



Marriage And Family

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Greensboro, North Carolina

This book is written by Gregory Howard for Faith Deliverance Ministry Outreach, Incorporation. It is derived from the personal collection of study notes and training material of Gregory Howard, author and founder of Faith Deliverance Ministry Outreach, Incorporation.

All scriptures in this book came from the King James Version of the bible unless otherwise stated.



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The materials in these lessons are based on the beliefs of "Faith Deliverance Ministry Outreach, Incorporation" Of Greensboro, North Carolina. These Contents Has Been Approved For Distribution and Teaching.

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Marriage

Marriage The legal union of a man and woman as husband and wife. Wedlock. A wedding. A close union.

Union mean: The act of uniting or the state of being united)

Husband mean: A man joined to a woman in marriage; a male spouse. A manager or steward, as of a household.

Wife mean: A woman joined to a man in marriage; a female spouse

MARRIAGE:

The biblical standard for marriage is a monogamous relationship in which a man and a woman share a lifetime Commitment to each other, second only to their commitment to God. It is an unconditional, lifetime commitment. Jesus emphasized God's intention that marriage be a lifetime commitment (Mark 10:5-9; Matt. 19:4-9). He affirmed this as the principle of marriage inherent in divine creation (Gen. 2:24). Paul cited this key principle to show the sinfulness of sexual relations outside marriage (1 Cor. 6:12-20) and to emphasize the importance of self-giving love in marriage (Eph. 5:28). (Genesis 2:24) emphasizes the oneness of the marriage relationship and the priority of the relationship over all others, including the relationship of the couple to their parents. Marriage is also for companionship (Gen. 2:18-23).

Paul described the kind of mutual submission that should characterize the marriage relationship (5:21-33). Although the husband is head of the home, his role is modeled after the role of Christ as Head of the church, who "loved the church and gave Himself for it" (Eph. 5:25).

Sex is one of God's good Gifts. God's intention is for sexual union to be expressed exclusively within the unique monogamous relationship of marriage. Human sexuality (Gen. 1:27) and sexual union within marriage (Gen. 2:24) were part of God's good creation. Sexual union is for procreation (Gen. 1:28) and also for expressing love within the oneness of marriage (Gen. 2:24; Prov.:15-19; 1 Cor. 7:2-5). Although polygamy was practiced by some Old Testament personalities, monogamy was always God's ideal for humanity (Matt. 19:4-5). The New Testament clearly teaches monogamy (1 Cor. 7:2). Adultery is a violation of the commitment inherent in marriage (Ex. 20:14; 1 Thess. 4:2-3; Heb. 13:4). So is intercourse that does not express the oneness of marriage (1 Cor. 6:12-20). The biblical condemnation of adultery covers such things as communal marriage, mate swapping, and so-called open marriage. Likewise, homosexuality violates the intended purpose of sex (Lev. 18:22; 20:13; Rom. 1:26-27). Incest also is a violation of the biblical view of sex (1 Cor. 5).

Marriage and singleness are valid options for Christians. Jesus taught that marriage demands faithfulness within a relationship based on a lifetime commitment (Matt. 19:3-9). When the disciples said that this concept made marriage too demanding, Jesus replied that singleness, whether involuntary or voluntary, has its own demand, abstinence from sexual union (Matt. 19:10-12). Paul acknowledged that marriage is best for many, but, based on his own experience, he recommended singleness to those who wanted to devote all of their energies to Christian work and could forego sexual relationships (1 Cor. 7:7-9,32-35). Neither Jesus nor Paul presented marriage or singleness as a second-class or less state than the other.

Christians condemn sexual immorality in all its forms. Sexual sins are serious because they undermine the foundation of family life, the oneness of the marriage relationship; however, such sins are not unforgivable.

Jesus sought out and offered forgiveness to persons guilty of sexual sins (Matt. 21:31-32; Luke 7:36-50; John 4:1-42; 8:2-11). Forgiveness does not condone such sins, but does offer a new start with God's help. David's experience shows that even when sexual sins are forgiven, the destructive consequences continue (2 Sam. 12-19). Love demands that followers of Christ seek to help persons caught in the grip of sin, being careful not to become involved in the sin themselves (Gal. 6:1). Persistent immorality is unacceptable behavior for Christians (1 Cor. 5:1-13; 6:12-20).

Christians should marry Christians, but Christians are to strive for a Godly home even when this is not the case. The expectation for a Christian to marry another Christian is implicit in Paul's instructions about marrying "ONLY IN THE LORD" (1 Cor. 7:39), and in his words about not being mismatched with unbelievers (2 Cor. 6:14). As important as family relations are, a person's commitment to God takes precedence in those unfortunate situations when the two commitments are in conflict (Matt. 10:37; Luke 9:59-62). A Christian who is married to a non-Christian should seek to maintain the relationship, to raise any children as believers, and to win the unbelieving spouse (1 Cor. 7:12-16; 1 Pet. 3:1-12). There is no evidence that Timothy's father was a believer his mother passed her faith along to her son (2 Tim. 1:5; 3:14-15).

The biblical ideal is marriage that lasts a lifetime. Christians sometimes must cope with the breakup of a marriage. Because humans do not live up to the high ideals and standards of God, marriages do fail. With the strong biblical emphasis on marriage as a lifetime commitment, divorce poses a real dilemma for Christians. The dilemma of their proper attitude and response is most real for the persons directly involved and for those close them, but the dilemma also exists for the larger circle of friends and fellow church members. The Mosaic Law allowed a man to divorce his wife but required a bill of divorce for her (Deut. 24:1). This was an advance over a time when a man simply sent his wife away.

The writ of divorce was evidence of her release from the marriage and thus her freedom to be married to someone else (Deut. 24:2). Jesus explained (Deuteronomy 24:1) as a concession to the hardness of human hearts; but he emphasized God's original intention as reflected in (Genesis 1:27 and 2:24) (Mark 10:2-9; Matt. 19:3-9). Two verses in Matthew (5:32; 19:9) state that fornication can be grounds for divorce. Some interpreters believe that these and other relevant passages in the Gospels (Mark 10:11-12; Luke 16:18) suggest that Jesus especially had in mind persons who divorce a spouse and marry someone else in an attempt to legitimize an adulterous relationship. The case of Herod and Herodias, who had divorced their spouses to satisfy their lust for each other, was notorious in that day. John the Baptist had been in prison for daring to rebuke Herod, and spiteful Herodias successfully plotted John's execution because of this (Mark 6:1 Matt. 14:1-12). Paul followed Jesus in emphasizing the permanence of marriage (1 Cor. 7:10-11), but he taught that a Christian was not bound to an unbelieving spouse if the unbeliever insisted on a separation (1 Cor. 7:12-16). Clearly, therefore, the Bible teaches permanence as the ideal; but unfortunately, human hearts are still hard; and divorce for various reasons still happens. The Gospels are filled with examples of how Jesus dealt with persons who were struggling with guilt and failure (Luke 19:1-10 John 8:2-11), including one woman who had been married five times and who was living with a man who was not her husband (John 4:1-42). Where guilt was involved, Jesus did not minimize it; but in every case He acted redemptively. That is, His goal was not to condemn people but to help them begin anew with God's grace and strength.

Marriage after the death of a spouse usually is not questioned; marriage again after a divorce is a difficult issue. Marriage after widowhood is clearly permissible in the New Testament (Rom. 7:2-3). Paul advised single persons and widows to remain unmarried if they could, but he counseled marriage for others (1 Cor. 7:8-9).

For example, he advised younger widows to remarry (1 Tim. 5:10-14). Widows are free to remarry, but "only in the Lord" (1 Cor. 7:39). Those who oppose marriage again of divorced persons cite (Mark 10:11-12; Luke 16:18; Romans 7:3; Corinthians 7:10-11).

They interpret the statement by Jesus as teaching that divorced persons who marry again are living in adultery. They cite Paul as evidence that the apostle interpreted Jesus this way. Based on these verses, some pastors refuse to perform a wedding involving a divorced person. Another group emphasizes Jesus' exception clause in (Matthew 5:31-32 and 19:9). This clause, "Except it be for fornication," implies that when a married person commits fornication, the spouse is free to secure divorce and to marry another person. Others believe principles inherent in the gospel make marriage again a valid option divorced persons. They cite the biblical principles of forgiveness and renewal. Those who advocate this position do not believe Jesus intended to establish a legalistic approach to marriage that would condemn every specific remarriage as an adulterous relationship.

Jesus was not a legalist. His interpretation of adultery in (Matthew 5:27-28) should warn against being too heavy-handed about similar idealistic sayings. His hard sayings on divorce were intended to emphasize the biblical ideal of marriage as a lifetime commitment and to rebuke those men whose casual attitude towards divorce make a mockery of this ideal. The emphasis in (Mark 10:11; Matthew 19:9; and Luke 16:18) is on the husband who divorces his wife and remarries again. This strongly implies that Jesus was talking about a man who divorces his wife to marry someone else. According to this point of view, Paul affirmed Jesus' ideal and cited Jesus as his authority (1 Cor. 7:10-11); however, he acknowledged certain exceptions in trying to apply this ideal (1 Cor. 7:12-16): "But if the unbelieving depart, let him depart, a brother or a sister is not under bondage in such cases" (1 Cor. 7:15).

Persons who hold this view believe Paul's words imply the possibility of divorce and remarriage. This approach also would leave to each divorced person the choice about marriage again. Such a decision would be based on the same biblical principles apply to any persons considering marriage, plus the biblical principles of forgiveness and renewal.

The former principles includes these: companionship (Gen. 2:18), sexual fulfillment (Gen. 2:24; 1 Cor. 7:8-9), distinctive expectations of marriage or singleness (Matt. 19:3-12), parenting goals (Gen. 1:27-28; 1 Tim. 5:14), finding the right kind of person (1 Cor. 7:39).

Difference of interpretation exists about authority and submission in marriage. On the one hand are those who believe that the husband as head of the house has a delegated authority from God over his wife. In this view, the wife's response is submission. On the other side are those whose model is the modern democratic marriage in which the partners are equals in all things. In between are many Christians who advocate a mutual submission in love as the ideal (Eph. 5:21), but also believe the husband has special leadership responsibilities. The key biblical passages in this debate are (Ephesians 5:21-32; Colossians 3:18-19; 1 Peter 3:1-7). Advocates of strong male authority interpret these passages in light of the various biblical passages reflecting the husband's authority (1 Cor. 14:34-35; 1 Tim. 2:11-14). Those who take a more moderate view make the following points: Jesus' actions gave women higher status than was accorded by the society of His day (Luke 8:1-3; 10:38-42; John 4:7-30). Paul's more idealistic statements (Gal. 3:28) and actual practice (Acts 16:14-15; 17:4; -3,18,26; Rom. 16:3 -6) indicate that his harder teachings may have been conditioned by specific situations in some first century churches. The admonition to mutual submission in (Ephesians 5:21) applies to all the relationships within the church (Eph. 5:25-6:10) and in a Christian marriage (Eph. 5:21-33). Both Paul and Peter's use of submission refers to voluntary submission in a loving relationship, not the forced subjection to authority in a military organization. The biblical references say submit yourself to one another, not subject the other person to yourself (Eph. 5:21-22,24; Col. 3:18; 1 Pet. 3:1). In such a relationship, the husband's role as head is modeled after the self-giving of Christ (Eph. 5:23, 25, 28-30; Phil. 2:1-11; Col. 3:19; 1 Pet. 3:7).

Differences of interpretation exist about the role of husbands and wives in marriage. The Bible presents a tension between two truths: the primacy of persons as persons whether they are male or female (Gal. 3:28) and human sexuality (maleness or femaleness) as an important aspect of human personality (Gen. 1:27).

The Bible provides considerable support for traditional roles of husbands and wives; however, the Bible provides examples of a variety of masculine-feminine roles. Martha performed the traditional role of preparing a meal for guests, but Mary played the non-traditional role of learner (Luke 10:38-42). Esau was a hunter, but Jacob liked to cook (Gen. 25:27-29). In the Bible the leaders in home and in society were generally men; but there were exceptions: Deborah was a judge (Judges 4-5); Lydia was a merchant (Acts 16:14); Priscilla and Aquila seemed to have acted as a team in teaching Apollos (Acts 18:26) and in providing a meeting place for the church (Rom. 16:3-5; 1 Cor. 16:19). Even the ideal wife of (Proverbs 31) exercised considerable creativity and initiative in far-ranging projects (Prov. 31:16-20).

Hope

Trustful expectation, particularly with reference to the fulfillment of God's promises, Biblical hope is the anticipation of a favorable outcome under God's guidance. More specifically, hope is the confidence that what God has done for us in the past guarantees our participation in what God will do in the future. This contrasts to the world's definition of hope as "a feeling that what is wanted will happen." Understood in this way, hope can denote either a baseless optimism or a vague yearning after an unattainable good. If hope is to be genuine hope, however, it must be founded on something (or someone) which affords reasonable grounds for confidence in its fulfillment. The Bible bases its hope in God and His saving acts.

Words for hope in the Old Testament the words which are most often used to connote "hope" are *tigwa* (to look for something with eager expectation), *batach* (to rely on something reliable), and *yachal* (trust). In the New Testament "hope" is the proper translation for the verb *elpizein* and the noun *elpis*. Other words which belong to the vocabulary of hope are *pepoithenai* (to trust), *hupomenein* (to endure), and *prosdokan* (to expect or to await). It is important to note that the reality of hope is often present where the exact words are absent. A case in point is the New Testament Book of Revelation. The word "hope" does not appear in its pages. The message of Revelation, however, is permeated with the reality of hope. A complete examination of hope would have to include all of the exhortations, prayers, promises, and future tenses in the Bible.

The ground and object of hope In the Old Testament, God alone is the ultimate ground and object of hope. Hope in God was generated by His mighty deeds in history. In fulfilling His promise to Abraham (Gen. 12:1-3), he redeemed the Israelites from bondage in Egypt. He provided for their needs in the wilderness, formed them into a covenant community at Sinai, and led them into the successful occupation of Canaan. These acts provided a firm base for their confidence in God's continuing purpose for them. Even when Israel was unfaithful, hope was not lost. Because of God's faithfulness and mercy, those who returned to Him could count on His help (Mal. 3:6-7). This help included forgiveness (2 Chron. 7:14; Ps. 86:5) as well as deliverance from enemies. Thus, Jeremiah addressed God as the "hope of Israel, the savior thereof in time of trouble" (Jer. 14:8; compare 14:22; 17:13). Likewise, the psalmist called on Israel to "hope in the Lord, for with the Lord is unfailing love and with him is full redemption. He, himself will redeem Israel from all their sins" (Ps. 130:7-8 NIV; compare 131:3).

A corollary of putting one's hope in God is refusing to place one's final confidence in the created order. All created things are weak, transient, and apt to fail. For this reason it is futile to vest ultimate hope in wealth (Ps. 49:6-12; 52:7; Prov. 11:28), houses (Isa. 32:17-18), princes (Ps. 146:3), empires and armies (Isa. 31:13; 2 Kings 18:19-24), or even the Jerusalem Temple (Jer. 7:1-7). God, and God only, is a rock that cannot be moved (Deut. 32:4,15,18; Ps. 18:2; 62:2; Isa. 26:4) and a refuge and fortress who provides ultimate security (Ps. 14:6, 61:3; 73:28; 91:9). An accurate summary of the Old Testament emphasis is found in (Psalm 119:49-50). "Remember your word to your servant, for you have given me hope. My comfort in my suffering is this: your promise preserves my life" (NIV).

A significant aspect of Old Testament hope was Israel's expectation of a messiah, that is, an anointed ruler from David's line. This expectation grew out of the promise that God would establish the throne of David forever (2 Sam. 7:14). The anointed ruler (messiah) would be God's agent to restore Israel's glory and rule the nations in peace and righteousness.

For the most part; however, David's successors were disappointments. The direction of the nation was away from the ideal. Thus, people looked to the future for a son of David who would fulfill the divine promise.

The New Testament continues to speak of God as the source and object of hope. Paul wrote that it was the "God who raises the dead on whom we have set our hope (2 Cor. 1:9-10 NIV). Furthermore, we have fixed our hope on the living God, who is the Savior of all men (1 Tim. 4:10 NASB). Peter reminded his readers that your faith and hope are in God (1 Peter 1:21 NASB). In the New Testament, as in the Old, God is the "God of hope" (Rom. 15:13).

For the early Christians, hope is also focused in Christ. He is called "our hope" (1 Tim. 1:1), and the hope of glory is identified with "Christ in you" (Col. 1:27): Images applied to God in the Old Testament are transferred to Christ in the New. He is the Savior (Luke 2:11; Acts 13:23; Titus 1:4; 3:6), the source of life (John 6:35), the rock on which hope is built (1 Pet. 2:4-7). He is the first and last (Rev. 1:17), the day-spring dispelling darkness and leading His people into eternal day (Rev. 22:5).

New Testament writers spoke of Christ as the object and ground of hope for two reasons.

1. He is the Messiah who has brought salvation by His life, death, and resurrection (Luke 24:46). God's promises are fulfilled in Him. "For in him every one of God's promises is a "Yes" (2 Cor. 1:20 NRSV).
2. They are aware of the unity between Father and Son. This is a unity of nature (John 1:1; Col. 1:19) as well as a unity in the work of redemption. Because "God was in Christ, reconciling the world unto himself (2 Cor. 5:19), hope in the Son is one with hope in the Father.

The Future of Hope While the New Testament affirms the sufficiency of Christ's redemptive work in the past; it also looks forward to His return in the future to complete God's purpose. Indeed, the major emphasis on hope in the New Testament centers on the second coming of Christ. The "blessed hope" of the Church is nothing less than "the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13).

This expectation filled the horizon of the early Christian community. Jesus Himself spoke of it (Mark 8:38; 13:26; 14:28; John 14:1-4). His disciples were promised that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Apostolic preaching reiterated the theme (Acts 3:19-21; 10:42; 17:31). References in the epistles are numerous. Paul reminded the Philippians that "our conversation is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (Phil. 3:20 NASB; compare 1 Cor. 15:51-54; 1 Thess. 1:9-10; 2:19; 4:13-18; 1 Tim. 6:14). Christ "will appear a second time ... to save those who are eagerly waiting for him" (Heb. 9:28 NRSV). Christians are "shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" (1 Peter 1:5). If the Lord's coming seems delayed unduly, it is still certain because "the Lord is not slack concerning his promise" (2 Peter 3:9). The last book of the Bible begins and ends with a reference to Christ's return. "Behold, he cometh with clouds" (Rev. 1:7). "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

The content of the hope which will be realized in the future is described in different ways. Christians will "obtain the freedom of the glory of the children of God" (Rom. 8:21 NRSV); realize their hope of "righteousness" (Gal. 5:5); be "transformed into his likeness" (2 Cor. 3:12-18 REB; compare 1 John 3:1-3); acquire possession of the inheritance (Eph. 1:14), and experience the resurrection of the body (1 Cor. 15:21, 50-55).

Hope is not merely individual in scope, however. It has cosmic dimensions as well. God's purpose is to redeem the whole creation.

Thus, Christians expect that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). Peter expressed it like this: "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13).

The Assurance of Hope Christians live in hope for two basic reasons. The first reason is because of what God has done in Christ. Especially important is the emphasis the New Testament places on the resurrection by which Christ has defeated the power of sin and death. "By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3 NRSV).

The second reason is the indwelling of the Holy Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Furthermore, the Spirit is the "first installment of our inheritance, so that we may finally come into full possession of the prize of redemption" (Eph. 1:14). "Hope never disappoints us; for through the Holy Spirit that has been given us, God's love has flooded our hearts" (Rom 5:5). Hence, Paul's prayer that "the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

Given the assurance of hope, Christians live in the present with confidence and face the future with courage. They can also meet trials triumphantly because they know "that suffering produces perseverance; perseverance character; and character, hope" (Rom. 5:3-4 NIV). Such perseverance is not passive resignation; it is the confident endurance in the face of opposition. There is, therefore, a certitude in Christian hope which amounts to a qualitative difference from ordinary hope. Christian hope is the gift of God. "We have this hope as an anchor for the soul, firm and secure" (Heb. 6:19 NIV).

Growing In the Lord

Hebrews 5:10-14

10. Called of God an high priest after the order of Melchisedec.
11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
13. For every one that useth milk is unskillful in the word of righteousness: for he is a babe.
14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6:1-7

1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3. And this will we do, if God permit.
4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5. And have tasted the good word of God, and the powers of the world to come,
6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

I. Corinthians 13:9-12

9. For we know in part, and we prophesy in part.
10. But when that which is perfect is come, then that which is in part shall be done away.
11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Proverbs 20:11

11. Even a child is known by his doings, whether his work be pure, and whether it be right.

Proverbs 22:15

15. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

2 Peter 3:18

18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

- A. The scripture reveals four stages of spiritual growth in the Christian life:

1. The Baby Stage
(1 Corinthians 3:1-3)

1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

The Baby Stage

- A. A baby thinks only of self; and if denied the things desired
- B. A baby will raise rumpus.
- C. A baby seeks its own.
- D. A baby feeling is easily hurt
- E. A baby is jealous of other babies.
- F. A baby lives to be served.
- G. A baby tries to talk but never makes any sense.
- H. A baby drinks milk and cannot eat strong meat.

These infant characteristics are found in the early church today. People are born into the family of God, but failed to develop spiritually. These are spiritual babies (or) carnal Christians).

2. The Little Child Stage

(I. John 2:12)

12. I write unto you, little children, because your sins are forgiven you for his name's sake.

Some Christians grow to become a little spiritual, but they stop there. Here are some of the characteristics of little children:

- A. They are untruthful (Will Lie To Get Their Own Way).
- B. They are envious (His House Is Bigger Than Mine).
- C. They are cruel (Talking About Each Other).
- D. They are martyrs (One Who Puts On A Show Of Suffering To Get Sympathy).
- E. If crossed they are resentful & often makes a scene (I Don't Know Why He Preached That Sermon; Who Does He Think He Is?).
- F. They are talebearers (Repeating Everything They Hear) [GOSSIP].
- G. They are emotional outbursts & are easily puffed up.
- H. They love to be praised, & will accept it from anybody (Even From The Devil). They worship the devil in praise services & do not even know it. Are You A Spiritual Child?

3 The Young Man / Woman Stage
(I. John 2:13)

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

A spiritual growth to that of a young man is not reached by many. He is strong in his spiritual walk with God & is able to overcome his enemy. He has a vision for the future, he has faith, he has courage to tackle anything the enemy throws at him. You can become a young man by putting away childish things and growing up spiritually, in the Lord. Paul said in (I. Corinthians 13:11): When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

4 The Father Stage
(I. John 2:13)

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

- A. The spiritual father has peace with God and knows the peace of God.
- B. He learned to be content under all circumstances.
- C. He knows the only source of true strength (GOD).
- D. He does not brood over the past, but looks to the future.
- E. He knows that all things work together in his life for his eternal good.
- F. He enjoys abundant life now & will enjoy it in the life to come also.

The Proper Tools to Grow (Spiritual Maturity)

- G ----- Go to God in Prayer Daily
- R ----- Read God's Word Daily
- O ----- Obey God Everyday, Every Way, Every Thing
- W ----- Witness for Christ by Your Life & Your Words
- T ----- Trust God for Every Detail of Your Life
- H ----- Holy Spirit Of God ----- Allow God To Control
And Empower Your Daily Life

