relationship of God, Jesus, and believers.

Hebrews 8:1-2; 9:24; 8:4-5

The earthly priest and tabernacle pitched by man are patterns of Jesus, the high priest and the tabernacle pitched in heaven. The earthly is a copy of the true one in heaven.

God told Moses to see that he made all things according to the pattern which God had shown him on the mountain. The earthy tabernacle was a copy and shadow of the heavenly one.

copy, *hupodeigma*—“a figure, copy, example.”¹ From *hupodeiknumi*, “to show by tracing out, to teach to, make known.”² “A model of behavior as an example to be imitated or to be avoided.”³

pattern, *tupos*—“*the mark* (of a blow), *an impression*, *stamp* (made by a die)”⁴

Matthew 6:9-10

This passage is a pattern for prayer that Jesus gave His followers in the Sermon on the Mount. This is not the only way to pray but an example of what can be prayed.

Ephesians 3:14-15

God is Creator, the Father of all creation from whom every family in heaven and on earth is named. God is the heavenly Father. He is the example to follow for family life. How God as Father treats His children is the figure, the copy, the example of how believers are to treat those in their family.

Matthew 3:16-17; John 10:25

God called Jesus His beloved Son. Jesus called God His Father.

John 1:12; Romans 8:15

As many as believe in Jesus become God’s children and are adopted as sons. This is how people become part of God’s family.

John 14:2-3 and Genesis 2:24

Jesus told His disciples that He was going to prepare a place for them. Jesus is preparing a place for those who are born again into God’s family. This establishes the spiritual pattern for the earthly home.

A man shall leave his father and mother and cleave to his wife and the two become one flesh. A home was established for a family from the beginning.

John 3:5-8; 1 Peter 1:23 and James 1:18

Be born again to become part of God’s family.
Believers are born again of imperishable seed, God’s word.

God gives birth into His family. He adopts sons.

In man’s realm, a home begins with a mother and father. Earthly parents find their pattern in the Father. The way the Father deals with His children gives instruction to how earthly parents are to deal with their children.

¹ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G5262.

² R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G5263.

³ J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (New York: United Bible Societies, 1996, c1989).

⁴ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G5179b.

Genesis 1:28; 4:1-2

God instructed Adam and Eve to be fruitful and multiply, have children. First they had Cain and Abel.

2 Corinthians 3:18 and Genesis 5:3

God's children are transformed into His image. As earthly children look like their parents, so God's children look like Him. Adam's son was born in his likeness. As God has spiritual children, so there are earthly children.

You might ask what they learned from the cross-references about heaven and God that are examples for their earthly homes.

Hebrews 11:10; John 14:2-3

Abraham was looking for the city which has foundations, whose architect and builder is God. Just as God the Father is the builder and preparer of the heavenly city, the earthly parent is the builder, preparer of the earthly home and is responsible and accountable for it.

Romans 14:17

This verse tells what the home is to be like—a place of righteousness, peace, and joy. Not just a physical place to come to every day but a place that is peaceful, pleasant.

Revelation 21:2, 27

The home is a place that is made ready, John 14:2-3, and where nothing unclean or one who practices abomination and lying is allowed.

Matthew 7:11

As our heavenly Father gives good gifts to those who ask Him, man is responsible to give good gifts to his children.

Jeremiah 31:3; 1 John 4:10, 18-19

God loves His children with an everlasting love. He loved first. Parents are to love their children first, not love if they are loved. Each member of the family needs to know that home is a place of love. This kind of love produces a safe, secure place.

Hebrews 12:7, 9

The heavenly Father disciplines His children just as an earthly father disciplines his children. Discipline produces respect and life. An earthly home based on God's principles is a disciplined home.

discipline, paideia—"the rearing of a child, training, discipline"⁵;
"tutorage...by implication disciplinary correction."⁶

⁵ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G3809.

⁶ James Strong, *Enhanced Strong's Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G3809.

Romans 8:31; Hebrews 13:5-6

These are wonderful principles from God’s Word. There will be opposition in the world; expect it. But because God is for us, we can survive. God is eternally committed to His children. He will not leave them nor forsake them. He will always be there, so His children can feel protected, safe.

At any point in this discussion, give time for your group to talk about how these things apply to their homes and lives.

CHILDREN

Tell them to look at the chart in the lesson about children and the home as a visual aid for this part of the discussion. Then ask what they learned from the references they studied.

Deuteronomy 6:1-7:13

God told Israel what to do so they would live long in the land He was giving them.

They were to teach His commands to their children so they learn to fear Him and keep His words. Through Moses He told them to love Him.

His words were to be on their hearts.

They were to talk about the Lord and His words all the time.

They were not to follow the gods or idols of the people around them.

That results in God’s anger as He is a jealous God for His people.

They were not to let their children intermarry with those around them—the ones who worshiped idols.

Give time for you group to discuss how these principles applied to their homes can produce positive benefits for the whole family.

Ask what they learned from the New Testament references and word studies.

Ephesians 6:1-4

The commands from God are:

Children, obey your parents in the Lord
Honor your father and mother

Fathers, do not provoke your children to anger
But bring them up in the discipline and instruction of the Lord

discipline, paideia—“the rearing of a child, training, discipline”⁷
“*tutorage...by implication disciplinary correction.*”⁸

⁷ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981). G3809.

instruction, *nouthesia*—“admonition, warning, exhortation”⁹; “training by word—by the word of encouragement, when this is sufficient, but also that of remonstrance, reproof, and blame, where these may be required”¹⁰

Colossians 3:21

Fathers are also instructed not to exasperate their children so they will not lose heart.

exasperate, *erethizo*—“to...anger, provoke, irritate”¹¹
“to cause someone to feel resentment”¹²

Hebrews 12:5-11

Discipline is the result of a father loving his child.
It trains children, and yields righteousness.

Give time for your group to discuss how to apply these things to their homes and families.

⁸ James Strong, *Enhanced Strong's Lexicon* (Bellingham, WA: Logos Bible Software, 2001). G3809.

⁹ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (electronic ed.) (Chattanooga, TN: AMG Publishers, 1992), G3559.

¹⁰ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 446.

¹¹ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (electronic ed.) (Chattanooga, TN: AMG Publishers, 1992), G2042.

¹² J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (New York: United Bible Societies, 1996, c1989).

MARRIAGE WITHOUT REGRETS
LEADER GUIDE
Lesson 16

Lesson emphasis:

- Children

REVIEW

Ask your group what they've learned so far in this course about marriage.

It's God's design as a special permanent relationship for husband and wife.

They are to love and respect one another as Christ and the church.

The husband has a particular role and so does the wife.

Thought-control and communication are bases for a marriage without regrets.

The sexual part of marriage is a blessing from God and to be honored.

Giving to others is part of the Christian life, and therefore, part of Christian marriages.

Ask what they remember from the previous lesson about the home and children.

The home is to be a place of love where God's words and commands are taught and practiced.

Children are to obey their parents.

Fathers, parents, are to discipline their children and not provoke them to anger.

PROVERBS

Ask what they learned from Proverbs in this lesson about children.

Proverbs 22:6

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

train, *chanak*—“to train up”¹; “to narrow; figuratively to *initiate* or *discipline*”²

¹ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H2596 (Anaheim: Foundation Publications, Inc., 1998, 1981). H2596.

² James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). H2596.

way, derek—“way, manner.”³ From darak “to tread, march.”⁴
“Figuratively, . . . *course of life or mode of action.*”⁵

The way to train a child is to teach him or her God’s word and ways.
That is the way the child should go or live.

There are several references from Proverbs about the ways a person takes.
The way of the Lord is a protection for the righteous. It’s the way of wisdom and the way
of life. It’s the way of security.

In contrast, there is a way of man which seems right but ends in death.

Ask what your group learned about Proverbs 1–7 and 22:17–24:34

These are instructions from father to son and are about such things as:

The company they keep
How to be wise and understanding
Trusting the Lord
Work and laziness
Adultery
Anger

What does Proverbs teach about discipline?

As a visual aid for this discussion, you can list some of the main points as on the last page.

Proverbs 19:18

Discipline your child while there is hope. Don’t wait.
Now is the time to discipline, whatever age. It will be life for them.

Proverbs 18:14

Parents must be careful not to crush / break a child’s spirit.

Proverbs 20:30; 22:15

Foolishness is bound up in a child’s heart. It’s natural for children.
The rod of discipline removes foolishness. Stripes clean out evil.
But this does not mean abusing children.
It is God’s instruction for removing foolishness.

Proverbs 23:13-14 and 30:17

When properly used, the rod of correction will rescue a child’s soul.

³ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H2596 (Anaheim: Foundation Publications, Inc., 1998, 1981). H1870.

⁴ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H2596 (Anaheim: Foundation Publications, Inc., 1998, 1981). H1869.

⁵ James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1996). H1869.

Teaching and training children to respect their parents can save children from death.

Proverbs 29:15 and 17

The rod and reproof give wisdom. Reproof is showing someone where they are wrong. Children who are not disciplined bring their mothers shame.

Correct your son and he will give you comfort and delight your soul.

Proverbs 13:24

Diligent discipline is a sign of love. No discipline indicates a lack of love.

Give time for your group to discuss how to apply these principles and commands in their homes.

Ask what they learned about their children's peers.

Deuteronomy 12:28-31

God warned Israel to be careful to listen to Him and not be ensnared to follow after the nations and inquire after their gods.

Deuteronomy 7:3-4

Israel was commanded not to intermarry with the nations because they would turn Israel's sons away from God to serve the gods of the land.

2 Corinthians 6:14-18

The command is not to be bound together with unbelievers. There is no fellowship, partnership, harmony, or agreement between believers and unbelievers.

Give time for your group to discuss how this applies to their families. Maybe as when these things are to be taught to children.

Ask what they learned from the other Scriptures about choosing friends.

Psalms 1:1

The blessed does not walk, sit, or stand with the wicked, sinners or scoffers.

Psalms 101:7

Practicing deceit and speaking lies cannot be tolerated in the home.

Psalms 141:4; Proverbs 12:26

Stay away from men who do iniquity so there will not be the temptation to compromise. The way of the wicked leads astray.

Proverbs 22:24-25

This is a warning. Stay away from an angry person so you won't be influenced by him.

Proverbs 28:7, 19

A discerning son keeps the law. A companion of gluttons humiliates his father.
The worker will have plenty of food, but the one who follows empty pursuits will have poverty.

1 Corinthians 15:33; Ephesians 5:6-7, 11

Don't be deceived. Bad company corrupts good morals.

Empty words can deceive.

God's wrath comes on the disobedient. Don't be partakers with them.

2 Peter 2:7-8

Righteous Lot was tormented by the wickedness of the people around him.

Proverbs 13:20

The simple lesson in these verses is that people become like those they run around with.

Ask what they learned from 1 Samuel 2-4 about Eli's lack of good instruction and discipline for his sons.

1 Samuel 2:12-17, 22-34; 3:11-14; 4:10-18

Eli's sons despised the offering of the Lord, and Eli didn't deal with them to correct the sin. He honored his sons above God. Even though he knew what they were doing, he did not rebuke them. He didn't honor God, because he allowed the sin to continue and he ate the meat they were taking that belonged to God. God judged Eli's house because of this.

It was not good enough that he knew what they were doing and that it was not honoring God. His responsibility was to stop it. Sin must be dealt with, and God gives clear instructions on how to do that.

As you close, encourage your group to pray for one another in light of the many truths learned in this course. Colossians 1:9-12 would be good verses to pray.

INSTRUCTIONS FOR TRAINING CHILDREN

Do not walk in the way of sinners

Be careful who you listen to

Search for wisdom

Trust the Lord

Be careful who you associate with

Bad company corrupts good morals