A Brief History of the American Restoration Movement
By James Wood
http://powerpointforpreachers.blogspot.com/

- Speaking where the Bible speaks and being silent where the Bible is silent
- Christians only, but not the only Christians
- “Moreover, being well aware [of the] tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible . . . restore unity, peace, and purity to the whole Church of God.” (Thomas Campbell: Declaration and Address)
- The American Restoration Movement gave rise to three major groups: “(1) The Christian Church (Disciples of Christ), (2) The Independent Christian Churches, and (3) The Churches of Christ.” (Tom Olbricht “Who are the Churches of Christ?” http://www.mun.ca/rels/restmov/who.html)

Major Events:
- Cane Ridge Revival – 1801 (Barton Stone)
- The Last Will and Testament of the Springfield Presbytery - 1804
- Thomas Campbell: Declaration and Address – 1809
- The Campbells join the Redstone Baptist Association – 1815
- The Campbells lead many Baptists to dissolve their organization and become Disciples of Christ – 1830
- Unity between Stone and Campbell – 1832
- U.S. Census shows the Disciples of Christ and Churches of Christ as distinct groups – 1906

Major Figures:
- Barton W. Stone (1772-1844)
- Thomas Campbell (1763-1854)
- Alexander Campbell (1788-1866)
- Tolbert Fanning (1810-1874)
- David Lipscomb (1831-1917)

Resources:
- http://www.mun.ca/rels/restmov/
- http://www.bible.acu.edu/stone-campbell/
Abba, Father:
What does it mean to be a child of the King?
by James Wood
http://powerpointforpreachers.blogspot.com/

Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ‘Abba, Father,’ he said, ‘everything is possible for you. Take this cup from me. Yet not what I will, but what you will.’ Mark 14:35-37 (NIV)

- The term “Abba” is an Aramaic word meaning, literally: father. It is the most intimate form of address for a father (e.g. daddy).
- Jesus is the first to apply the term “Abba” to God. Before he was known by the more formal term, “Binu” (‘our Father’).
- Why do you think Mark chose to record the term, “Abba” (why was this significant to his audience - probably Christians living in the city of Rome)?

But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir. Galatians 4:4-7 (NIV)

- Jesus died for us, in part, so that we might have the same Spirit that he has. It is only by that Spirit that he was able to call God, ‘Abba’ (Mark 14:36) and God allows us to address him as if we were Christ.
- “Abba, Father,” is cried out and called out and spoken by Jesus during his most emotional time (“My soul is overwhelmed with sorrow to the point of death,” Mark 14:34). What does it mean that the phrase, “Abba, Father,” is charged with so much emotion? Do you feel comfortable addressing God with such deep emotion?

because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship (or adoption). And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs - heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. Romans 8:14-17 (NIV)

- The metaphor of adoption draws on the Greek and Roman adoption laws (the Jews did not have adoption laws of their own).
  - Once adopted into a new family, the child was in all legal respects on a level with those born into that family.
  - Even Roman emperors (Caesars) adopted men to succeed them.
  - Roman adoption had to be witnessed in order to be valid.
- What does the concept of adoption add to the story? How does being adopted differ from being naturally born?
- Being heirs carries the responsibilities of the family. What responsibilities did/does Jesus have? What responsibilities do the heirs of the King have?
- How does being a co-heir with Christ change the way you approach God? Scripture? Worship? Prayer? Evangelism?
Gnosticism and the Early Church
by James Wood
http://powerpointforpreachers.blogspot.com/

Gnosticism:
- Gnosticism comes from the word *gnosis*, the Greek work that means, “knowledge”.
- Beliefs:
  - One needs a special, secret “knowledge” in order to be saved.
  - All matter (creation) is evil and salvation comes from being freed from creation.
  - The Supreme Being intended for only spiritual things, but one of the spiritual beings (some say it was named “Wisdom”) fell into error and created matter.
  - We have inherited “sparks” of spirit, but they are trapped in our physical bodies.
  - We need a messenger from the Supreme Being to give us the secret “knowledge” so that we can be freed from the physical.
  - Christ was that messenger.¹
    - Since matter is evil, Christ could not have a body. So Christ was just a spirit that appeared to be physical.
    - Christ was not born, but appeared suddenly.
  - Since the body is evil it needs to be defeated:
    - Some defeated their bodies by exerting control over it through strict discipline (fasting, abstinence, and asceticism).
    - Others defeated the body by leaving it to its passions and doing whatever felt good.

Marcion:
- Marcion was the founder of a church that had beliefs very similar Gnosticism.
  - In his beliefs matter is still evil and was created by the vengeful god of the Old Testament, Jehovah.
  - God the Father sent Jesus Christ to redeem humanity out of all of the evil of matter.
  - So Marcion rejected all of the Old Testament and any 1st century writings that valued the Old Testament (Like Matthew, Mark, John, Hebrews, etc.). He created a Bible for his church out of the gospel of Luke and the letters of Paul (though he edited out the OT quotes).

¹ This is true in the Christian-Gnostic sects, but there were other Gnostic sects that had a different “spiritual messenger.”
The Christian Response:  

- **Canon**  
  - The Christian church rejected the teaching (of Marcion and the Gnostics) that the Hebrew Bible was authoritative for Christians. The Old Testament was the first group of writings to be considered “Scripture” by Christians.  
    - Irenaeus was a Christian who taught that God created the world with a purpose and throughout history we see God’s purpose unfolding. The Old Testament is the story of God’s purpose in history and it points to God’s ultimate goal of being united with humanity in Jesus Christ.  
  - Next Christians decided that there should be four Gospels. Gnostics taught that Jesus had entrusted the special “knowledge” to only one of his disciples, but with four Gospels there could be no secret knowledge.  
  - By the end of the second century the church accepted Acts and the writings of Paul to be Scripture as well.  
  - Though our current canon of Scripture wasn’t officially designated until the fourth century, from a very early time there was a consensus about what was and was not Scripture.  

- **Creed**  
  - By the middle of the second century the church had developed three questions that they used as a baptismal confession, this is commonly called the Apostles’ Creed.  
    - Do you believe in God the Father almighty?  
    - *Do you believe in Jesus, the Son of God, who was born of the Holy Ghost and of Mary the virgin, who was crucified under Pontius Pilate, and died and rose again at the third day, living from among the dead, and ascended unto heaven and sat at the right of the Father, and will come to judge the quick and the dead?*  
    - Do you believe in the Holy Ghost, the holy church, and the resurrection of the flesh?  

- **Apostolic Succession**  
  - Since the Gnostics taught that there was a secret “knowledge” that was handed down from Jesus to the apostles, the church taught about apostolic succession.  
    - There were many churches that could directly trace their leadership back to the apostles.  
      - Rome ➔ Peter, Paul  
      - Ephesus ➔ John  
      - Jerusalem ➔ James  
    - None of those churches had any secret teaching and none of the churches that claimed to have a secret “knowledge” could trace their leadership back to the apostles.  

Discussion:  
- Why is it important for the physical to be considered good as well as the spiritual?  
- Do Christians today treat the Old Testament as being unimportant? Why is it important?  
- Why do you think the Apostles’ Creed spends so much time on Jesus?  

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Greek Verbs

- Greek verbs communicate both action and subject
  - Example: the Greek verb ‘luo’ is first person (I, we) and singular in addition to meaning ‘loosing.’ So the complete meaning is ‘I am loosing.’ One word can be an entire sentence in Greek.

- A verb can have different “voices” such as active or passive. In the Greek there are three major voices: Active, Middle, and Passive
  - Active: The subject of the verb performs the action. In the above example: I (the subject) perform the action (loosing).
  - Passive: The subject of the verb is acted upon. Using the same verb (luo) but in the passive form (lusomai) the meaning would be: ‘I am being loosed.’
    - Note: the passive voice may or may not involve voluntary assent on the part of the subject (it doesn’t matter if you want to be loosed or not, ‘cause it’s gonna happen).
  - Middle: The subject of the verb acts upon itself. This is a little bit harder to understand since we don’t have a direct English equivalent. It is important to understand that the middle voice emphasizes the subject’s participation in the action. Unfortunately, the middle and passive voices are often identical in form (the both look and sound the same) so the middle form would be ‘lusomai,’ but the meaning would be: ‘I am loosing myself.’
    - The only way to differentiate between the passive and middle voices is by the context. (e.g. ‘I read the book.’ vs. ‘I can read the book.’)

- Greek verbs can be borrowed from previous sentences or phrases.
  - For example: “I am going to the kitchen, then to the bathroom, then to my car.” The verb ‘go’ is implied in the second and third sections of the sentence.

- Greek verbs can be participles. A participle is a verb that acts like a noun or adjective.
  - For example: “I am talking” the participle ‘talking’ is used like a noun
• **Hupotassomai** (the reason you had to deal with all that previous stuff)
  o The word hupotassomai occurs in Ephesians 5:21 and is usually translated as 'submit' or 'be subject to'
  o Hupostassomai is a Present Passive/Middle Participle in the Plural form.
    ▪ Present: It is continuing action starting now and going forward
    ▪ Passive/Middle: either it is done to us or by us
    ▪ Plural: uh . . . I hope you know what plural means
  o There is no verb in 5:22 (it is borrowed from 5:21). It is entirely possible for that one verb to be ‘borrowed’ through a whole section.
  o In the New Testament only God and Jesus “subjugate” others. No human being ever “subjugates” another human being in the New Testament.
  o The context then points to the Middle voice for the verb since it is voluntary. That would be translated as “subjugate oneself” or more easily “voluntary submission.”

• **Kephale** (just a plain ol’ noun with no confusion . . .)
  o The word kephale is translated as ‘head’ and can be either a literal head or a figurative head (e.g. ‘Ow my head hurts.’ vs. ‘The head of our company.’)
  o The figurative meaning is up for debate (uh oh)
    ▪ It can mean source as in: ‘the head of a river.’
      • This meaning is very rare in the Greek writings that we have (something like twice in about 2,200 hundred examples)
    ▪ It can mean authority as in: ‘the head of our company.’
      • Keep in mind that even with the authoritative definition, the one who is head, must also be a part of the whole. This is emphasized by 5:31 “the two shall become one flesh.”

**Reminders:**

• **Evangelical Feminism**: an egalitarian view that accepts biblical authority, yet maintains that biblical texts used to place restriction on women have been misunderstood and misapplied

• **Hierarchical Complementarianism**: view that understands the Bible the teach male hierarchy for both home and church, but still views women as full participants in the church and civic life, except in the areas of church administration and preaching

• **Egalitarian**: belief in human equality, especially regarding social, political, and economic rights and privileges

• **Exegesis**: explanation of a text with intent to recover the author’s intended meaning

• **Hermeneutics**: the study of presuppositions, methods and principles of interpretation (as, how to study the Bible)
Love and Respect

Learning to Communicate For a Better Marriage (ch 1-3)

Compiled by By James Wood
http://powerpointforpreachers.blogspot.com/

- Chapter 1 – The Simple Secret to a Better Marriage
  - “You can be right, but wrong at the top of your voice” – Even if we’re saying something that’s true, the way we say it is just as important as what we say.
  - Loving times and spats of ugliness – There is no marriage. We all struggle to have a good marriage.
  - The “secret” hidden in Ephesians 5:33 -
    “you must also love his wife as he loves the wife must respect her husband.” (NIV)
  - How God revealed the Love and Respect connection feels disrespected, it is especially hard to love his wife feels unloved, it is especially hard to respect her husband.” Pg. 16
  - Why Love and Respect are primary needs
    “In this verse, respect for the husband is just as important as love for the wife.” Pg. 18

- Chapter 2 – To Communicate, Decipher the Code
  - Craziness—just keep flipping the light switch – “Craziness happens when we keep doing the same things over and over with the same ill effect.” Pg. 29
  - Why do couples communicate in code? Men and women speak in different “codes” that are easily misinterpreted by the other person.
  - “When the issue isn’t the issue” – “Just because you may feel unloved or disrespected does not mean you spouse is sending that message.” Pg. 32
  - We’re as different as pink and blue – God created male and female, both in his image, but they are very different parts of his image. Men and women can look at the same situation or hear the same words and interpret them very differently.
  - Men hear criticism as contempt; women feel silence as hostility

- Chapter 3 – Why She Won’t Respect, Why He Won’t Love
  - Unconditional respect—an oxymoron? – “Wives and husbands believe respect ought to be earned.” Pg. 43
    But both love and respect should be unconditional for the marriage to be healthy.
  - Greeting cards are all about love
  - Respect is a man’s deepest value
  - Husbands are to value wives as equals – the New Testament makes it clear that men and women are of equal value, “fellow heirs” (Ephesians 5:22-33; 1 Peter 3:1-2, 7; Galatians 3:28).
He Said, She Said!

*We’re Speaking The Same Language But Saying Different Things (ch. 4-7)*

- Chapter 4 – What men fear most can keep the crazy cycle spinning

  - "Wives must grasp that their husbands aren’t half as big and strong and impervious to being hurt as they might seem." (pg. 57)

  - "The yearning and need of husbands is that their wives give them honor and respect." (pg. 58)
    - Conflict makes most men feel disrespected – in midst of conflict (often when it’s the most difficult) men need to feel respected in order to have productive conflict.
    - When dating/courting men feel a great deal of respect and are driven to show love in return. His Even after marriage the need for respect drives his actions both before and after the wedding day, though the amount of respect he feels may drop.
    - Men have an “honor code” with other men that dictates how they speak and act. Because of this, when his wife challenges him, he feels the most honorable thing to do is to drop it and avoid the conflict.

- "The yearning and need of husbands is that their wives give them honor and respect." (pg. 58)
  - Criticizing vs. Stonewalling – different approaches to the same problem
    - Women see good conflict as getting everything out on the table, but men don’t see things the same way.
    - Women see the offering of criticism as a compliment, since, in their mind, it is a loving attempt to help their husband be a better person.

  - "It is better to live in a desert land than with a contentious and vexing woman." Proverbs 21:19

  - "A wife of noble character is her husband’s crown, but a disgraceful wife is like decay in his bones.” Proverbs 12:4
    - Men are not always conscious of their need for respect and so have a hard time articulating it. When the feelings of disrespect arise he does not know how to express them in an appropriate way.

  - "A wife of noble character is her husband’s crown, but a disgraceful wife is like decay in his bones.” Proverbs 12:4

- Chapter 5 – She fears being a doormat; he’s tired of “just not getting it”
  - Who should make the first move? YOU! Don’t wait for the other person.
  - There is the fear that if you increase your love/respect that the other person won’t reciprocate, but what you’re doing now isn’t working.
  - Love/respect has nothing to do with superior/inferior – it’s the joining of two equals. The need of men for respect does not reduce the need of women to feel loved.
  - It is risky to show love/respect when you aren’t receiving it in return. Trust God to know what is best for your marriage, he created it!
  - Men are ok with not knowing something (no really, it’s true), but being labeled as “stupid” or a “Neanderthal” is very disrespectful and hurtful to men.
  - Before we speak we need to think about whether or not the words will seem unloving/disrespectful. We also need to understand that our spouse really cares about us, so we should make the assumption that they do not intend to be unloving/disrespectful.
The most important thing to remember in conflict is to avoid being disrespectful/unloving.

- Chapter 6 – She worries about being a hypocrite; he complains, “I get no respect!”
  - Isn’t it hypocritical to show respect even when you don’t feel respectful? No, just like love, you can decide to show respect whether or not you feel like it (and then you will usually begin to feel like it).

  “When the alarm goes off in the morning, we get up even when we don’t feel like getting up. Because we do what we don’t feel like doing, does that make us hypocrites?” (pg. 91)

  - It takes a great deal of faith and effort to show respect/love every day.
  - Men are usually scared to say, “I feel disrespected”. It feels self-centered, and they’re scared about the possible response.

  “Honey, that felt disrespectful. Did I just now come across as unloving?” (pg. 92)

“Be angry, but do not sin. Do not let the sun go down on your anger.” Ephesians 4:26 – That means that it’s okay to be angry! Feeling anger isn’t a bad thing, what is wrong is allowing anger to lead to sin and/or holding a grudge instead of dealing with the problem. Just like pain lets us know something is physically wrong, anger lets us know that something is emotionally wrong.

- Chapter 7 – She thinks she can’t forgive him; he says, “Nobody can love that woman!”
  - Though it may not be fair to ask a wife to forgive an unloving husband, the issue is not fairness, but “touching his spirit”.

  “It is easier to forgive when you let go of the belief that your spouse intended evil.” (pg. 102)

  - Just like anything difficult, you will probably fail many times as you attempt to practice love and respect. Keep practicing and you will be successful soon!
  - We have developed habits in our marriages and they may lead us to be unloving/disrespectful. Give yourself time to change these habits – it took time to form them.
  - Your children are watching your marriage; the way you treat each other will influence the image they have of the way marriage ought to be.
The Energizing Cycle:

**COUPLE – how to spell love to your wife (ch. 8-14)**

The opposite of the Crazy Cycle is the Energizing Cycle. With it you will build on the accomplishments of adding love and respect to your marriage. Remember, our goal is not to just avoid problems, but to have great marriages!

“The Energizing Cycle is proactive. It is positive. And it is preventative. Energizing Cycle and the Crazy Cycles will not spin.” (pg. 117)

- **COUPLE**—How to spell love to your wife – ch. 8
  - The acronym COUPLE helps men to remember what it takes to energize their wives.

  “Unless a pilot learns to pay attention to his instruments, he will feel as if he is being whirled about, quickly get disoriented, and crash.”

  - Trust the “instruments” of COUPLE even if they don’t seem to be working – it can take time to energize your wife.

- **Closeness**—She Wants You to Be Close – ch. 9
  - Closeness is more than just physical, it is a spiritual and emotional connection.
  - She wants to talk as soon as you both get home and he wants to unwind. Both can compromise – to achieve closeness. Give him a few minutes to himself (if necessary) and give her the time that you would be watching the news to tell her about your day.
  - Learn her “Love Languages” ([www.fivelovelanguages.com](http://www.fivelovelanguages.com)) to communicate closeness
    - Words of Affirmation
    - Quality Time
    - Receiving Gifts
    - Acts of Service
    - Physical Touch

- **Openness**—She Wants You to Open Up to Her – ch. 10
  - Wives often ask questions to get their husbands to open up to them because they equate openness with a deep sense of love.
  - She needs to frequently hear about what you are thinking, feeling, and dreaming.
  - She needs to feel like she can share herself with you without the fear of being judged or criticized.
  - Praying together is a beautiful form of openness to each other and to God.

- **Understanding**—Don’t Try to “Fix” Her; Just Listen – ch. 11

  “Closeness and Openness are very similar, and one plays off the other. And understanding plays off of closeness and openness.” (pg. 147)

  - Just listen! Don’t always offer a fix or solution. Sometimes she just wants to know you care and listening is the best way to show that you care.
  - Paraphrasing back to her what you heard her say is a good way to show that you understand.

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1 Take the 30-second assessment here: [http://www.fivelovelanguages.com/30sec.html#love](http://www.fivelovelanguages.com/30sec.html#love) to discover your love languages.
Closeness, Openness, and Understanding all take time. Set aside time every day for connecting – as little as 15 minutes can dramatically improve your marriage.

- Try eating at the dinner table, or not watching TV for a while, or spending a few minutes after the kids are in bed.
- Make this a part of your daily rhythm and your marriage will thank you!

- **Peacemaking**—She Wants You to Say, “I’m Sorry” – ch. 12
  - Conflict isn’t bad! Good marriages will have lots of conflict, and often bad marriages will have very little conflict. The difference is that in good marriages they work out the conflict and use it as a way to connect more deeply.
  - Are you having the same argument over and over? Perhaps you are not truly making peace with each other. It is important to find the root cause of the conflict (hint: it’s probably not the dishes).
  - When you find the real reason you’re in conflict it is vital to admit your own fault in causing the conflict. Though it takes two to tango, you can only change your actions and you can only apologize for your actions. Do what you can, and let your spouse do their part – don’t try to do the other person’s job.

- **Loyalty**—She Needs to Know You’re Committed – ch. 13
  - She needs constant assurance that you’re are a one woman man.
  - Your vow was, “until death” – that includes now too.
  - Praise her in front of others. Ask her opinion on important decisions. Don’t look lustfully at other women. Let her know your plans. Keep your commitments to her.

- **Esteem**—She Wants You to Honor and Cherish Her – ch. 14

  “Your wife wants to know that you have her on your mind and heart first and foremost.”

  - Do your best to remember what she likes (it’s ok to ask her, just not right before you are supposed to know).
  - Communicate, verbally and non-verbally, that she is the most important person in your life.
  - Show your love in public, with words and actions (give her a big smooch and tell her how proud you are of her).
    - Note: Wives, help him by being gracious in accepting compliments. If you tell him he’s wrong, then he’ll stop doing it. All you have to say is: “Thank You.”
The Energizing Cycle:

**CHAIRS – how to spell respect to your husband (chs. 15 – 21)**

“Wives do not need a lot of coaching on being loving. It is something God built into them, and they do it naturally. However, they do need help with respect.” (pg. 183)

Just like COUPLE is the key to energizing women, CHAIRS is the key to energizing men. Showing men the respect they crave is the surest way to motivate them to serve and love. Try this experiment: tell him that you respect him, and give him reasons why.

- **Conquest – Appreciate His Desire to Work and Achieve (ch. 16)**
  - This is not a chauvinistic type of conquest where men conquer women!
  - Conquest signifies men’s desire to do well in their work. They want to go out and conquer the world.
  - Adam was created and given the task of working the Garden of Eden. Eve was created because Adam could not do it alone.
    - Men need a job, a purpose, but they also need women to help them achieve that purpose.
  - Men often identify themselves by their work and find their self worth in their job. Disparaging comments about a man’s job make him feel belittled as a person.
  - A man wants his woman to believe in him and what he does.
  - Conquest is different from being a “workaholic”. But it is impossible to cure “workaholism” by attacking the work. Try a respectful approach instead.

- **Hierarchy – Appreciate His Desire to Protect and Provide (ch. 17)**
  - Again, biblical hierarchy is not sexist. It reflects what scripture says in Ephesians 5:23-24:
    
    “For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.”
  
  - Biblical hierarchy or headship is a position of sacrifice and service. Husbands want to provide for and protect their families.
  - Remember Ephesians 5:21 sets all of this in the contexts of mutual submission. Even though the husband is “head of the wife” that does not release him from the responsibility to submit to her.

  “The problem many women have today—including Christian wives—is that they want to be treated like a princess, but deep down they resist treating their husbands like the king.” (pg. 208-9)

- **Authority – Appreciate His Desire to Serve and to Lead (ch. 18)**
  - Authority gives him the ability to carry out the responsibilities that God has placed on him to serve, and if necessary, die for the family.
  - “All authority” has been given to Jesus (Matthew 28:18) and he uses his authority to lovingly guided and serve. Men are to do the same thing.
  - It is impossible for him to be the head that God has called him to be without authority.
  - In the context of Love and Respect nearly every conflict can be resolved to the agreement of everyone involved.
- When there is a rare occasion where compromise is impossible – then his authority ought to be respected.
  - Very often, given the authority and responsibility to lead and serve the family, a man will make the choice that is the biggest sacrifice for him in order to spare his family.

- Insight – Appreciate His Desire to Analyze and Counsel (ch. 19)
  - Women have intuition that helps them and should be heeded by men, but men have insight which women should respect. Together they make a powerful combination.

“Husbands and wives need each other.” (pg. 231)

- Sometimes your husband can give you valuable advice to help with problems – you can let him try to “fix” you once in a while. Remember, he’s built to find and fix problems. Maybe after you have had time to vent your feelings you could ask for his advice.
  - Remember, God made male and female for a reason – we are both a part of the image of God and only together do we complete the picture.

- Relationship – Appreciate His Desire for Shoulder-to-Shoulder Friendship (ch. 20)

  “... men communicate by sharing experiences. Women share experiences by talking about them to each other, examining and infusing the experiences with their impressions and emotions. Men are different. They share their experiences by sharing an activity.”

  - Sitting next to each other and watching TV or taking part in a mutual activity can build the relationship without any words being spoken.
  - Men connect with one another through shoulder-to-shoulder activities that require little or no talking. Through this time the friendship deepens to where they can open up to one another on a very deep level.
    - Wives can use this method to connect with their husbands and that will encourage them to open up to their wives.

- Sexuality – Appreciate His Desire for Sexual Intimacy (ch. 21)

  “... just as the devil will do everything he can to bring two people together sexually before marriage, he does everything he can to keep them away from each other after marriage.” (pg. 250)

  - Responding to your husband sexually shows that you respect his need for sexual release. Then he will be motivated to fulfill your need for emotional release.

“Wives, what if your husband didn’t talk to you for three days . . . three weeks . . . or three months?” (pg. 252)
The Rewarded Cycle

“Perhaps the major problem that keeps so many couples somewhere between the Crazy Cycle and the Energizing Cycle is the fear that, even though they try to practice the Love and Respect Connection, it won’t work.” (pg. 267)

- The Real Reason to Love and Respect (ch. 23)
  - What’s the point in showing love/respect if it won’t be reciprocated?
  - Don’t give up—trust God to work.
    - If you don’t see changes right away, don’t stop showing love/respect. It takes time for people to change.

“Don’t give up . . . Don’t interpret delay as defeat . . . Most often, love or respect is working on your spouse more than you realize . . . Have confidence that God will work.” (pg. 270)

  - Showing unconditional love/respect is being obedient to God. Even if your spouse doesn’t respond, God still wants you to be obedient to him.

“Serve wholeheartedly, as if you were serving the lord, not men, because you know that the Lord will reward everyone for whatever good he does.” Ephesians 6:7-8

  - What matters to God, matters!

- The Truth Can Make You Free, Indeed (ch. 24)
  - It is pointless to try to assign a percentage of responsibility for problems in a marriage. You are 100% responsible for your response to the situation.
    - Taking responsibility for how you respond is freeing, because no one else can make you do anything.
    - Free people realize that no other person can heal them; your health and well being come from God and you.

“According to Jesus, you are free if you want to be. Your spouse can affect you, but your spouse does not control you.” (pg. 287)

  - One of the rewards is a legacy. Your family can see the example of love and respect and learn to emulate it.
  - One possible reward is to influence your spouse God’s way. God doesn’t want us to coerce or force our spouse, but to show them love/respect.

- Pink and Blue Can Make God’s Purple (conclusion)
  - Men and women are both parts of the image of God.
  - Marriage brings men and women together to make them one – this completes the image of God.
  - When we mature together through love and respect we become a beautiful reflection of God’s image!
There are a few fundamental questions that all cultures have sought to at least address:

- How did the world/universe come to be?
- What is the meaning of life/Is there meaning to life?
- What is the meaning of pain/Is there meaning to pain?

Philosophies are built around human attempts to answer these questions. These philosophies then grow to encompass more and more of human existence until they shape nearly everything within a culture. Shortly after that time they are found to be lacking; they cannot fully answer the fundamental questions. That lack leads people to critique and attack the dominant philosophy until it inevitably collapses. Out of the collapse of one philosophy is another one born.

In or around the 1500’s AD people began to question the dominant philosophy of their culture. They began to reject the assertion that all truth proceeded from the clergy and nobility. Martin Luther began to tear down the authority of the Church and replace it with the authority of Scripture. Copernicus risked his life to show that the earth was not the center of the universe, though this contradicted the “truth” handed down from the church. What he had seen contradicted what he had been taught.

The Enlightenment was the intellectual revolution that placed human observation and reason above all other means of achieving knowledge. Francis Bacon and John Locke codified their scientific method of observation and experimentation. The world was fresh and new, for now anyone could, by their own reason and observation, reshape the frontiers of science, politics, and even religion. The Enlightenment philosophy gave rise to the industrial revolution, democracy, and the concept of individual freedom. The United States was founded based on this Modern thought.

At roughly the same time Alexander Campbell began to apply Modern thinking to the church and rejected the assertion that theology was the realm of only the clergy. Every person could, by their own reason and observation, form their own theology. The creeds of the ancient church were nothing but the constructs of the clergy. He sought to restore the forms and practices of the first century church through the application of logic and the observation of Scripture. The Churches of Christ (among other groups) were born of this restoration movement.

Just as the medieval philosophy was found lacking and was replaced by the Enlightenment/Modern philosophy, so now the Modern philosophy is being found lacking. Science has moved beyond what is observable and rational. Quarks and String Theories and the Uncertainty Principle are hypothetical constructs that cannot be observed or experimented with. The Modern emphasis on the ability of the individual has led to a culture that is largely devoid of community and relationship. The politics that claim that all people have a need for individual freedom and democracy are withering in the desert heat.

The rejection of nearly all of Christian history has left believers adrift with no anchor or safe harbor. Christianity has been run like a democracy, which is an adversarial process. The individual Christians have been epistemologically cut off from their community of faith. One
then wonders how it is possible to restore the practice of first century Christianity without acknowledging anything that has happened between now and then.

The Enlightenment promised to answer the fundamental questions through the exercise of observation, reason and logic; it failed. The philosophy of Modernity has been found lacking; a new philosophy has been born. There is no name yet for this new philosophy, it’s still too new. It is only know by what it is not; it is not Modern. It is currently called Postmodernity, though I expect that to change with time. Just like Modernity and the Medieval philosophy before (and on back through history), Postmodernity cannot answer the fundamental questions. It is a philosophy of human beings and therefore incapable of answering those questions.

I cannot hope to simply define a philosophy that is both so new and so voluminously documented. I can point to good resources (A Primer on Postmodernism by Stanley J. Grenz, Things Unseen: Churches of Christ In (and After) the Modern Age by C. Leonard Allen, A Generous Orthodoxy by Brian McLaren, etc.). And I can, I hope, sum up the Postmodern philosophy under two very broad categories. Postmodernism is communal and experiential. This is, I believe, an antithetical position to the individual and rational nature of Modernity.

Postmodernity is communal in several different ways. It focuses on the way that truth is expressed within the context of a community. A communal focus sees the web of relationships between all people that cause us to be who we are. No one is an objective individual, but an essential part of the whole community. The community creates its own language that is unique to itself; the stories of each person in the community merge to create a context that can only be understood by its members. They are also a part of the community of all humanity and so they are affected by the joy and suffering of all people, in fact they are in community with the whole world and are responsible for the earth and all its inhabitants.

Postmodernity is experiential. There are phenomena for which there is no rational explanation, yet they still exist. This causes the Postmodern to reject reason and focus on the way that one can experience knowledge more than how one comes to know. Reason and logic are not completely rejected, but they are only one means by which knowledge can be attained. Intuition, experience, spiritual experience, and relationship all stand next to reason as means of attaining knowledge.

Though it lacks the ability to answer the fundamental questions, Postmodernity is, more and more, the language of the American culture. Secular Postmoderns pursue this philosophy because they think that it will succeed where Modernity failed. Christians cannot fall into the same trap. Modernity failed to answer the fundamental questions, so too will Postmodernity. Christianity, however, speaking the language of Modernity was able to offer answers; Christianity, speaking the language of Postmodernity will be able to offer answers in the future.

Modernity failed with its plea for individual reason as the fount of truth. Postmodernity will fail with its plea for communal experience, but it is through the language of community and experience that Christians need to reach the Postmodern world. Insofar as the Postmodern philosophy is in line with biblical teaching Christians should embrace it. But we must reject any philosophy of this world (Colossians 2:8) that does not align with the Bible.
1. Assessment of Current Options
   A. Radical Extremes: Radical Feminism and Patriarchalism are both rejected as viable viewpoints since they both proceed in reactionary ways from basically cultural agendas. If these views continue to dominate the discussion it is doomed to failure.
   B. Moderate Views: Evangelical feminism and Hierarchal complementarianism are viewpoints from which a discussion may begin, since they share enough common ground. They both view the Bible as authoritative and seek to interpret it through good scholarship. Both understand that past and present cultures have influenced the church. They both presuppose the equal value of the sexes.

2. Biblical Texts on Women
   A. Texts at the Heart of the Discussion
      1) Gen 1-3: Both men and women are created in the image of God and considered good. The word “helper” is the same word used of God when He helps people. Both man and woman were present at the temptation and the woman speaks for both of them. The curse contains only negative consequences for sin, therefore it cannot contain a God ordained hierarchy.
      2) I Corinthians 11:2-16: Gives instructions as to how women are to appropriately conduct themselves while they pray and prophecy in public worship. Paul goes to great lengths to emphasize the fact that men and women are interdependent, they need each other equally.
      3) Galatians 3:28: Speaks specifically to people’s status “in Christ” in a book that is focused on Jew/Gentile conflict where the Jews claimed that Gentiles weren’t saved. Being in Christ does not mandate doing away with cultural categories of people. Does not support either view of women in the church.
      4) I Corinthians 14:34-35: The context is appropriate actions in worship. He says the same thing to three groups of people: Tongue speakers, Prophets, and Women. When you are speaking in church don’t disrupt the service, if you do sigato (the Greek word that means: be silent), the same command is given to all three groups. It is not a universal prohibition against speaking, but is a command to not be disruptive.
      5) I Timothy 2:8-15: Takes place in the context of false teachers. When it says, “learn in silence” or “she must be silent” that is the same word from 2:2 that says “live peaceful and quiet lives” this word does not mean silence, but quiet self-submission. Paul goes against cultural norms in commanding that women be educated in religion. “I do not permit a woman to teach or to have authority over a man” (NIV) probably ought to be translated “I do not permit a woman to teach a man domineeringly.”
   B. Other Important Texts on Women
      1) Jesus’ View of Women in the Gospels: Jesus never specifically addressed this issue. Jesus gives men and women equal rights in marriage and divorce laws. Jesus had theological discussions with women (John 4).
2) **Phoebe (Romans 16:1-2):** Called a deacon (the same word was used for both males and females). Deacon literally means: servant or minister. Deacon was not an official position, but only a designated servant. A Sunday school teacher would be a deacon by this definition.

3) **Female Deacons (I Timothy 3:11):** Has parallel language (“in the same way”) to the previous section on male deacons. Most likely gives qualifications for female deacons.

4) **Prisca (Priscilla, Acts 18:24-28):** Prisca was equally involved with her husband Aquilla in teaching. There is no specific mention that she is either greater or lesser than he is.

5) **Ephesians 5:21-33:** The submission here is for all people in the church to all people in the church. The word submission means that one submits themselves voluntarily, it is not forced. All of this is pictured by the relationship that Christ has to the church. Christ is the ultimate picture of a servant. The word ‘head’ does have a connotation of authority, but again it is in the context of Christ’s actions. “For the husband is the head of the wife as Christ is the head of the church” “Christ loved the church and gave himself up for her”

3. **An Assessment of Moderate Views**

   A. **The Complementarian View:** There is no biblical mandate for hierarchalism. This view is much better than Patriarchalism though since it stresses that males be loving, kind and respectful and it opens numerous ministries to women including public scripture reading, prayers, and song leading.

   B. **The Egalitarian View:** There is no biblical mandate for egalitarianism. Jesus and the apostles did not overthrow slavery, but worked with that system and the evil sometimes present, so they did not overthrow hierarchalism, but worked within the system and the evil sometimes there.

4. **Conclusion:** There is no biblical mandate for either view, but it appears that the Bible supports an egalitarian view of women. Once again, the Bible does not advocate overthrowing the cultural norms, but working within them. If the cultural norm for you is Complementarian, then by all means work within that view. If you are an Egalitarian, then work within that view. Do not, however, divide the church over this issue. No one will go to hell if a woman leads a song or becomes a preacher at a church, God never says anything against that, but He does speak clearly against divisiveness.

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- **Egalitarianism:** belief in human equality, especially regarding social, political, and economic rights and privileges
- **Evangelical Feminism:** an egalitarian view that accepts biblical authority, yet maintains that biblical texts used to place restriction on women have been misunderstood and misapplied
- **Hierarchical Complementarianism:** view that understands the Bible the teach male hierarchy for both home and church, but still views women as full participants in the church and civic life, except in the areas of church administration and preaching
- **Patriarchalism:** social organization marked by the supremacy of the father and/or males; restrictions placed on women in the home, church, and/or civic life
- **Radical Feminism:** tendency to make extreme changes in existing views, habits, conditions, or institutions relating to women in society