SESSION EIG HT 00 123

1. "You will never be able to show her the amount of emotional openness and esteem that she really wants-no man could-but symbolic things can do a great deal to bridge the gap."

AGREE DISAGREE **Explain:**

1. "Women are the ones who have babies, and that's one reason that birthdays are a big deal to them. . . . In a woman's mind, who could possibly forget a birth­ day? She never would."

AGREE DISAGREE **Explain:**

1. ". . . a marriage date is etched in the woman's soul. Since childhood, your wife dreamed of the wedding day. . . ."

AGREE DISAGREE **Explain:**

This section offers some great discussion possibilities. As a wife, do you feel about birthdays and anniversaries the way Emerson describes? As a hus­ band, do you begin to grasp how important this can be to a woman?



124 *00* PA RT Two-TH E ENE RG 1z 1 NG CYC L E

Discuss the example of giving the wife a Mercedes or a little rock with a sentimental message inscribed on it (see book page 178). Is Emerson overstating his case when he claims most women would treasure the rock more? What is his point? And be sure to read the letter from the wife whose husband "went all out" for Valentine's Day. Should more husbands try things like this? Why or why not?

Read the story included in "Does Your Wife Ever Want . . ." (book pages

11

179-81). Is Emerson right when he says, "Every husband has been expected to read his wife's mind"? What do you think of Emerson's suggested solution to the hus­ band's problem when his wife doesn't want to go to the restaurant he picked? Is com­ ing up with some alternative restaurants too much to ask of the typical husband?

The two of you can have fun with this story, as long as it doesn't crimp somebody's air hose. (You may want to borrow each other's pink or blue sunglasses and hearing aids!) For other ways to lighten up the discussion see



book page 307. Also talk about how a husband can disagree with his wife and keep her esteem intact (see the last paragraph in the section, page 181, where Emerson offers three responses a husband can make). What is the key to disagreeing agreeably?

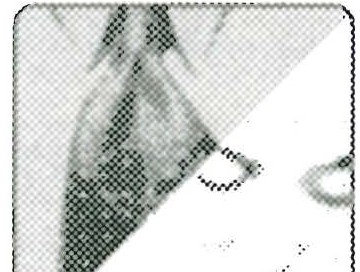
SESSION EIGHT 0l:> 125

Read "Thank Her for All She Does" and "Your Wife Will Feel Esteemed When

12

. . ." (book pages 181-82). Which of these ideas and tips for ways to make a wife feel esteemed seem most practical to you? Write down your choices and when you plan to try them.

Be sure the wife gets to contribute her opinion on what the husband might like t try. Latr, after the husband. tries at\_ least one of thse tips, talk about



*f"* the difference it made and how this practice can be contmued.

A JOURNAL OF MY JOURNEY

TO LOV E AND RES P E CT

When you have opportunity, review the journal entries you have made since begin­ ning your journey to Love and Respect . Are you encouraged by your progress?

126 c:>o PA RT Two -THE ENERG IZ ING CYC LE

SCRIPTURE MEDITATIONS

1. Because Christians live in a secular culture, they are susceptible to the argument that it is unrealistic for two people to remain faithful to each other '"til death us do part." More than one Christian husband or wife has rationalized, "A person's needs change. In fact we just aren't the same people we were when we got married. I need to move on. I know God wants me to be happy." Is there any passage in the Bible that can "divorce-proof" your marriage? We know God "hates divorce" and He advises all hus­ bands, "So guard yourself in your spirit, and do not break faith with the wife of your youth" Malachi 2:15 NIV). But on the positive side, what can a husband do? Proverl-- - 5: 18-19 offers wisdom: ". . . may you rejoice in the wife of your youth. A loving doe;--' a graceful deer-may her breasts satisfy you always, may you ever be captivated by her love" (Niv). Not only does this passage assume that a marriage is to be long and last­ ing, but it tells us how to make it so. The loyal husband not only refuses to gaze on other women, but he fixes his eyes on his wife, refusing to see the negative, and rejoic­ ing in her positive features and the loving person she is.
2. A woman never tires of hearing her husband call her "my darling, my beautiful one" (Song of Solomon 2: 10). In your opinion, why is this true? Have you, husband, said this to your wife lately?
3. "Does a young woman forget all about her jewelry? Does a bride forget her wed­ ding jewels?" (Jeremiah 2:32 NIRV) . What is the prophet saying about the nature of the female? Is there any such language about men in the Bible? Why did God design women to remember in detail and forever those things related to being the object of her husband's loyal love? Her wedding jewels (today, her wedding ring) symbolize hf' husband's loyal love, reserved only for her. Do you as a husband appreciate how Goo-' designed your wife? If you have daughters, are you mindful that He made them the same way? Is it any wonder, then, that if your loyalty wobbles-or appears to wobble­

that she will be filled with fear? Is it time to take her out to dinner (or just take her by the hand) and tell her how much you love her, how glad you are God gave her to you?

1. In 1 Peter 3:7 the apostle instructs the husband to live with his wife in an under­ standing way and to "show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered." Peter continues in the passage (see 1 Peter 3:8-12) with general instructions to all believers on how to live the Christian life and sums up his

SESS ION EIG HT *0D* 127

teaching with a quote from Psalm 34:15- 16: "For the eyes of the Lord are upon the righteous, and his ears attend to their prayer, but the face of the Lord is against those who do evil." The entire passage (vs. 7-12) shows that God watches a good-willed hus­ band who treats his wife with understanding, and that husband's prayers are not hin­ dered. One husband wrote Emerson to say, "You spoke of our prayers being hindered due to our relationships with our wives. Well, it hit me like a ton of bricks. I knew something was hindering my prayers, but this opened a new door to me." Questions for every husband: ''Am I honoring my wife, esteeming her for all she is and does? Or

\_gre my prayers being hindered in any way because of how I treat her? "

**My current thoughts about our marriage:**

C-··

# SE SSI ON NI N E

In preparation for this session , read Chapter Fifteen, "C-H-A-I-R-S: How to Spell Respect to Your Husband, " and Chapter Sixteen, "Conquest-Appreciate Hi,\_J Desire to Work and Achieve. " The following questions are for individual study or study by a couple. Remember to answer all unmarked questions first, then answer questions marked by the male or female icon (whichever applies to you) . Finally, answer the questions with the couple icon, if you're studying with your mate. (Suggestions for leading a small group in studying this workbook can be found in *Workbook* Appendix I, page 201.)

This session opens your study of C-H-A-I-R-S, six principles to help a wife learn important aspects of respecting her husband. Note that just under the title of Chapter Fifteen in *Love & Respect* is a notice to husbands saying the next several chapters are "for wives only but husbands are invited to read along." Husbands are also invited to study along as well, so please do. As the wife discusses the six parts of C-H-A-I-R-S with the husband, she will learn more about how to respect him (and he will learn how to help and encourage her to do it better!).

A SPECIAL WORD FOR WIVES FROM EMERSON:

What I told the husbands about how to use C-0-U-P-L-E (book page 118) also applies to wives regarding their acronym, C-H-A-I-R-S. The Crazy Cycle says that when a husband is acting unlovingly, there is a good chance he is feeling dis­ respected. And, as C-H-A-I-R-S explains, there can be six good reasons for this. For example, if he feels you aren't really appreciating his desire to protect and provide for you (hierarchy), he can react in an unloving fashion. As C-0-U-P-L-E serves the husband as a diagnostic tool to figure out what is happening in the marriage, C-H-A-I-R-S plays the same role for the wife. She can say to herself, "Since my husband is acting in ways that feel unloving to me, perhaps it is because he feels

SESS ION NINE *c:so* 129

disrespected. I can react in one of two ways: be even more disrespectful because he is so unloving, or I can decode by checking C-H-A-I-R-S to see where I might be saying or doing something wrong."

With this approach, you can temper your hurt feelings and resist the temptation to go after him with angry tears or criticism. You can try to decode his words or actions as you trust he is a good-willed man who wishes you no evil (even if it seems that way at the moment). Vital to your decoding process is to remember that C-H-A-I-R-S spells out six desires that are deep in a man's soul, given to him by God. For ex­

--"-mple, he has a desire to protect and provide, to serve and to lead, and others.

;nconditional respect by the wife means she respects these God-given desires, even if her husband doesn't always fulfill them as well as he (or she) would like. (For more on understanding and respecting your husband's God-given desires, visit the Web site: <http://loveandrespect.com/pearl/)>

In a real sense, C-H-A-I-R-S is your "decoder" as you try to pinpoint what it is you may have done that felt disrespectful to your husband. For example, you recall a recent conversation in the car, when he started to offer his opinion on what should be done to get the kids to do their homework. You remember cutting him off in mid­ sentence, saying you had already talked to their teachers and had it all worked out. Obviously, you stepped on his air hose big time in the area of Insight-his desire to analyze and counsel. What can you do? Apologize and ask for forgiveness for being disrespectful. (It also won't hurt if you start asking his opinion about things you have been handling alone because "it's just easier that way.") Chances are he may shrug it off and say "No problem," but deep down he will like being shown respect, if only

/"-li.rough an apology. And the Energizing Cycle will start humming again.

As I mentioned to the husbands, there may be times when you can't decode what's wrong. Your best bet is to comm unicate your feelings with the "need comm uni­ cator" statements at the bottom of page 306 in *Love & Respect.* Let him know that what he's been doing feels unloving and you wonder if you have done something disrespectful. He may or may not spell something out, but you can go ahead and say, 'Tm sorry if I have been disrespectful. Please tell me how I can come across more respectfully." At this point, he may give you some idea of what is bothering him . Remember, many men have a hard time expressing that they feel disrespected and can struggle with describing their feelings. The better you know and under­ stand C-H-A-I-R-S, the more successful you will be in decoding the situation.

130 *00* PA RT wo-THE ENrnG 1z 1 NG CYCLE

##### Questi on s for Cha pter F i fteen

To get started, the six words represented by the acronym C-H-A-I-R-S are listed below. Next to each word is a brief definition. Under each word write what it sug­

1

gests to you. Does your definition match the one given?

*Conquest: His desire to work and achieve.*

My definition:

*Hierarchy: His desire to protect and provide .*

My definition:

*Authority: His desire to serve and to lead.*

My definition:

*Insight: His desire to analyze and counsel.*

My definition:

SESS ION NINE CS':> 131

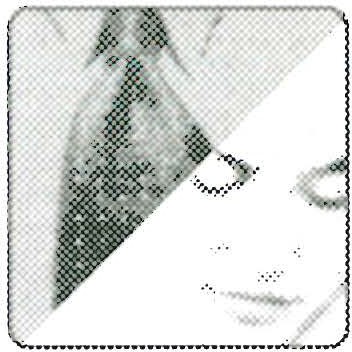
*Relationship: His desire for shoulder-to-shoulder ftiendship.*

My **definition:**

*Sexuality: His desire for sexual intimacy.*

,v1y **definition:**

Which of these words piqued your curiosity as a husband or as a wife? Which seems mot important to a happy marrige? Wy? When th study of C-H-A-I-R-S is complete, come back to this question and see if your



opinions have changed and talk about why they may have changed.

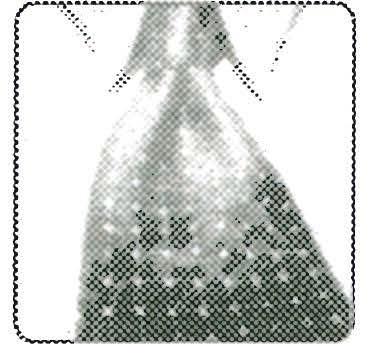
0n the opening pages of Chapter Fifteen, Emerson reviews something he said earlier: for many wives the words "unconditional respect" seem like a foreign term, even an oxymoron. According to Emerson's research and experience with thousands of couples, a wife may buy into the idea of giving her husband unconditional respect, but have trouble with how to go about it. Take a moment to put down your honest

2

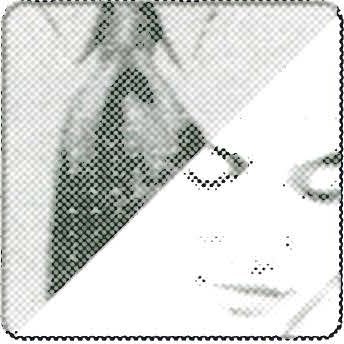
thoughts about "unconditional respect" from your pink or blue perspective:

132 *o:so* PA RT Two-THE ENERGIZING CYCLE

I think "unconditional <e<pect" *is,*

 **I think "unconditional respect"** is:

Be sensitive to each other as you share your answers. You may want to pass on iscusing this now. If ou want to try, it might be of help to go over the tesnmornal letters from wives on book pages 184 and 185. What worked



for these women as they tried to start giving their husbands unconditional respect?

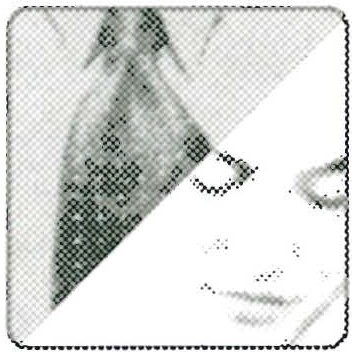
"How to Use the 'Respect Test' with Your Husband" (book pages 185-87) includes Emerson's description of one of the most effective tools he has developed to help wives

3

tell their husbands, "I respect you!" Read this section carefully, then record your honest response. Could the Respect Test work in your marriage? Are you willing to try it?

SESS ION NINE *00* 133

Because you are studying together, obviously it will be impossible for a wife to "surprise" her husband by telling him, "I just want you to know I respect you." Suggestion for wives: write him a "respect note" sometime in the next



few days. It doesn't matter if he knows the note is coming. What it says, surprise or not, is what will count. Suggestion for husbands: it is important that you receive and read this note without sarcasm or even teasing such as, "You just wrote this because Emerson told you to." All a husband need remember is how he would feel if he tried

to do something loving that is suggested in *Love & Respect,* and his wife responded

ith, "You're just doing that because you read it in the book." Obviously the whole

. lea behind saying or writing a message of respect is that the wife wants to do it, even if she isn't sure what will happen.

Read the rest of the chapter, from "Be Ready with Reasons That You Respect Him" to the end (book pages 187-92). Emerson stresses that when a wife tells her hus­ band, "I respect you," she must be ready with good reasons why, because he will want to know! A key problem for many wives, especially those just getting acquainted with the concept of respect, is that they can't think of what to say. Look over Emerson's sug­

4

gestions and make some notes on what could work.

You may agree to leave this question strictly for the wife. Ifthe Respect Test or writing a Respect Note has any favorable results at all (and it usually does) husband and wife will have lots to discuss afterward. As Emerson says



on book page 189, the typical good-willed husband wants a happy marriage, and ". . . wives who try the Respect Test can be amazed at what will happen. Men are starving for respect. " For examples of what can happen when wives start practicing respect, see the letters on pages 189-91.

134 *00* PA RT Two-TH E ENERG IZ ING CYCLE

**Qu esti ons for Chapte r S ixteen**

5

Read the opening of Chapter Sixteen on book pages 193-94, especially the part about what not to say to a man who has lost his job. Why would it probably be nonproductive, even harmful, for a wife to say, "It's okay, honey; we have each other"?

What does a man's job have to do with his sense of self-respect? Because his job is so important to him, does that mean his wife is unimportant? Write your thoughts:

Talk together about how important work is to a man. Keep in mind that in this day and age work may be quite important to a woman as well. Later in Chapter Sixteen, Emerson observes that many wives work, but the typical



woman likes to have the option of being able to leave the workplace if she so chooses (see book page 199).

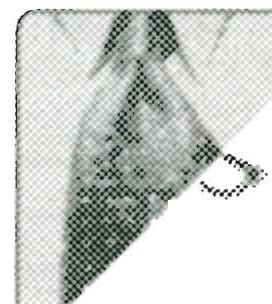
In "From the Start, Adam Enjoyed His Work" (book pages 194-96), Emerson shares insights from Genesis about the first man and his career path. What does

6

this section tell you about men and their work? Emerson claims that working-being involved in adventure and conquest out in the field of life-is not an option for a man but rather, "it is a deep-seated trait." Write down some of your thoughts about why you agree or disagree with this idea.

SESS ION NINE *00* 135

Share your reactions to Emerson's opinions. Be sure to discuss what Scripture says about the woman being a "helpmeet" to the man. How does

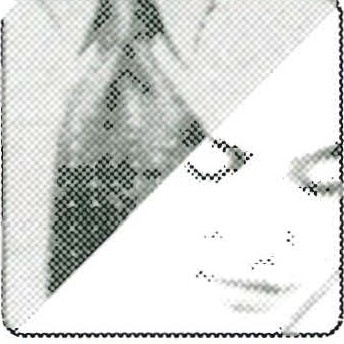


-- ----- \_:::\_\_ this play out in today's world where many women work out of necessity or choice, and sometimes earn more than their husbands?

Read ''A Man's First Question: 'What Do You Do?"' (book pages 196-98). What was the real threat to Emerson's two friends who faced dying of cancer?

?

*r--·*



The wife should be sure to answer this question and then talk with her hus­ band about his work and its importance. According to the bottom of book page 197, what happens to a husband's air hose if she even implies unknow-

ingly that his work is not all that important?

136 *'\*'* PA RT Two-THE ENERG IZING CYCLE

In "Do Women Want to Have It All?" (book pages 198-200), Emerson makes it clear that while women may desire to work out of the home, and may be extremely capable in their jobs, there are questions to ask about how this affects the family, especially the children. Do you agree or disagree with the following statements? Write

8

brief reasons for your answers.

A woman should be able to work if she wants to.

AGREE DISAGREE

If at all possible, the man should be the main breadwinner.

AGREE DISAGREE

A woman should be able to stop working if she wishes (to take care of a new baby, for example).

AGREE DISAGREE

Although there can be exceptions, generally speaking women make the best care­ givers for children.

AGREE DISAGREE\_

For the typical wife, her first desire is not for a career but for a home and family.

AGREE DISAGREE

Comparing your answers to the above statements can provide much valu­



able sharing. If both of you are working, try to come to some mutual con­ clusions as to why you both work, how long this will continue, and wher

the children fit in.

"----"

Read the last two sections of Chapter Sixteen: "Have You Ever Said, 'Thanks for Working'?" and "He Wants a Woman Who Believes in Him'' (book pages 200-03).

9

Then take the True or False test that pertains to you:

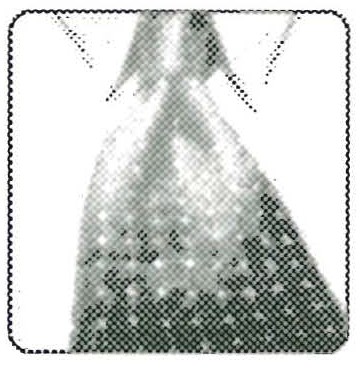
R Mark each statement T for True, or F for False.

l2J-- I have told my husband numerous times, "Thanks for working."

I sometimes think my husband works too long and too much.

My husband is much more than a "meal ticket" to me.

Mark each statement T or F.

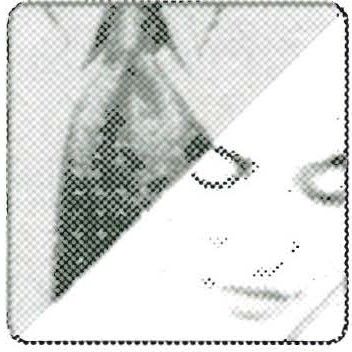


SESSION NINE c9:> 137

It would be (is) nice to be told, "Thanks for working."

I know I work too many hours, but feel I have no choice. I sometimes feel I'm just a "meal ticket."

Compare yor a wers \_and discuss them. Be,,sensitive to eac other, particu­ larly concernmg workmg too many hours. Note Emersons comment on page 202 of *Love &Respect* "If he is a good-willed man who is neglecting his



,.--C-.. mily by working too much, he will realize it, and you can talk it through and work it out." (For more on a man working too much see *Love &Respect Appendix* E, page 315.)

Go over the tips on book page 203 ("Your Husband Will Feel You Appreciate His Desire to Work and Achieve When . . ."). Choose two or three you think

1O

could benefit your marriage. When do you see these being tried?

Compare notes on what each of you chose. If the husband's feelings about



*r* how his work is perceived did not come out in Question 5, they may be dearer as the two of you talk about it here.

A JOU RNA L OF MY JOU RN EY TO LOV E AN D RES PE CT

You should be very comfortable at this point with recording your thoughts and impressions of your journey toward Love and Respect. Continue to follow through at the conclusion of each session until the end of the workbook.

138 cz5<o PA RT Two-TH E ENE RG IZ ING CYCL E

SCRIPTURE MEDITATIONS

1. As you begin your study of C-H-A-I-R-S , remember that each letter in the acronym is designed to help the wife who may well be sailing in uncharted waters called "unconditional respect ." Emerson has talked to many wives who want to respect their husbands unconditionally, but they are not sure how to go about it. To these wives I say, "How perfectly you do this is not the issue; how willing you are is what counts." A good verse to keep in mind is Proverbs 14:1: "The wise woman builds her house, but with her own hands the foolish one tears hers down" (NN). One woman who had realized her mistakes wrote : "I am 'a nasty, big mouth wench' who emotionally abuse)

her husband by her lack of respect and bad behavior. I know a foolish woman tears--'' down her own house, now I want to build my house back up." Chances are you are not in this woman's shoes, but perhaps God is calling you to make some things right. What, specifically, can you start practicing as a way to respect your husband uncondi­ tionally?

1. The husband who finds a good spouse who supports, appreciates, and respects him "obtains favor from the LORD" (Proverbs 18:22). Have you ever heard your husband say, in one way or another, that he was a favored man because of you? Ifnot, there are two possible reasons: he is overlooking the gift you are to him and needs to be more mature in his evaluation of you; or perhaps your disrespect has made it hard for him to feel and express his appreciation. Have you ever considered that you have been given by the Lord to your husband to meet his need to be respected? Has it occurred to you that this is part of God's call on your life? Is this call getting easier to answer? Why or why not?

My current thoughts about our marriage:

**SE SSI ON TE N**

,.--T,n preparation for this session, read Chapter Seventeen, "Hierarchy-Appreciate His Jesire to Protect and Provide," and Chapter Eighteen, "Authority-Appreciate His Desire to Serve and to Lead." The following questions are for study by an individual or study by a couple. Spouses studying together should note that Chapters Seventeen

and Eighteen cover material that is complex and sensitive. Leave plenty of time for reading and discussing all of the additional commentary as well as *Workbook* Appendix IV, which deals with mutual submission. Remember to answer all unmarked questions first, then answer questions marked by the male or female icon (whichever applies to you). Finally, answer the questions with the couple icon, if you're studying with your mate. (Suggestions for leading a small group in studying this workbook can be found in *Workbook* Appendix I, page 201.)

#### Questi ons for Chapte r Seventee n

According to the dictionary, *hierarchy* means "a body of persons organized or clas­

1

*:--* sified according to rank, capacity, or authority." When you read the phrase, "hier­ archy in marriage," what immediately comes to mind? Check the answer that comes closest to your honest first response, or write your own.

* 1. Politically incorrect.
  2. Men think they are superior.

1. God's plan is good, but men abuse it.
2. Ithink:

140 PA RT Two-TH E ENERG IZING CYCLE

Compare your answers. Did either of you check or write a definition that interprets "hierarchy in marriage" negative!? Discuss\_ what Emerson says on page 205 of *Love & Respect.* Does he thmk the Bible supports chauv­



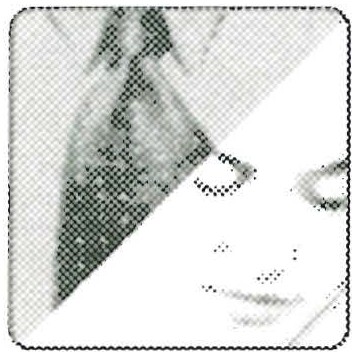
inism and the "superiority of the male"? Write down the gist of what you believe Emerson is saying:

According to the section "What Is the Real Meaning of 'Biblical Hierarchy'?" (book pages 206-8), what kind of hierarchy has God planned for marriage? (See

2

also Ephesians 5:22-24.) What does God call the husband to do? What does He call the wife to do?

Talk about a husband's responsibility to love, protect, and provide for his wife. Take a second look together at the letter from a wife on book page



1. How did she first interpret her husband's firm, even a bit gruff, efforts to lead and protect her? What changed her mind about his leadership?

SESS ION TEN *00* 141

According to Emerson (book pages 207-8) an evil-willed man might abuse his position as head of the family but a good-willed man would not take advantage of

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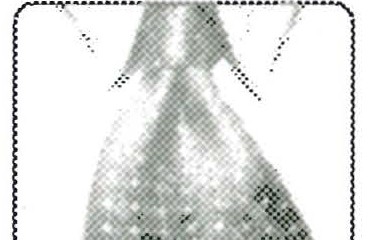
his wife or children because "that is not his nature. He will not use his position as 'chair' of the family against those he is to love and protect."

LJ

Do you think Emerson is right? How do you see your husband in his role as "head" of the family? Which statement comes closest to describing him? Or if you prefer, write your own:

* 1. I am comfortable with my husband as "head." He does a good job.
  2. I agree he should be the "head," but I wish I could have more input.
  3. I am not completely comfortable with my husband as "head." He thinks he is being biblical, but he puts the children and me down at times.
  4. I think:

How do you view your God-given position as "head" of the family? Which of the following statements best describes how you feel about having this



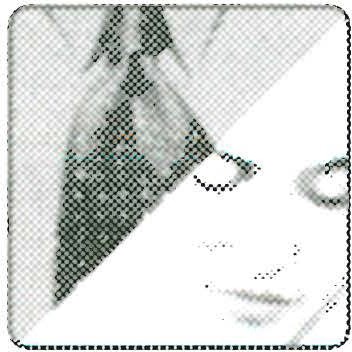
**,-LJllll** responsibility?

a. Uncomfortable . I never asked to be the "head," but when I try to do what the Bible says, I don't get a lot of support from my family.

1. Comfortable. As far as I know I do not lord it over my wife and kids.
2. I'm willing to be "head," but I could use some help sometimes.
3. I think:

142 *00* PA RT Two-TH E ENERGIZING CYC L E

Compare what you checked or wrote: this could be a sensitive question, for either of you. Before discussing your answers, agree with God that you want to show each other love and respect . Both of you need to be humble and



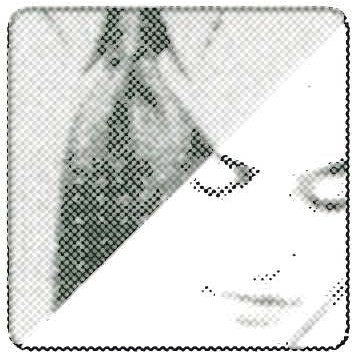
willing to accept feedback from each other, even if it smarts a bit. After (or perhaps during) your discussion, read together Emerson's additional commentary in *Workbook* Appendix VI to get additional input.

Following are some questions for a good-willed husband to help him evaluate how he feels when his wife chooses quietness rather than being verbally contentious. As a hus­ band, which of the following comes closest to what you might think? (As a wife, whic 1

of the following would you say your husband would choose?) '--./

1. Her quietness is an endorsement of my position and no further discus­ sion is needed. I get what I want.
2. I'm afraid her quietness is short term and insincere; she will verbally attack me if she doesn't get her way.
3. Her quietness gets my attention and calms me down. I often feel con­ victed about where I have been unreasonable and want to make amends.
4. I think her quietness is one of two things: weakness and fear, or rebellion and anger. Either way, when she won't talk to me I get irritated.
5. Her quietness? That would be nice. I have not encountered what Emer­ son describes.
6. I think:

This can be sensitive. Remember that both of you have goodwill and want to treat each other with love and respect. The ood-willed wife may want to assure her husband that she never uses quietness as a ploy or a



weapon. The good-willed husband may want to reassure his wife that as she seeks to obey God, he will seek to respond in good faith as well. (For more examples of

SESSION TEN *00* 143

how a wife's quiet respectfulness can influence her husband, go to http://www.love andrespect.com/ pearl/)

Read "Paul Versus Today's Culture" (book pages 208-9). In an "ideal marriage relationship,'' how does a husband act? What are some reasons a wife might be hesitant to place herself under her husband as "the head"? Which of the following

4

comments might apply to you and your spouse?

a. He can be the head, but will he really care about my needs?

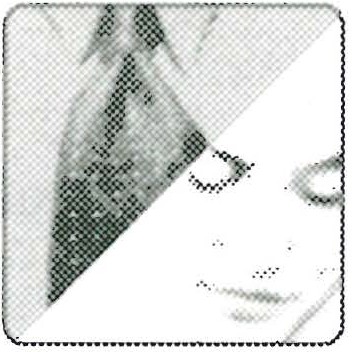
b. I want him to be the head , but not too much.

c. What if headship becomes dictatorship?

d. I make more than he does, so why does he get to be the head?

e. My comment:

Compare the answers you checked or wrote down. Is "the husband as head" an accepted concept in your marriage, or are there concerns an questions? At the bottom of book page 208 and top of 209 , Emerson descnbes a prob­



,m many wives have (and that includes Christian spouses) . They want to be treated like a princess but "deep down they resist treating their husbands like the king." Do you think he is right or wrong? Or, would you say this is true of some marriages but not yours?

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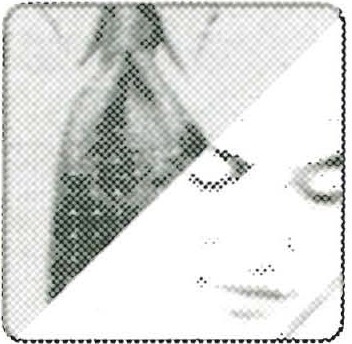
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In "How to Deflate a Husband with Seven Words" (book page 209), find the remark a wife made that deflated and disrespected her husband. **Fill** in the blanks:

**"You need \_**

Why would this remark hurt a husband so badly? List some reasons here:

Compare your answers and discuss what happened in the incident described on book pages 209- 10. Was the husband too sensitive? Did the wife have any clue about what showing him respect might mean? In earlier



sessions you covered the question that any Love and Respect spouse can ask to guard against being unloving or disrespectful. For husband or wife, the question begins: "Is what I am about to say or do . . . ." How does this question end for the husband? For the wife? (If you need help, see "Always ask yourself" in *Love & Respect* Appendix A, page 305.)

Read the touching story in "Showing Respect by Candlelight," book pages 210- 11. What stands out in this account of how and why Dr. E. V. **Hill** and his

6

wife, Jane, ate by candlelight? Write down your strongest impressions. - ,/

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Compare your answers. Wife, if something like this would happen to you and your husband, would your natural response be similar to what Jane Hill did? Husband, if you found yourself in the same situation as Dr. Hill, how



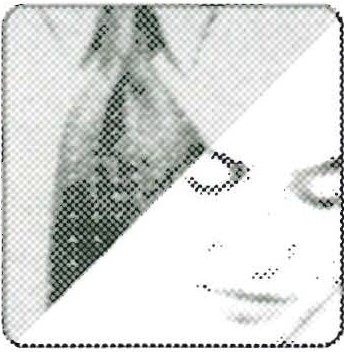
would you have responded to the "candlelight dinner for two"? Talk together about how important finances are to a marriage. Is Emerson correct in saying: "Mark it down. Men are more vulnerable to criticism when it is related to headship issues"?

Read "The Card He'll Keep Forever" (book pages 211- 13). Why does being told by his wife that she respects his leadership work so powerfully on the typical hus­ band? Write your own ideas. How do they compare with what the husband says in his

?

letter on page 212?

Compare your answers. This could possibly be an awkward question for one or both of you, so be sensitive to each other's feelings. (The use of a Respect Test or Respect Note was covered in Session 9, but it is well worth



repeating here, in this session on hierarchy.) Wife, are you willing to write such a card or note to express appreciation for his leadership and protection? Husband, what would you think if she did? Would you save such a card or note to read and reread it?

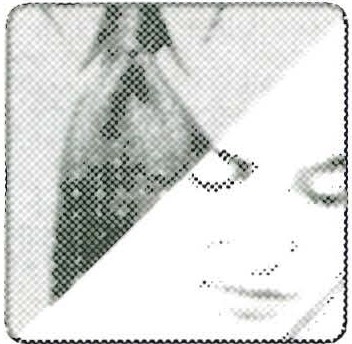
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Go over the tips in "Your Husband Will Feel You Appreciate His Desire to Protect and Provide When . . ." (book pages 213-14). Choose one or more that you be­ lieve would benefit your marriage . Write down your choices, putting them in your

8

own words as much as possible, and adding ideas of your own that would apply.

Husbands should write down their choices too. Compare the ideas each of you\_ chose and t\_hen agree on at least one thing the wife can do or practice dunng the coming week. At the end of the week, talk together about how



it went for each of you. Is it worth continuing? What other ideas could you try?

**Qu esti on s for Chapte r Eighteen**

Read "Who's the Boss at Your House?" (book pages 216- 17). Then indicat;;­ whether you agree or disagree with the following statements and write a brief rea­

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son for your answer.

1. Men and women are totally equal, and husbands don't have any more respon­ sibility and authority than their wives do.

AGREE DISAGREE **Explain:**

SESS ION TEN cy:, 147

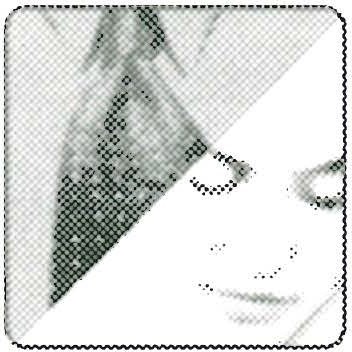
1. The good-willed husband who acts responsibly and lovingly as leader of his home always works out compromises that are mutually pleasing.

AGREE DISAGREE **Explain:**

1. Ifa wife is a better decision maker and has better judgment than her husband, she should demand equal say regarding what they buy, where they go, what they do.
2. AGREE DISAG REE **Explain:**
3. The good-willed wife who is more competent than her husband needs to demonstrate her abilities by her respectful speech and deferential attitude, with the confidence that in time her husband will prize her giftedness.

AGREE DISAGREE **Explain:**

Compare your answers to these statements. This could be a sensitive area, particularly if the wife is inclined toward the feinist view, whih. laims that men and women should have equal authority and respons1b1lity. A



good goal is not to cater to what society and culture are saying about husbands and *r* 'ives but work to understand what Scripture says. Many wives are like the young woman in the opening of Chapter Eighteen (book page 215) who said: "I want him to be the head . I want him to be the leader. I just want to make sure that he makes

decisions in keeping with what I want."

Read "Does Scripture Teach Mutual Submission?" (book pages 217- 19), where Emerson discusses the concept of "mutual submission" which says husbands and

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wives should submit to one another with neither one being owed any special deference. What impressions or opinions do you have about "mutual submission?" Choose from the statements on the next page, or write your own assessment.

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a. Mutual submission sounds unworkable. Ultimately, someone has to be responsibly in charge.

* 1. These mutual submission people may have something. I need to get more info.
  2. I prefer the Love and Respect approach.
  3. I think:

As you compare your answers, be aware that for some couples this could be



a ensi.tive qu tion. Biblical er:nin ts hve argued in recent year for a cer­ tam kmd of mutual submission, which they base on Ephesians 5:21:

"Submit to one another out of reverence for Christ" (Niv). Those proposing this par­ ticular mutual submission approach interpret Ephesians 5:21 to mean that the wife owes no special submission to her husband. However, Ephesians 5:22 clearly says: "Wives, submit to your husbands as to the Lord" (NN). The Love and Respect approach to marriage is based on Ephesians 5:22, which does not give a husband a mandate to treat his wife poorly. On the contrary, he is to defer to his wife's need for love in all situations. This is his goal, even though he is certain to fall short at times. Review page 218 of *Love &Respect,* especially the discussion of how to deal with honest stalemates.

For more on mutual submission and a detailed explanation of the apparent contradi<

tion in Ephesians 5:21-22, see *Workbook* Appendix IV, page 213.

'--"'

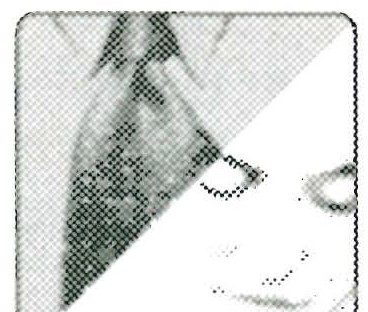
Read "Husbands Are Responsible to 'Make the Call"' (book pages 219-21). How does a Love and Respect couple reach a decision when there is an honest stalemate, a difference of opinion where husband and wife both have good points and reasons why they believe their way is best? List some steps they can take to keep Love and Respect working in their relationship . According to book page 220, if the husband

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SESSION TEN *o:>o* 149

has to "make the call" and his wife does not agree with it, how does she cope with the temptation to feel unloved at the moment? How does she show him respect?

Compare your answers and talk about how you deal with stalemates in your own marriage. Wife, do you agree with Emerson's advice on book page 220 to remain respectful and quiet? Husband, do you accept your responsibility



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to "make the call" when necessary if a decision is needed and you can't agree with each other? For additional help with your discussion, see *Workbook* Appendix IV, as well as Emerson's additional commentary in *Workbook* Appendix VI.

The following paragraphs are excerpted from the section in ''Authority Must Come with Responsibility" (book pages 221-23). Mark your reaction to each

12

paragraph and put down a brief reason why.

,,--, a. ". . . because God has made your husband responsible (review Ephesians 5:25-33), he needs the authority to carry out that responsibility. No smoothly running organization can have two heads. To set up a marriage with two equals at the head is to set it up for failure. . . . God knew someone had to be in charge, and that is why Scripture teaches that, in order for things to work, the wife is called to defer to her husband ."

AGREE DISAGREE **Explain:**

150 C'5l:> PA RT Two-THE ENERGIZING CYCLE

1. "If you want to work with your husband to reach mutually satisfying decisions most of the time, follow this principle: GO ON RECORD WITH YOUR HUSBAN D THAT YOU SEE HIM AS HAVING 51 PERCENT OF THE RESPONSIBILITY AND, THERE­ FORE, 51 PERCENT OF THE AUTHORITY. Once you go on record about his author­ ity, he will not feel you are trying to be the boss. As you submit (which simply means recognizing his biblically given authority), you will not be a doormat. In fact, you will get your way far more often than you would if you 'stood up for your rights,' which usually means being disrespectful."

AGREE DISAGREE **Explain:**

1. ". . . among good-willed couples, if there are one hundred decisions over a three-month period related to the family, the wife will have a strong opinion on ninety-nine of them, and her opinion will usually be respected and have strong influence."

AGREE DISAGREE **Explain:**

For spouses studying together: compare your answers and discuss as many as possible. If you have definite disagreement on a certain paragraph, you may want to focus on that. For additional discussion ideas, see the additional commentary in *Workbook* Appendix VI. (For more on how a wife's submission can strengthen a marriage, se,, *Workbook* Appendix IV) ---/

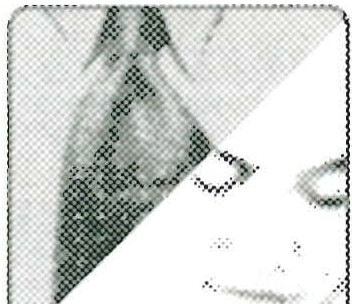
Look over the tips m "He Will Feel You Appreciate His Authority and Leadership When . . ." (book pages 224-25) and choose one or more that

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sound useful for your marriage . Here and on the next page write down what you have chosen , and start thinking of how this idea might be carried out.

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Compare your choices. Discuss why you think these particular ideas are important. Be sure the husband gives his input on what he would like his



,,- - wife to try.

A JOU RNA L OF MY JOU RN EY TO LOVE AN D RE SPE CT

Write your responses to any Scripture Meditations that seem to speak especially to your regarding your marriage. Also, put down something, no matter how brief, about your current feelings, fears, or questions .

SCRIPTURE MEDITATIONS

1. "Those who talk a lot are likely to sin. But those who control their tongues are wise" (Proverbs 10:19 NIRV). Some wives feel nothing can be resolved apart from talking. Proverbs 10:19, however, says that sometimes too much talk ends up in sin. This is especially true because of the thoughts that precede the talk, as one wife discovered . She

,,---.. rote to me to say she had begun to realize the many ways she had been disrespectful to her husband during twenty-six years of marriage. The result was she didn't have the marriage she would have liked and she began asking God to alert her when she was going to say something disrespectful. At first she couldn't recognize the disrespect until after it was out of her mouth, but then she began recognizing the disrespectful words as they were going through her mind and realized they could be stopped. It also helped to hear her pastor preach on the need to control the tongue, that what comes

out of our mouths is what we put in our hearts. Her letter concludes: "If we feed on

God's Word, that is what comes out of our mouths; likewise I recognized that if we feed on being irritated with our husbands, thinking about how they fail us, hurt, or offend us, that is what comes out of our mouths . . . . Luke 6:45 says, 'What's stored

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up in the heart overflows in the mouth.' (That may be paraphrased.) Sounds like love and respect to me!"

2. A wife's willingness to show her husband respect and defer to his authority should not undermine her God-given abilities, as the Proverbs 31 woman clearly demon­ strates: "She considers a field and buys it; from her earnings she plants a vineyard" (Proverbs 31: 16). As a husband, have you considered designating authority to your wife in certain areas, which will empower her to use her God-given talents? I have done so in my marriage, with wonderful results. My wife, Sarah, is an efficient admin­ istrator when it comes to finances. I have entrusted her with the day-to-day bills an ' financial decisions because I trust her heart and competencies. I am grateful to God:\_,1 because this has freed me to focus my abilities elsewhere. Why has this worked? One reason is that Sarah has never been afraid to communicate to me that she sees me as the one having 51 percent authority. Another reason is that I have never feared desig­ nating the day-to-day authority to her for the finances. She looks to me for approval and sanctioning when new and more major questions arise, and I ask for her counsel

as we come to a final decision. In our case this has worked beautifully. I feel respected as the one who is ultimately responsible, but I give her the authority as the one who is immediately involved.

**My current thoughts about our marriage:**

# SESSI ON ELEVEN

Tn preparation for this session, read Chapter Nineteen, "Insight-Appreciate His Jesire to Analyze and Counsel." The following questions are for individual study or study by a couple. Remember to answer all unmarked questions first, then answer ques­ tions marked by the male or female icon (whichever applies to you). Finally, answer the questions with the couple icon, if you're studying with your mate. (Suggestions for leading a small group in studying this workbook can be found in *Workbook* Appendix I, page 201.)

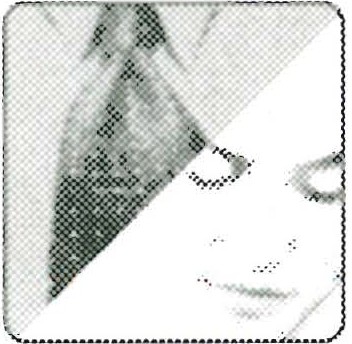
##### Qu esti on s for Chapter N i n etee n

On the opening pages of Chapter Nineteen, read the story of the wife who decides to visit her husband where he works. What does she see? What does she learn?

1

What has she been missing?

Compare the notes you made with what your mate discovered. Did you see the same things? Where did you differ? Discuss the story to see if it has any relevance to your marriage. If it does, be sensitive to each other and express



your ideas with the "Is what I'm about to say or do . . . " question in mind. (See *Love*

*&Respect* Appendix A, page 305.) Analyze together the letter from the wife at the bot­ tom of book pages 228-29. Has either one of you thought much about the impor-

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ranee of a man's insight? How would you rate your typical daily exchanges? Are they conversations or monologues?

In"I No Longer Believe Totally in Womanly Intuition," book page 229, Emerson admits he no longer gives complete credence to two beliefs he once held: (1) that

2

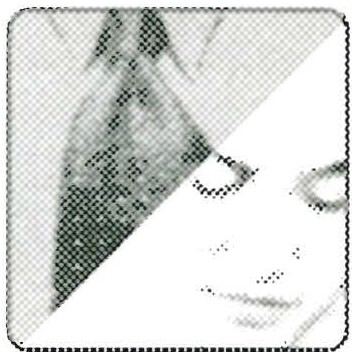
the vast majority of men are opinionated, one-sided, and inattentive; and (2) that women possess an exclusive and unique power of intuition that is always right. Why did he change his mind? Check the answer that fits or write your own thoughts:

1. He realized he was getting a very one-sided view from the wives he coun­ seled.
2. He read some helpful books that straightened him out.
3. He realized that constantly pounding on men to "listen to the intuition of your wives . . . . God will teach you through your wives" was tippinr the scales too much. /

\_ d. My thoughts:

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The correct answer to the quiz above is obvious, but one or both of you may hve written something you wat t discuss. Wh did Emerson change his mind after twenty years of thinking one certain way about men and



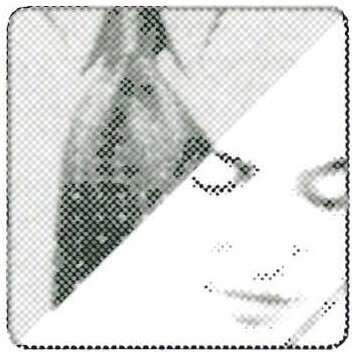
women? Is he saying he no longer believes at all in "womanly intuition"?

Read book page 230, "It Was Eve, Not Adam, Who Was Deceived." How does Genesis 3:1-6 show that wives should never feel they need to be ready with all the answers and do all the thinking? Is Emerson saying that Eve was responsible for the Fall? What part did both of them play in the Fall? Read Romans 5:12-21. Who does

3

Paul name as primarily responsible?

Compare your notes with your mate's. What is Emerson's point in bringing up the account from Genesis 3? Is he trying to put down women? How does 1 Timothy 2: 14 shed light on the discussion? Talk about the fact that nei­



ther of you is infallible; you both have equal weight to pull in family decisions. How would you rate yourselves in this area?

a. Both give input on decisions.

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b. Wife has much more to say and do regarding the family.

1. Husband makes most of the decisions.
2. My comments:

In "A Marriage Needs Her Intuition and His Insight" (book pages 231-34), Emer­ son mentions an area where he believes some women are deceiving themselves to­ day: their criticism of their husbands for lack of spiritual leadership in the family. Analyze the letters from two wives (bottom of page 231) who are distressed because their husbands are not what they would like them to be regarding spiritual matters. To women with this kind of problem, Emerson says: "Your convictions can please God, but your contempt can also grieve Him." What does Emerson go on to say to wives whose husbands do not appear to be spiritual giants? What does he suggest that these

4

wives do-and not do?

The problem of "lack of spiritual leadership by the husband" may or may no.t apl to yur marria?e ..As a husband, if yu a.re takin? spiritual leader­ ship, reJ oice with your wife in that fact. As a wife, if you wish your husband



SESS ION ELEVEN CSo 157

would take more spiritual leadership, first ask him if he would mind discussing this. Ifhe is open, proceed to explain what you wish the two of you could work out in mat­ ters such as family devotions, praying together, and church life. (For additional discus­ sion material on the husband's spiritual leadership, see Emerson's commentary in *Workbook* Appendix VI.)

(For more on how a wife can help her husband, see Question 5 below. And for more on the husband's spiritual leadership go to <http://www.loveandrespect.com/> pearl/)

At the bottom of book page 232, Emerson lists some questions for the wife to ask herself about any area of leadership where she feels her husband's leadership is lack­

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ing or questionable. Which of these questions, if any, apply to your marriage? Write them here:

Also, read the rest of page 233 and most of page 234, down to the next subhead. Do any of the following statements by Emerson from these pages apply to your marriage

?t all?

* 1. ". . . ask yourself if you may possibly have an attitude of self-righteousness

-at least to some degree. . . . You may well believe, as many women do, that you are a better person than he is and that he needs to change."

My thoughts on this:

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* 1. "What I see happening in some marriages is that the wife believes-or appears to believe-that she does not sin. In many other marriages the only sin that a wife will readily admit to is her negative reaction to her husband's failure to be loving or for losing patience with the children."

My thoughts on this:

* 1. ". . . it's easy for a wife to discount or disparage a husband's suggestion that she has some problem that needs correcting. Even if he is gentle and diplomatic in suggesting that she needs to make a correction . . . he is quickly silenced. She is offended, wounded, and angered by his assess­ ment. He is accused of being without understanding and compassion. He has no right to speak. And he will often wind up being shown contempt."

My thoughts on this:

Be sensitive to each other as you share your thoughts on these statements which are quite confrontational to the wife. None of them may apply in your marriage, and if so, celebrate this fact together. If something does



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apply to some degree, discuss it calmly, always invoking the "Is what I am about to say . . . " rule (see *Love & Respect* Appendix A, book page 305). You may not be able to agree on every point, but try to follow Emerson's advice: "I believe husband and wife together need to examine any situation where something is amiss and try to come to a solution or, if needed, seek godly counsel."

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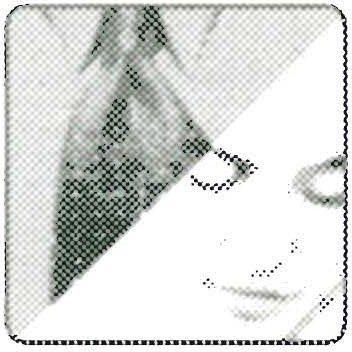
In ''Are You Trying to Be Your Husband's Holy Spirit?" (book page 234-237),

Emerson warns that in many marriages, wives see their husbands as unrighteous. He writes, "Because she is the one who constantly seems to have to be on top of things, such as correcting the children (and him), she slips into an attitude of self-righteousness without realizing it. It is often subconscious, but a subtle judgmental spirit comes over a woman. Many women have admitted to me, 'I've got to stop being my husband's Holy Spirit.' . . . I never hear men saying, 'I've got to stop being my wife's Holy Spirit.'" How can a wife avoid slipping into a judgmental attitude (even though she

* 1. ay have good reason)? See especially pages 235-36 for practical ideas and list them

iere.

This can be another sensitive question, so walk softly to avoid stepping on each other's air hose. On book page 235, Emerson cites the account of Mary and Martha (Luke 10:38-42), which contains wisdom that is equally



good for husbands and wives. Humbly focusing on Christ is a good way to avoid be- (-..: ng or sounding judgmental. To paraphrase Jesus, "Don't look for the speck in your spouse's eye, be aware of the possible log in your own!" (see Matthew 7:1-5). Talk to­ gether about what this section may be saying to one or both of you. Note the wife's

letter, bottom of page 236, top of 237, for more good advice.

Check the tips under "Your Husband Will Feel You Appreciate His Insight and Counsel When . . ." (book page 237). Choose one or more that look applicable

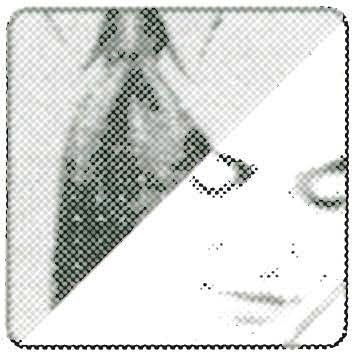
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for you and write them here for reference later. (Note how many of these tips paral­ lel tips under Understanding, in Chapter Eleven. A husband is a natural-born

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"fixer," so in some cases you may have to accept his insight, when all you think you need is his listening ear.)

Compare notes on what you chose. As a wife, it might be especially appro­ priate in this instance to ask for your husband 's insight. Which ideas did he choose? What does he want you to do first?



A JOU RNAL OF MY JOU RN EY TO LOVE AN D RES PECT

Write any thoughts prompted by the following Scripture Meditations by Emerson, or just record your perception of how the study has gone to this point .

SCRIPTURE MEDITATIONS

1. Proverbs 3:7 tells us, "Do not be wise in your own eyes. . . ." This warning is often applied to men, who can be very firm about their view of things. But doesn't this verse

SESS ION ELEV EN *00* 161

apply to women as well? For instance, a group of wives may gather for coffee, even Bible study, and wind up talking about their marriages and how their husbands "just don't get it." The implication: the wife always "gets it" regarding what God had in mind with creation of male and female. Yes, the wife certainly has her very pink point of view, but does she really "get it" regarding the very blue point of view of her hus­ band? "Do not be wise in your own eyes" cuts both ways. Husband and wife both need to adjust their sunglasses and hearing aids and become wise together as they seek God's counsel.

/ "' I have counseled many wives who admit that, deep down, they consider them­ selves better than their husbands-at least "better" in the sense of how to love the family and run the household. It is not hard to see why a wife may feel this way, but she should be aware that this is a dangerous state of mind. Listen to Paul's words in I Timothy 2: 14: "Adam was not the one deceived; it was the woman who was deceived and became a sinner" (NIV). Paul isn't letting Adam off the hook. He fol­ lowed as his wife lead him like a lamb to the slaughter and wound up being held responsible for the Fall (see Romans 5:12-19). The point is, husbands and wives are both sinners; both face their own private temptations. In 1 Timothy 2: 14 Paul reminds today's wife that Eve was the one who was deceived (and by implication, so can she be deceived) . When a woman, for whatever good reasons, begins to think she is intrinsically better than her husband, she slips into being self-righteous and judgmental (all in a "loving way,'' of course). To those who might say or even think, "I am holier than you," God replies that this kind of attitude is "smoke in My nostrils, a fire that burns all the day" (see Isaiah 65:5). First Timothy 2:14 is not

,--1-iere to shame the wife but to remind her she can be deceived . She must ask her­

\_,elf, ''Am I a better person because God made me one way and my spouse another? Can either of us be saved apart from Jesus and His grace?" These questions are equally good for the husband . They enable husband and wife to come together in mutual confession and joyful connection.

3. As a wife, are you looking for ways to make it easier for your husband to lead and give insight? Peter has a lovely thought in 1 Peter 3. He says your real beauty "should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight" (1 Peter 3:4 *NN).* As you get dressed for the day, it is

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important to look well-groomed, fresh, and attractive on the outside, but the more important thing is what is inside. A good daily prayer might be: "Lord, as I dress this morning, please clothe me in a gentle and quiet spirit."

**My current thoughts about our marriage:**

# SESSI ON TW E LV E

r-ln preparation for this session, read Chapter Twenty, "Relationship-Appreciate His Jesire for Shoulder-to-Shoulder Friendship" Chapter Twenty-one, "Sexuality­ Appreciate His Desire for Sexual Intimacy," and Chapter Twenty-two, "The Energizing Cycle Will Work If You Do." The following questions are for an individ­ ual or a husband and wife studying together. Remember to answer all unmarked ques­ tions first, then answer questions marked by the male or female icon (whichever applies to you). Finally, answer the questions with the couple icon, if you're studying with your mate. (Suggestions for anyone planning to use this workbook with a small group can be found in *Workbook* Appendix I, page 201.)

#### Qu est i ons for Chapte r Twen ty

Read book pages 239-40 in *Love &Respect.* Is your marriage anything like the mar­ riage described in the opening of Chapter Twenty? In your marriage, does he just want her to "be with him'' with little or no talking? Check the answer that comes

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*1-* -losest to describing you and your spouse.

OFTEN THE CASE SELDOM HAPPENS NEVER HAPPENS

My comments:

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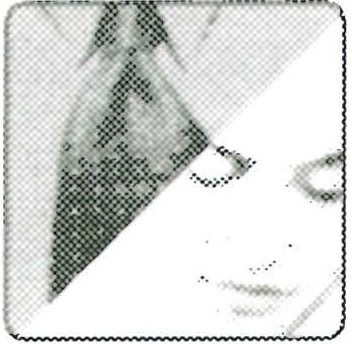
i=]

Discuss hw much shoulder-to-sh.oulder activity ou engage in with little or no talkmg. Emerson has seen this phenomenon m many couples over the years, but not necessarily everyone. Wife, if your husband does ask you to



"just sit with him" from time to time, do you do it? Does it cause any problems if he wants to do little or no talking while he watches the news or his favorite program, reads a book or the paper, or works on a project or a hobby? Husband, if you have never engaged in shoulder-to-shoulder activity with your wife without talking, would you like to try it? What would she say if you did?

This session can take the two of you in three possible directions: (1) the wife will learn a new way to meet a basic need in her husband for shoulder-to­ shoulder activity; (2) you both will better understand why he needs this



kind of activity and why it energizes him; or (3) you both will agree he doesn't need shoulder-to-shoulder much, if at all.

Read "How Can 'Doing Nothing' Build a Relationship?" (book pages 240-42). What are some reasons a wife might have trouble; with just sitting with her husband watch­

2

ing TV or watching him work on a project in his workshop? How does this need in many--.../ husbands illustrate major differences between "pink'' (wives) and "blue" (husbands)?

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Compare your answers, then discuss them. The typical wife could have real problems with just sitting "doing nothing" when she has so many chores and other activities. But would it be worth the time if it leads to feeling



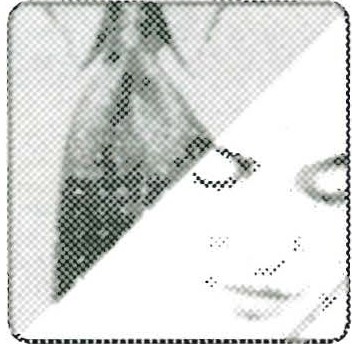
closer as a couple-and, possibly later, face-to-face talking?

In "For a While There, Sarah Wasn't Friendly'' (book pages 242-43), Emerson re­ counts a time when Sarah was not too friendly, not only toward him, but the rest

3

*rf* the family in general. Her cleanliness standards were being violated, and she was always on everyone to pick up, wash up, and shape up. What happened to change Sarah's mind?

Talk about this story together. Here, indeed, was a case of "pink" and "blue" needing to like each other in spite of weaknesses and faults. Go back to the top of book page 242. Talk about how husbands and wives need to be lovers,



yes, but also shoulder-to-shoulder friends. In Song of Solomon 5:10-16, the wife describes her husband in the most amorous of terms, but she also adds, "This is my

(-':'.loved and this is my friend" (vs. 16).

Read the section under "Wives, Be Patient with 'Just Sit by Me'" (book pages 243-45). Which of the following sentences or paragraphs excerpted from this sec­ tion give you insights into the male need to just be "shoulder-to-shoulder" with little

4

or no talking?

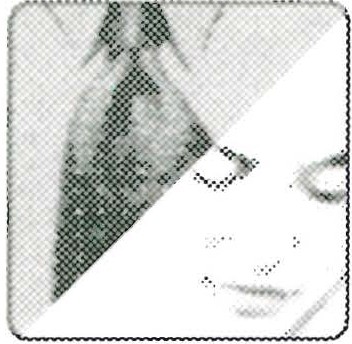
1. "When the husband calls the wife in to 'just sit by him,' he is working on their relationship in a significant way. . . . This is the way a husband communicates."

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1. "Males prefer shoulder-to-shoulder communication instead of face-to­ face communication, and this can occur in the simplest of ways."
2. "In most marriages, then, there is a real difference in basic needs. As we saw in Chapter Nine, she wants to talk, to be close. But in this chapter we see that the natural bent of the male is to be shoulder-to-shoulder with a lot less talking. Obviously, there must be some give and take at this point as there should be in so many other areas of marriage."

Regarding "shoulder-to-shoulder with little talking" I think:

Compare any notes you have made concerning choices *a, b,* or *c* above. As mentioned earlier, not all husbands have this need, but many do. Ifshoulder­ to-shoulder is something he wants to do, how can his need be balanced with



her need to be close and just talk?

Read the experiences of three different wives m "Spend Time Together, Stay Together" (book pages 246-47). What can be learned from the wife in Peoria?

5

From the letters by wives who are benefiting from being shoulder-to-shoulder? Write down any key words or phrases you find.

SESSION TWELVE *00* 167

"rlCompare note' on what you found in the,e accoun". And be '"'e to ,i;,.

- e>, .. cuss t\_he las,:two paragraphs n this ection. Does Emerson:s "twelve-week

·-. experiment sound worth trying? Is it too much to ask a wife to do some­ thing that feels unnatural? Are the possible benefits worth it?

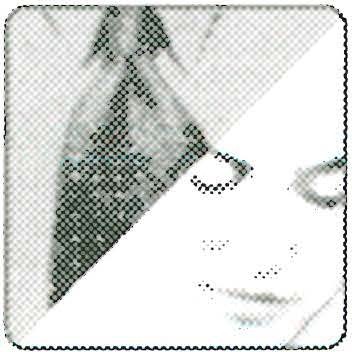
Go over the tips in "Your Husband Will Feel You Value His Shoulder-to-Shoulder Friendship When . . ." (book pages 247-48). Which of these might benefit your

6

r 'narriage? Write them here, with any added notes on how they can best be imple­ mented.

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Compare your choices and decide on what should be tried first. After a week or so, compare notes on how it is going. Make adjustments, if any are needed.



#### Qu esti ons for Chapter Twenty- One

7

Read the opening story of the doctor and his wife, plus the section called "They Kicked the Devil out of Bed" (book pages 249-51). How did the doctor's wife turn

their impasse into a win-win?

*' \_)*

Which of the following statements from this section speak most directly to you and your marriage?

1. "If there ever were an issue that isn't really the issue, it is sex."
2. "Sex for him and affection for you is a two-way street."
3. "Sex is symbolic of his deeper need-respect." Complete this sentence: In our marriage, sex is . . .

y; . -- 1There is a lot to compare and talk about in Question 7 that could lead to

tension. Much depends on how satisfying your sex life as a couple is at the

·.;;:.. · moment. Ideally, husband and wife meet each other's major needs: his for sex, hers for intimacy through affection mixed with plenty of talking. Then both are content. But often there is an imbalance that leads to friction and fighting or a dull

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and boring relationship. Be sensitive to each other as you talk through this three-part question. If he doesn't think he gets enough sex, or she doesn't think she gets enough affection and closeness with talking, do not condemn one another. Share what you can, always seeking to show each other love and respect. (For more ideas and sugges­ tions, see *Workbook* Appendix V, "Sex: Love and Respect Come First-Then, 'Just Do It!"'(page 218).

/ Read "Two Keys to Understanding Your Husband" (book pages 251-53).

JEmerson describes two aspects of why a husband has sexual desire for his wife. What are they? Put each one in a sentence or two at the most.

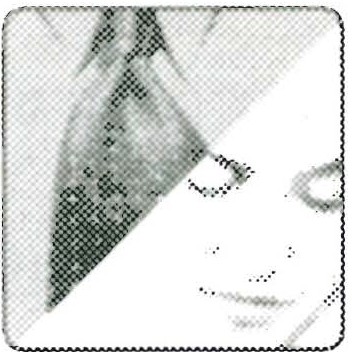
On book page 252 is a story about a mother who gives her daughter some advice concerning sex. Do you agree or disagree (explain your choice) with her when she says, "Why would you deprive him of something that takes



such a short amount of time and makes him soooooo happy"?

*r--* ::;REE DISAGREE

Compare your answers to the two aspects of a man's sexual desire for his wife. Put in its simplest terms: he sees her and he wants her. If she wants him, she can make him sooooo happy. But it isn't always that simple, as



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most couples can attest. Talk about how the husband needs to woo his wife with close­ ness, openness, and sincerely talking with her to connect with her. When the wife feels dose, she may want to become close physically, but it is an interplay that both spouses must work out in terms that are unique to their relationship. As always, this kind of interplay should be governed by love and respect.

In "The Golden Rule Works with Sex Too" (book page 253), Emerson describes the tension in every marital sexual relationship. She wants to feel close emotionallv

9

in order to connect sexually. He wants to feel dose sexually in order to connect emc\_/ tionally. Neither is wrong, just different. In the second paragraph in this section is a rule (see line in italics) that applies to every principle covered in the Energizing Cycle, and especially sexuality. This rule, which never changes, is (copy it here and commit

it to memory):

Talk together about the rule that never changes. Are you at a point where you are gtting better at sh,arig your neds with each other .openly, wth­ out steppmg on each other s air hose? This could be a good time to revie\,J



together *Love & Respect* Appendix C: "How to Ask Your Mate to Meet Your Needs"

(see page 311-312). See especially what she can say about closeness and openness, and what he can say about sexuality. Obviously, these "scripted statements" are only sug­ gestions. Each spouse can and should work out her or his own way of communicating needs to the other.

"A Dose of Respect Beats a Dose of Viagra Any Day" (book pages 254-55)

1O

includes two letters, one from a wife whose husband committed adultery, and

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one from a husband who also strayed. In both cases, why was the husband vulnerable to infidelity? What does this say about the link between sex and respect?

Share your answers, which may or may not be similar. In both cases the hus­ bands were being deprived of sex, but the thing that really drew each man into an adulterous relationship and held him there was that his adulterous



* partner made him feel admired and respected . As one of the straying husbands wrote, "Somebody thought I was okay." What does this say about the constant need to let each other know, "You are okay, lovable, respectable , wanted, and needed"? Are these positives being communicated in your marriage?

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Read "If He Loves Me, How Can He Be Tempted by Other Women?" (book pages 255-58). Which of the following statements, taken from the paragraphs

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near the bottom of page 257 and top of 258, are most helpful to you as a spouse? Add your comments below.

1. ''A man is responsive to what he sees. He needs his wife's understanding of his struggles. Ifhe wanted to be untrue to her, he would never allude to the problem at all."
2. ''A wife longs to receive her husband's closeness, openness, and under­ standing. You can achieve this in two ways: (1) do your best to give hirr

----./

the sexual release he needs, even if on some occasions you aren't in the

mood, or (2) let him know you are trying to comprehend that he is tempted sexually in ways you don't understand."

1. "If your husband is typical, he has a need you don't have. When you shame him, punish him, or deprive him, he feels dishonored for who he is. . . . But he needs you. . . . As you recognize his need and seek to meet it, you will find him, reaching out to meet yours."

My comments on the quote I chose:

ompare your choice o\_f quotes, realizing this can be a very sensitive sub­ ject. You may want to discuss one or more of the quotes above, or you may want to come back to this at another time. One solution for this problem



that has worked for some couples is for the husband to meet with other men and share with them. In this way they can encourage each other to resist sexual temptation, as well as keep each other accountable.

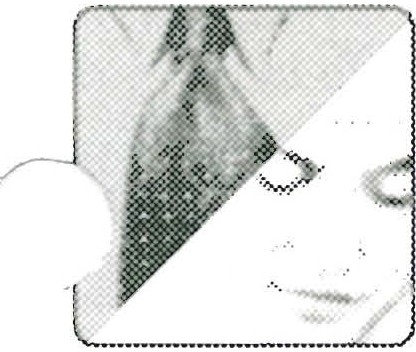
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Choose from the tips under "He Will Feel You Appreciate His Desire for Sexual Intimacy When . . ." (book page 258) and choose one that you believe can bene­

fit your marriage. Write it down, with an estimated date for when it could be tried.

Compare notes and talk about how the two of you can make this happen.



, The husband should not put the entire burden on his wife. This is definitely a time for love on his part, respect on hers.

**Questi ons for Chapter Twen ty-Two**

You have covered C-0-U-P-L-E and C-H-A-I-R-S, which give the husband and wife six ways each to love and respect each other. On book page 259 is the

13

definition of the Energizing Cycle: His love her \_ Her respect his \_

Ifyou haven't memorized this yet, do it now, and never forget it. The Energizing Cycle is the answer to keeping the Crazy Cycle from turning on.

Now go to page 260. In "How Does a Husband Spell Love to His Wife?" is a brief review of C-0-U-P-L-E, six tools the husband can use to maintain his side of the Energizing Cycle for his marriage. If you are a husband, make some notes below on

,.---vhich of these six tools you have understood in a new way or even learned about for i:he first time. Which ones are easiest for you to use? Which ones are harder? Which ones have made a definite difference in your relationship? Ifyou are a wife, make notes below on the six tools in C-0-U-P-L-E. Which ones has your husband been using? Which ones would you like to see him use more? Why?

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Compare what you wrote. What does the husband think he has been doing well? Where dos he see he could e doing better\_? What does the wife think he has been domg well? If the wife has suggestions on what the husband



could be doing better or more often, she should be encouraging, not negative and complaining. The point is, even small steps of progress on the Energizing Cycle are symbolic of a big step of progress for your marriage.

"How Does a Wife Spell Respect for Her Husband?" (book pages 260-61) is a brief review of C-H-A-I-R-S, six tools a wife can use to maintain her side of the Energizing Cycle for her marriage. Ifyou are a wife, make some notes below on which of these six tools you have understood in a new way, or even learned about for the first time. Which ones are easiest for you to use? Which ones are harder? Has using any of these tools made a real difference in your relationship to your husband? In what way?

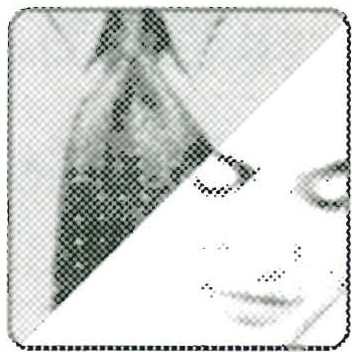
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Ifyou are a husband, make notes below on the six tools in C-H-A-I-R-S. Which ones

has your wife been using? Which ones would you like to see her use more? Why?

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Compare your answers. What does the wife think she has been doing well? What does she think she could be doing better? What does the husband think she has been doing well? Ifthe husband has some suggestions on what



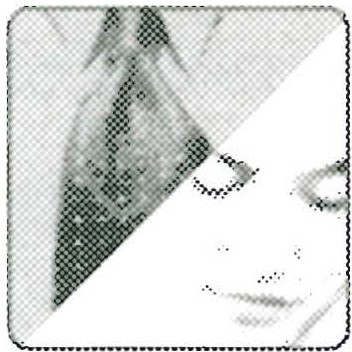
his wife could do better, he should be encouraging, not complaining (or even teasing).

Is it easy or hard to "cut your spouse some slack" as he or she tries to practice the principles in C-0-U-P-L-E or C-H-A-I-R-S? Read the wife's letter that

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begins on book page 261. What has she learned that all spouses should try to practice?

Compare your answers to see if you both included what the wife said about what her "first response" should be. To put it briefly: always try to find posi­ tives about your spouse, not negatives. This is not easy. The negative comes



naturally. The positive is often much harder, because, look, your spouse has stepped on your air hose again!

On page 262 Emerson writes, "You can't grasp the Holy Grail of perfection, which is always beyond your reach. But you can embrace Love and Respect, which will always provide more than enough to energize your marriage." Is he right? Do you believe enough to act on the principles embodied in C-0-U-P-L-E and C-H-A-I-R-S? Ifyou

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do, your marriage will not only be less negative and more positive, it will be the kind of marriage that honors Christ in every way. (To look ahead to the Rewarded Cycle, Part III, see "From the Energizing Cycle to the Rewarded Cycle" (pages 262-63.)

A JOU RNAL OF MY JOU RN EY TO LOVE AN D RESP ECT

Emerson's Scripture Meditations, below, are one possible source of journal entries yo may want to make. Or just write your thoughts on where you are in your marriage --' What do you see happening? What do you need to do or stop doing?

SCRIPTURE MEDITATIONS

1. A woman should consider how to be a companion to her husband. After all, God did say, "I will make a helper who is just right for him" (Genesis 2: 18 NIRV). Have you, as a wife, considered that a most helpful activity for you that is just right for your hus­ band is a shoulder-to-shoulder activity? Many husbands are energized by a wife's mere presence. As your husband's helper, have you been overlooking a very fruitful way to help your husband and energize your marriage?
2. In marriage, timing is everything. There is, indeed, ''A time to be silent, and a time to speak" (Ecclesiastes 3:7). Have you seriously considered that there are times when talking is not a good thing? For example, if a husband has been unloving or disobedi­ ent to Christ in some other way, the shoulder-to-shoulder wife can find new meaninr in "won without a word" (1 Peter 3:1). Although "without a word" may make littl sense to you as a woman, God's Word is worth trusting. In the past, how persuaded have you been that the only way to convict your husband was by voicing your com­ plaint to him? During this "season" of your marriage, is it a time to be silent? Could it be that when you are respectfully silent a husband can better listen to God and his own conscience?
3. "Your two breasts are like two fawns . . . that browse among the lilies" (Song of Solomon 4:5 NIV). This passage is describing the attraction a wife's breasts have for her visually oriented husband. When you courted, were you aware of his visual orientation?

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Now that you are married, do you still acknowledge that orientation, or do you act as though it should not be there? What about your emotional orientation? Should he act as though it should not be there? If a husband denies his wife's emotional orientation, what could happen? If a wife denies her husband sexually, what could happen? For rather explicit details on how not to deny each other's needs, read Song of Solomon 4: 1-15, which is Solomon's song of praise to his wife's charms. Also note verse 16, where the wife gives her husband a passionate invitation to be sexually intimate.

1. "With her flattering lips she seduced him" (Proverbs 7:21 NKJV). It is possible that

---. husband might be seduced by a sexy, sensual woman, but he is far more likely to be seduced by an admiring woman. We could assume the woman spoken of in Proverbs 7:21 flattered her victim with false respect and phony admiration. Actually, what she said to him could have been true enough, but her motives were false and manipula­ tive. Why was he so easily manipulated? A good guess is that he could have been liv­ ing with a wife who never said anything respectful to him, much less admiring.i When the adulteress laid her trap (see Proverbs 7:6-20), he fell for it completely, just as a wife who gets no emotional intimacy can be seduced by a man who is "kind and under­ standing." How can you affair-proof your marriage? With love, respect, and trust in God.

**My current thoughts about our marriage:**

; In Proverbs 7, the instruction is given to a "son" to avoid sexual temptation. Is this "son" married or unmarried? The answer is found earlier in Proverbs 5, where "sons" are exhorted to steer clear of sexual tem ptation (see v. 7 ff). Some of these "sons" are married , according to Proverbs 5:18-19: "Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love."

**THE**

**PA RT THREE : REWA RDED CYCLE**

Sessions 13 and 14 cover Chapters Twenty-three and Twenty-four, and the Conclusion of *Love & Respect*

A PERSONAL WORD FROM EMERSON:

In Part One you learned how to slow and stop the Crazy Cycle. In Part Two you learned how to build a better marriage with the Energizing Cycle. In Part Three the message is different and has multiple applications: the Rewarded Cycle is for couples who are try­ ing the Love and Respect Connection but it isn't working well. They have slowed the Crazy Cycle but aren't quite on the Energizing Cycle. The Rewarded Cycle is also for spouses hanging on by a thread in a marriage where his unconditional love for her, or her unconditional respect for him, is getting little or no results. And finally, the Rewarded Cycle is for all couples who want to know the real reason for love and respect.

Ultimately, all husbands and wives should be practicing Love and Respect principles first and foremost out of obedience to Christ. Ifthey do not, it is so easy to start being arro­ gantly proud about "our great marriage." So many marriages seem to be getting alonr just great, and then *wham!-the* wheels come off Ifwe take our eyes off Christ (or never--../ put our eyes on Christ in the first place), we are building on sand, and when the storms come, we can be swept away (see Matthew 7:24-27) .

What follows contains comfort, encouragement, and plenty of straight talk for any spouse who wants to learn the deepest meaning of respecting or loving unconditionally. The Rewarded Cycle explains that you love and respect, not because you want to save your marriage, or even strengthen your marriage (worthwhile as those goals are). You love and respect because you want to love and reverence Christ. In the ultimate sense, your marriage has nothing to do with your spouse. It has everything to do with your relationship to your Savior and Lord, and how much you want to serve and glorify Him.

# SESSI ON TH I RT E EN

In preparation for this session, read Chapter Twenty-three, "The Real Reason to Love

1"-nd Respect." The following questions are for an individual or a husband and wife ludying together. The suggestions for spouses studying together are of two kinds: (1) for couples who have managed to slow the Crazy Cycle, but are struggling to get on

the Energizing Cycle; (2) for couples who are on the Energizing Cycle, but who can still profit from what the Rewarded Cycle has to tell them about how central Jesus Christ should be in a marriage. Remember to answer all unmarked questions first, then answer questions marked by the male or female icon (whichever applies to you) . Finally, answer the questions with the couple icon, if you're studying with your mate. (Sugges­ tions for anyone planning to use this *workbook* with a small group can be found in *Workbook* Appendix I, page 201.)

1

Read "Don't Give Up-Trust God to Work" (book pages 268-70). If you are a spouse who is struggling, which of the following quotes from this section speak to

you the loudest right now?

* 1. "Don't give up just because it doesn't seem to be working."

*r .* b. "Don't doubt the light from God's Word in your dark times."

1. "Most often, Love or Respect is working on your spouse more than you realize."
2. "Have confidence that God will work."

Write your thoughts here and on the next page regarding what you checked above. How can one or more of these ideas help you right now?

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If you have slowed the Crazy Cycle but can't seem to get the Energizing Cycle started in your marriage, look at the quotes above.. If you haven't al­ ready checked one or more of them, do so now. Then, if both of you are



willing, talk about where you are now and how you must trust God and His Word

to work in your lives. (If yours is a marriage that is on the Energizing Cycle, rejoi 0 together and give God the glory for what He has done, and what He will continue to do as you trust in Him.)

In "When It Simply Doesn't Work-What Then?" (book pages 270-71), Emerson explains what the Rewarded Cycle is all about. Following are some key quotes to consider if you have been ready to say, "This Love and Respect thing just doesn't work." Choose one of Emerson's statements and write some reasons why it encourages

2

or enlightens you regarding your situation.

1. "When you love or respect unconditionally, you are following God and His will for you. Ultimately, your spouse and your marriage have noth­ ing to do with it."
2. "Unconditional love and unconditional respect will be rewarded. I call this the Rewarded Cycle."
3. "I believe Paul also had your marriage in mind when he penned Ephesians 6:7-8: 'Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for what­ ever good he does . . . (NIV)."
4. "In marriage, everything you do counts, even if your spouse ignores you!

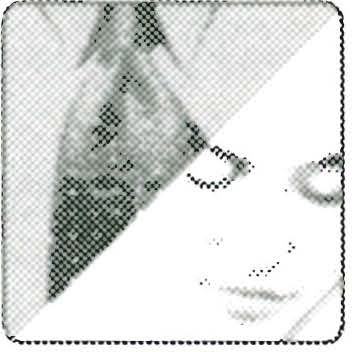
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This is what the Rewarded Cycle is all about:

HIS LOVE BLESSES REGARDLESS OF HER RESPECT; HER RESPECT BLESSES REGARDLESS OF HIS LOVE."

Write your thoughts here regarding the statement you chose. Does the Rewarded Cycle sound too hard? Or is it strangely encouraging, even inspiring?

As a couple you may have had trouble putting the Energizing Cycle in gear. Go over the four statements above that describe how the Rewarded Cycle works. Does the Rewarded Cycle sound helpful or too hard? Ifyou can talk



with your spouse about these things, share your deepest thoughts and feelings. (Couples on the Energizing Cycle: read together the third paragraph on book page 272, beginning with ''All couples must take heed . . . ." Then talk about how you can keep your marriage on a foundation of rock, never letting it shift to sand.)

Read "Heaven's Reward-The Eternal 'Ahhh!"' (book pages 272-74). Have you ever thought of heaven in the terms that Emerson describes in this section? Suppose you could put all the happy, joyful experiences you have ever had into one big package that you could enjoy all the time. When you share your Master's happi­ ness, the intensity of being with Christ forever will be "a trillion times greater" than that! Emerson concludes this section by saying, "When you make a decision to love or respect your spouse, the dividends are without end. Jesus is offering you a bargain. Do a few things on earth in this life and get many things forever in heaven." As you think about hanging in there with a marriage that just doesn't seem to be working, what is

3

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your reaction to Emerson's words? Do you agree that the endless, boundless, indescrib­ able pleasures of heaven will be worth the "momentary affliction" you are feeling now? Write your thoughts here. Be very honest-tell God how it really is. (You can read Emerson's additional comments in *Workbook* Appendix VI.)

Ifyou are able to talk to each other about your marriage, this is a good ques­ tion to chew on together. Is heaven worth the rough trip you are having here on earth right now? Can you begin to catch a vision of God using your



"momentary light affliction" to bring you eternal joy? The first thing the two of you have to do is commit to your marriage because you are doing this as unto Christ, and you look forward to the matchless rewards He has waiting. Ifyou can do that, it will open the way for things to happen here on earth as you struggle between the Crazy Cycle and the Energizing Cycle.

(Couples on the Energizing Cycle: never cease to remind yourselves that you are lov­ ing and respecting each other "as unto Christ." When you someday meet Christ facr

to-face, He will ask you: "Did you do what you did in your marriage for Me?" Ho¥ sad if a person must reply, "Lord, I had a good marriage, but I must confess I never thought about You." I know of one wife who had a very good marriage, but she had been overlooking where Christ really fit in. Then she heard the Love and Respect chal­ lenge and wrote to say: "The image of myself looking through my husband and see­ ing Christ was exactly what I needed to hear. Knowing that when I hold my tongue [and] have self-control over my responses, it is not only out of respect for my husband but in obedience to God. What a breakthrough!")

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4

Read "What Matters to God, Matters!" (book pages 274-76). Does the "cha-ching!" effect offer any hope and encouragement? Note that Emerson is not talking about earning your salvation; but he is talking about earning rewards (see 1 Corinthians 3: 11-15). Which of the following quotes from this section give you hope and encour­

agement? Pick one and write down why it appeals to you.

1. To the world it makes no sense to respect a harsh, unloving husband or to love a contemptuous, disrespectful wife. "But it makes sense to God. These seemingly fruitless efforts matter to God because this is the kind of service He rewards. What is wisdom to God is foolishness to the world" (see 1 Corinthians 3:19; also 1 Peter 2:19; 4:13).
2. ". . . look at Ephesians 2: 10. We are to do the good works that God has already planned for us. Why? Not to appease the Lord or somehow pay 'just a little bit' for our salvation, but simply to please Him. And when we please Him, He rewards us."
3. "Yes, the rewards are waiting. Nothing we do is wasted. The Lord is watching with intense interest. A husband who loves his wife as Christ loved the church, and the wife who respects her husband 'as unto the Lord,' will be rewarded throughout eternity (see Ephesians 5:22-33)."

**About** rewards, I **think:**

It may be hard, if not impossible, for the two of you to think about "rewards in heaven" right now. You are having enough struggles on earth. None­ theless, Scripture does promise rewards for those who earnestly seek to do



God's will, however imperfectly. Ifyou have chosen one of the paragraphs above, talk

about what it means to you and how its truths can energize you right now. Emerson heard a wife who had been ready to divorce her husband tell a large group of women

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that the Rewarded Cycle had gotten her eyes off her husband and on the Lord. God revealed to her heart that her first step was to respect her husband unconditionally, "as to the Lord." Until that realization she was feeling defeated and without energy. (Couples on the Energizing Cycle: be sure to look at what Emerson has to say about "not needing rewards, just wanting to reach heaven" [book pages 275-76]. Rewards are important because Jesus reveals them as important. Thank God together for your marriage and any rewards He may have waiting for you.)

Read what Emerson says in "It's About You and Jesus Christ" (book pages 276-j

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78). Then answer the three questions below:

1. What is the vital prerequisite if love and respect are to work in your marriage?
2. What is the difference between the successful couple and the unsuccessful one?

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1. What is the epitome of immaturity?

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The previous three questions are important ones for the struggling couple to answer.



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Concerning a: if Christ is not the Lord of your life, Love and Respect will not work in God's eyes. Only love and respect done in faith pleases God. If one of you "isn't quite sure" where he or she stands with Christ, this spouse can pray what Emerson suggests: "Lord, I do believe; help my unbelief. I want to follow You, and I want to do this as unto You." (See Mark 9:24.)

*r*oncerning *b.* the difference between the successful couple and the unsuccessful couple is found in Proverbs 24: 16. Only Christ can make us righteous, but only we can get up after we fall. Couples who have gotten on the Energizing Cycle have kept dealing with the issues. They never give up!

Concerning c: the epitome of immaturity is wanting everything to come easy, with no struggle. Read the letters starting at the bottom of book page 277 to see how two wives took the high road to maturity. (Couples on the Energizing Cycle: read Proverbs 24: 16, then talk about why you are successful and what you must continue to do to be successful.)

Read in "Lord, When Did I Feed You?" (book pages 278-80). What is the basic principle we can take from Christ's parable of the last judgment? Write your

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answer here:

Do you agree with what Emerson spells out beginning at the bottom of page 279?

". . . ultimately, whatever you do toward your spouse by way of love or respect is not

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done to motivate your spouse to get off the Crazy Cycle, nor is it to motivate your spouse to meet your needs. Ultimately, you practice love or respect because beyond your spouse you see Jesus Christ and you envision a moment when you will be stand­ ing before Him at the final judgment, realizing that your marriage was really a tool and a test to deepen and demonstrate your love and reverence for your Lord."

Write your thoughts here. Tell God what you really feel right now:

For the struggling couple, the questions above could produce a critical moment. If both of you can agree with what Emerson is saying, you can take a giant step forward in your marriage. Ifone of you is reluctant or just



not sure, the other spouse should be patient and wait for God to work according to His timing. (Couples on the Energizing Cycle: talk about why you show each othr · love and respect. Is it because you want a happy marriage? Because you are trying *to/* get your spouse to meet your needs? Because you want to serve Christ and reverence Him? All of the above-at least to some degree?)

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A JOU RNAL OF MY JOU RN EY TO LOV E AN D RES P ECT

Emerson's Scripture Meditations may serve as a basis for new entries in your journal

,<;?r you may prefer to record insights and thoughts that have come to you during this

.:ss10n.

SCRIPTURE MEDITATIONS

1. Scripture acknowledges that we can be afraid, and at least one passage teaches that although we have fears we can deal with them. As Peter told his flock, "Do what is right without being frightened by any fear" (1 Peter 3:6). As a husband, are you afraid of loving your wife, especially if she is disrespectful? Why? As a wife, are you afraid of respecting your husband, especially if he is unloving? Why?
2. "Don't pay back unkind words with unkind words. Instead, pay them back with kind words" (1 Peter 3:9 NIRV). Next time your wife says something disrespectful to you, say something loving; next time your husband says something unloving, say something respectful. Watch what happens. Yes, I've often heard the complaint: "My spouse is different! You don't know my spouse. What you think will happen with my spouse won't happen!" Perhaps not, but why deprive yourself of God's reward by imi-

-·ting your spouse's negativity? Care enough about God's heart, and what He has in store for you, to do things His way. In all likelihood, the tone of the conflict will turn more positive.

1. "Watch out that you don't lose what you have worked for. Make sure that you get your complete reward" (2 John 1:8 NIRV). The apostle John is teaching some­ thing here that has staggering implications. You can go twenty years in your mar­ riage loving and respecting, building up your personal "reward account." Then something could happen in your twenty-first year of marriage and you wind up having contempt, even hatred, for your spouse. John is saying, "Beware, God is gra­ cious; your salvation is assured, but you could fall into sin that would negate some

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of the rewards God has planned for you." John is not naive; he knows believers are being tempted by sin of all kinds, all the time. He is warning his flock because he knew people wouldn't slip into sin when times were good. No, it was far more likely they could lose some of their rewards because they would lose heart in the face of unexpected challenges. John's words are also for you, today, in your marriage. Are you determined to finish faithfully no matter what?

**My current thoughts about our marriage:**

# SE SSI ON FOU RT E EN

1'1 preparation for this session, read Chapter Twenty-four, "The Truth Can Make You

..\_ ree, Indeed" and the Conclusion, "Pink and Blue Can Make God's Purple." The fol­ lowing questions are for an individual or a husband and wife studying together. As in Session 13, the suggestions for spouses studying together are of two kinds: (1) for couples who have slowed the Crazy Cycle, but can't quite get on the Energizing Cycle to their satisfaction; (2) for couples who are on the Energizing Cycle but who can still benefit from what the Rewarded Cycle has to say about how central Jesus Christ should be in a marriage. Remember to answer all unmarked questions first, then answer questions marked by the male or female icon (whichever applies to you). Finally, answer the questions with the couple icon, if you're studying with your mate. (Sugges­ tions for anyone planning to use this study with a small group can be found in *Work­ book* Appendix I, page 201.)

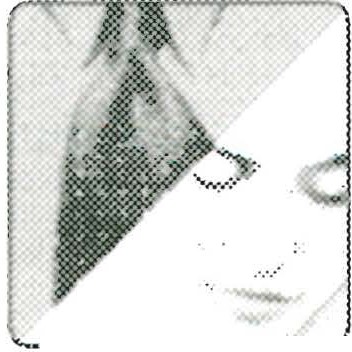
**Qu esti on s for Chapte r Twen ty- Fou r**

,,.---., Read "Heaven Will Wait-What About Now?" (book pages 281-83). On page 283 Emerson shares his boyhood experiences, when he watched how his mother handled his father's fits of rage. What did she do as she lived with a less-than-perfect

spouse? How many things can you learn from her? Write some of them here:

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Ifthe two of you are struggling but can still talk together, rejoice in that fact as you begin this session. Compare notes on what you found in the ex- ample Emerson's mother set for him as she coped with his father's anger.



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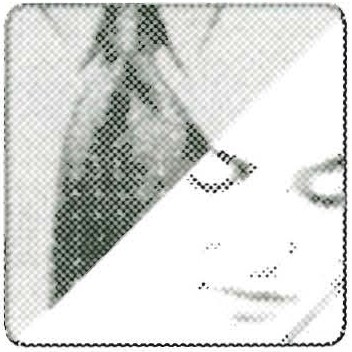
How easy is it to fall into a "victim mindset"? How hard is it to "choose to be posi­ tive"? Do either one of you see yourself having a victim mindset? Are you willing to confess it and move on by making the choice to be positive? (Couples on the Ener­ gizing Cycle: you will find much in this session about how to stay there and keep the Crazy Cycle in its cage. Talk together about what it might mean for the two of you to look for "creative alternatives" when you do have a conflict from time to time.)

In '"Sometimes the Issue Is Me!"' (book pages 283-85), Emerson states the Rewarded Cycle Principle (which he admits is useful for anyone on the Energizing Cycle as well). That principle is: no matter how depressing or irritating my spouse might be, my response is my responsibility. What if you are doing everything you can to love or respect your spouse and you still get back cruelty, harshness, contempt, unreasonableness, or indifference? Read the letter from a husband beginning at the bottom of page 284. Then write your thoughts about the Rewarded Cycle Principle.

2

Are you willing to take responsibility for your response, no matter what?

Iat all possible, discuss this , estion together. alk about Emersn's admi s10n on book page 284 that m my own marriage, Sarah doesn t cause me to be the way I am; she reveals the way I am. When my reactions to her are



unloving, it reveals that I've still got issues. There is still lack of love in my character and soul, and I have to own up to this." Even though Emerson and Sarah are on the Energizing Cycle, there are always moments when they need wisdom from the Rewarded Cycle. As Emerson puts it: "When we are on the Energizing Cycle, we are also on the Rewarded Cycle, given that we are conscious of loving and respecting each other because we do it as unto Christ. The point is, everyone trying to live out the Love and Respect Connection is on a continuum, trying to become a more loving, respectful

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spouse. No one is perfect; everyone struggles at some point." Do Emerson's words encourage you in your own situation? (Couples on the Energizing Cycle: realize that, like Emerson, you still have "issues" like everyone else. When you talk together about whatever happens in your marriage, each of you should always say, "My response is my responsibility.")

Read "What's Inside Will Come Out" and "Inner Freedom Develops Greater

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·· Maturity" (book pages 285-87). The grain of sand illustration on page 285 teaches Lnat when your spouse puts heat or pressure on you, you always face a choice (fill in the blanks): "to react in a way or in a way." The "secret" to reacting in a godly way is found in John 8:30-36. In an exchange with Jewish leaders, Jesus reveals the way to true spiritual freedom. What do His words have to do with your marriage? See page 287 for answers and then put some of these truths in your own words here:

 Ifyou are struggling as a couple, the key to ending (or starting to end) your

*(* . struggles is in the lengthy paragraph at the top of page 287. Read this para­  graph together, down through the principle it entails: I can experience hurt,

but it is my choice to hate. What is all this saying to each of you? To both of you? (Couples on the Energizing Cycle: you can find much in this section to talk about and digest. Share especially how John 8:36 can keep you on the Energizing Cycle: "So if the Son makes you free, you will be free indeed.")

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Under "You Can Be Free in Any Circumstance," Emerson continues to descril-- " how you can have inner freedom no matter what situation you are facing. Read1J

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Peter 2:16- 17. Also, be sure to study Endnote 1 for Chapter Twenty-four, book page

1. Where are you right now with putting Peter's instructions into practice in your marriage?
   1. "Not sure I can do it. You don't know what my spouse is like!"
   2. 'Tm willing to try, but I feel so weak and unsure of what to do."
   3. "Through God's grace I will do this; I am trying to do it already!"
   4. I think:

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If you and your mate are on the Rewarded Cycle, or trying to be, your answers probabl raged between b and *c* above, or perhaps you had yor own way of puttmg lt. Look together at the letters on page 289. How did



these wives conquer their contempt and lack of respect for their husbands? Also dis­ cuss the top paragraph, page 290, in which a husband writes, "It was freeing to reflect on the fact that she was well-intentioned and good-hearted toward me." As Emerson points out, if you believe at all that your spouse is "good-willed" despite those times of being unloving or disrespectful, it can put you on the road to the Rewarded Cycle, and you can build on that. (Couples on the Energizing Cycle: talk about how Peter's

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instructions in **1** Peter 2: 16-17 can apply to your marriage. Are you living as "free men" while you work on your Love and Respect Connection? Look together at End­ note **1,** Chapter Twenty-four, page 324. Do you agree that ". . . the greatest evidence of submission is Love and Respect"?)

Read "Inner Freedom Rewards You with a Legacy" (book pages 290-93). Which of these quotes from this section speak to you the most?

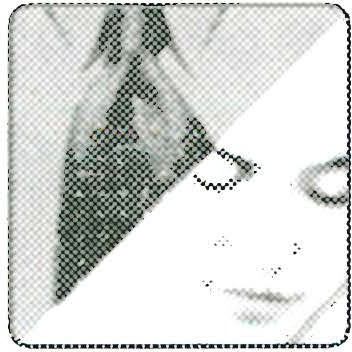
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1. "Parents want their children to love and respect them, but if they aren't showing love and respect to each other, what kind of legacy are they leav­ ing behind?"
2. "Each day you are on the edge of something; you face some kind of crossroads. Today could be the day something happens that will make all the difference. . . . As your children see you living out Christ's words, 'The truth shall make you free,' you will set them on the path of follow­ ing Jesus as well."
3. "You're thinking about mistakes you've made, the times you haven't been a good example, and those numerous scenes where you didn't show love or respect to your spouse. Don't despair. God has a unique way of elim­ inating past mistakes. Where there has been sin, His grace abounds. He erases your mistakes and puts grace in their place."

**My thoughts about leaving a legacy:**

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Ifyou can discuss this kind of question together, be sure to do so. How does thinking about the legacy you are leaving (how your children see you and how they will respond to Christ) relate to where you are in your marriage?



For what happens when love and respect are tried, see the letters on book pages 291-93.

(Couples on the Energizing Cycle: you will want to think about the legacy you are leav­ ing. Have you even thought of how your Love and Respect Connection looks to your children? What specifically can you do, or continue to do, when your kids are watch­ ing that which will prepare them for having their own families some day?)

"The Reward of Winning Your Spouse God's Way" (book pages 293-96) includes several letters from husbands and wives who are moving forward on the Rewarded Cycle by living out Love and Respect. Which of the following excerpts contain kernels

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of truth you can use right now?

1. "I wanted her to respect me and be my friend-neither of which I was experiencing . . . . Thanks be to God for knowledge that leads to under­ standing and allows me to act lovingly in service to Jesus Christ."
2. "I changed my attitude. I changed my tone of voice and my faci? 1 expressions. I even changed my prayers from 'bless me and change him to 'change me and bless him."'
3. "My situation is not any easier at home, my husband has been 'on the run' from the Lord for many years now, but I do not feel so hopeless and, therefore, do not need to have the final word . . . , worry about a deci­ sion, etc. And by honoring my husband . . . I am choosing life, Christ's life, and then I am blessed. Even if my husband never changes, I know the Lord wants me to honor Him."

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Most meaningful to me of the quotes on the previous page is because:

As you have seen while studying Sessions 13 and 14, the Rewarded Cycle is for couples in many different states of mind. They know love and respect is



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If the two of you have been

the way, but walking in that way is a struggle.

able to discuss any of the questions in these sessions, thank God for a major step of progress. Ifone or more of the quotes above speak to you, talk about why and what it might mean to your marriage. (Couples on the Energizing Cycle: you may complete this final session in the Rewarded Cycle and have one of two basic reactions: (1) "All of this is nice, but we really didn't need it" or (2) "Now we see what love and respect is really about. It's not about us; first and foremost, it is about our relationship to Jesus Christ. When that is strong, our marriage is strong." Carefully read the paragraphs on the bottom of page 295 and the top of page 296. Do you agree that once a couple attempts the vital step toward marital maturity that the tests will come? How can you be ready?)

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**Question s for Concl usion**

Read book pages 297-98. Why did one husband find the Love and Respect Conference to be a "breath of fresh air"? What is the real purpose behind showing

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each other love and respect? Put your thoughts in writing here.

Do you agree with the husband who wrote in to say that at a Love and Respect Conference he was impressed the most by the Rewarded Cycle? If you have not attended one of these conferences, perhaps it is time to do so.



For information on how to attend a Love and Respect Conference, or how to purchase a video of a conference, please go to [http://www.loveandrespect.com.](http://www.loveandrespect.com/) (Couples on the Energizing Cycle: set aside time to go over C-0-U-P-L-E and C-H-A-I-R-S and how you can live out these principles by keeping your eyes on your ultimate goal-glorify­ ing God and obeying His Word. During a Love and Respect Conference, Emerson asks each husband and wife in attendance to "see" with the eyes of faith that just

beyond the shoulder of his/her spouse stands Jesus Christ. Jesus is saying, "This isr,\_/ about your spouse, who may not deserve love or respect. This is about your living with love and respect as you show reverence for Me." With this image in mind, husbands and wives can go through C-0-U-P-L-E and C-H-A-I-R-S and receive divine help for living out any of these principles. A husband may not want to say, 'Tm sorry," but he makes peace with his wife anyway, because just over her shoulder he sees his divine Master, and he does what he needs to do as unto Christ. A wife may rebel against acknowledging her husband's authority, but she does so anyway, because just over his shoulder she sees the Lord, and she does what she needs to do as unto Him. Living out C-0-U-P-L-E and C-H-A-I-R-S "as unto Christ" does not prohibit disagreeing

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with each other and confronting issues; the couple living on the Energizing Cycle "as unto Christ" can deal with any problem. They look at each other, and just over each spouse's shoulder is Jesus Christ. This is not just "incentive to be good"; it is power to live with love and respect.)

On book page 299 Emerson relates how "two can become one" as stated in Ephesians 5:31-33: ". . . as a husband puts on love, especially during conflict, his vife will feel one with him. When a wife puts on respect during those moments, the

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nusband will feel one with his wife. A disagreement may not be solved, but oneness will be experienced. When a wife feels her need for love is met, she bonds with her husband. When a husband feels his need for respect is being met, he bonds with his wife. This can happen simultaneously. Two do, indeed, become one!" Do you think what Emerson says is possible for you and your spouse? What stands in the way?

Before writing your thoughts, consider these additional ideas by Emerson:

"In order to be 'one' as God intended, the Bible teaches we need to depend on Christ. Do you find encouragement in these words spoken by Christ: 'Apart from Me you can do nothing' (John 15:5)? As a man do you feel it is 'unmanly' to depend on Christ? Can you show love to your disrespectful wife in your own natural strength? As a wife, you can love naturally (it is the way God created you), but you don't respect naturally when you feel unloved. As a man, or as a woman, do you admit you need Christ's help to show your spouse love or respect? What a comfort to know God has sent 'the Helper,' His Holy Spirit, to help the one who looks to Him! Does knowing God is

*(* - "1ere to help you uplift your heart?" Write your thoughts:

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Like so many questions in these sessions covering the Rewarded Cycle, this may be difficult for you and your mate to discuss. But if you can talk about it at all, rejoice in your progress! Talk about your conflicts and disagree­



ments. Why do these differences of opinion leave you feeling your needs are not be­ ing met-hers for love, his for respect? What would happen if you had a disagreement, agreed to disagree, and assured each other of your mutual love and respect? Be sure to look at the last paragraph of this section starting on the bottom line of book page 299. The best kind of help is available for the asking. (Couples on the Energizing Cycle: you can benefit from evaluating how well you "agree to disagree." During times of

conflict or disagreement, does she still feel loved? Does he still feel respected? How cai. you both be sure of this? [For ideas, review *Love & Respect* Appendix A, ''A Lexicon of Love and Respect . . . ," especially pages 305-6. Also see *Love &Respect* Appendix C, "How to Ask Your Mate to Meet Your Needs."])

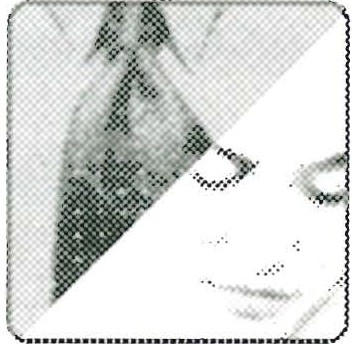
In "Have You Really Tried Prayer?" (book pages 300-3), Emerson uses another analogy to describe being one in Christ. When pink (the wife) blends with blue (the husband) the result is purple (God's color of royalty). The challenge is in the blending. The answer to "how to blend" is in the verse that began this book: Ephesians 5:33. Write that verse here, followed by your statement of commitment to pray­

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really pray-for the power to allow God to fulfill His desires in you.

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If one or both of you is still struggling, blending your pink and blue to make God's purple may sound too difficult. But do not put the idea totally out of reach, because it may be only a prayer away. Read the letters on book



pages 301-2. Then consider the Prayer of Commitment on page 302. Ifyou can pray

this prayer, do it now. (Couples on the Energizing Cycle: you will also want to go over the Prayer of Commitment. It may be of benefit to write out this prayer, inserting your own thoughts and decisions as you go.)

A JO U RNA L OF MY JOU RN EY TO LOV E AN D RES PECT

Since this is the final session in your study of Love and Respect, you may want to look back to where you were when you started and record your thoughts about the progress you have made.

SCRIPTURE MEDITATIONS

1. "For from within, out of the heart . . . proceed . . . envy, slander, pride and foolish­ ness" (Mark 7:21-22). What is Jesus saying to each one of us? That our response is always our responsibility! Our Lord does not let us rationalize our sins. When we do wrong, it is a choice of the heart, who we are deep within. There is no copping out, no blaming others. The husband who barks, "I was unloving because I get no respect"

/ "'nly confirms Christ's words. The wife who shrills, "I can't respect him; I get no love!" speaks from a heart that needs Christ's touch. Pray daily for His touch, and always be­ gin, "Lord, help me. My response is my responsibility."

1. Paul told Timothy, "Set an example . . . in speech, in life, in love, in faith and in purity" (1 Timothy 4:12 NN). We all know the overwhelming power of example, especially in the home in front of the children. When we come across as unloving, angry, disrespectful, or harsh, it drowns out all our advice, teaching, instruction, or admonition. When one of our personal needs goes unmet and we lash out with hate or contempt, the kids only learn that our faith in Christ appears meaningless. If you have already blown it, ask God for His abundant grace and forgiveness. If you are

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blowing it right now, with children still in the home who are watching you, ask God for help-the power to love, the strength to respect. He will grant what you need, as you trust in Him.

1. It is right and good for a husband to love his wife and for a wife to respect her hus­ band. But a husband will suffer when loving a disrespectful wife, and a wife will suf­ fer when respecting an unloving husband. What incentive is there, then, to suffer like this? Peter tell us: ". . . when you do what is right and suffer for it . . . this finds favor with God" (1 Peter 2:20). Yes, as you endure the suffering your spouse may be caus­ ing you, it wins God's favor. This is something of which the carnal world knows noth ing. The unbeliever sneers, "You are stupid for suffering this way. Be done with this!';-----' But the believer knows that the day is coming when those who suffer this way will be seen as wise, not stupid, because the favor of God rests on them. Be encouraged. You have God's Word on it!

Now may the God and Father of our Lord Jesus Christ, by the power of the Holy Spirit, bless you with wisdom

and strength to grace your marriage with love and respect .

And may He eternally reward you because you chose

to trust and obey Him. Amen.

**My final thoughts** as I **conclude my study of** *Love and Respect.*

# A P P EN D IX I

Suggestions for Group Leaders USING THE *LOVE & RESPECT*

*WORKBOOK IN* A GROUP SETTING

Before using this workbook with your small group . . .

* 1. Read the introductory pages , read the introductory pages, "Before You Start Your Study of *Love &Respect'* (page 6). Become familiar with the workbook's primary pur­ pose: to take an individual spouse or a couple through each chapter of *Love & Respect* as they interact with the thinking of its author. Dr. Emerson Eggerichs, in addition to seminary degrees, has an M.A. in Communication and a Ph.D. in Child and Family Ecology. Beyond that, he spent more than twenty-five years in the pastorate, where he counseled many couples struggling in their marriages . In 1998, as a result of meditat­ ing on Ephesians 5:33, he experienced a significant breakthrough in his understand­ ing of this marital struggle. At that time, he recognized why this struggle happened

,b,etween good-willed people . Emerson felt that God illumined his heart, so to speak,

*\_ J* see the remedy to these marital tensions. The *Love & Respect* message is this rem­ edy. In 1999 Emerson left a thriving congregation of 2,000 to found Love and Respect Ministries. Since then, he and his wife, Sarah, have conducted Love and Respect Conferences in churches and other settings throughout the nation.

* 1. Complete several sessions of the workbook to become thoroughly acquainted with its design and function . You should always be a session or two ahead of the group to provide adequate time to internalize the material and decide which questions to emphasize with your group. If possible, have your spouse study along with you and use the discussion ideas for couples throughout the workbook. (Look for the icon that indicates questions for spouses studying together.)

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Additional helpful information for the group leader is contained in Appendices II-VI (see pages 205-223). All of these additional resources are a gold mine of information for a group leader. Read and study them, then use what works for your group.

* 1. Check your leadership style. Facilitating a group study of a book like *Love & Respect* is a great responsibility. The spouses in your group represent marriages in dif­ ferent circumstances and stages-some strong, others weak. As you lead your group, seek to be:

*Relaxed and casual, but organized and able to keep things moving.* Let people share, give opinions, and even disagree a bit, but don't be afraid to sum things up and move \_ / the next question or topic.

*Caring and sensitive, always trying to be aware of what others might be thinking or feel­ ing at the moment.* Some couples in your group will probably see a lot of humor in cer­ tain questions and be quite able to enjoy what is going on. Others could be hurting and unhappy, not finding the proceedings to be as much fun. You may spot couples or perhaps individuals you need to contact outside the group, to guide them in their study, pray with them, or possibly refer them to someone who can give help that you cannot.

*Acceptant and nonthreatening.* For example, if someone comes up with an opinion that is totally counter to what Emerson sometimes refers to as "typical" or "generally speak­ ing," do not be defensive or argumentative . Let everyone who wishes to give opinions, then sum up by saying, ''According to Emerson's extensive experience and research, this is what he finds to be the norm or what is typical of men and women, husbands and wives. He knows there are exceptions to any 'general rule,' but he has also founrl that regardless of how people think or act, they all need love and respect."

*Experienced and empathetic.* Ideally, you and your spouse have studied the workbook together, and you have learned how to slow and stop the Crazy Cycle. You know what it takes to keep the Energizing Cycle humming. And you know and readily admit that at times you need wisdom and humility that you can get only from the Rewarded Cycle. Your enthusiasm and transparency about sharing your own problems and what you and your spouse have learned will do much to get the rest of the group to relax and open up to what *Love &Respect* has to offer. (You don't have to have a perfect mar­ riage to qualify to lead a small group through the workbook. Ideally, however, if you and your spouse are leading the group together, it would be beneficial for you to have

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worked completely through the workbook and be in agreement about living in the Rewarded Cycle in your own marriage.)

*Willing to use tough love in regard to everyone doing the homework.* As a rule, any couple willing to join a study of *Love & Respect* should be highly motivated to put in the nec­ essary time to improve their marriage. Ifyou are holding meetings once a week, suggest that couples will need to invest a minimum of two hours weekly to the workbook. As they get into their study, they may soon be spending much more than that. Remind everyone: "Your study of *Love & Respect* should be top priority because your marriage

;, top priority. Your *Love &Respect Workbook* assignments are 'homework' done for the

.,dke of your marriage and your home. This study has to do with improving (even sav­ ing) your marriage . It deserves your best effort because your marriage deserves your best effort."

*Dependent on God's leading.* Prayer must be a major part of your preparation for every meeting. And while leading a meeting, be praying silently: "Lord, help us all right now; give me the right words to say, or prompt another member of our group to share something that can help someone else."

Ifyou get a question you can't answer, admit it and say you will try to find an answer by next meeting. Throughout the week, pray for each of your group members, and for each marriage represented. Contact your group members during the week to see how they are doing. If a couple is on the Crazy Cycle, offer to pray with them over the phone. Never be pushy, but always be available and interested.

* 1. Plan your meetings and what you want to cover. As you have probably already seen,

,-there is a lot of material in this workbook. The fourteen sessions are organized around

* 1. e flow of material in *Love & Respect,* as you move from the Crazy Cycle to the Energizing Cycle and finally the Rewarded Cycle. Some sessions cover one chapter of *Love &Respect,* others cover two chapters, and a few cover three. Obviously many ses­ sions contain far more material than you can cover in one meeting. You will want to pick and choose questions that you believe will meet the needs of your group.

Also important is how much time you have for each meeting. You should plan on one hour minimum, but ninety minutes or two hours would be better, particularly as peo­ ple get involved in discussing their problems and sharing insights they have gleaned from reading *Love & Respect.* As you divide the material to develop meeting plans, keep these points in mind:

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1. Go through a session and decide how much of it you will use for a meeting.
2. Choose questions that cover the key truths of a given chapter in *Love & Respect.* All of the material is interesting but keep in mind your goal for the meeting-the essential points you want to make.
3. Go over all the questions you think you might use and analyze each one for how suitable it is for "public group consumption." Some of the questions asked in this workbook are sensitive; the answers people write will be, in some cases, things they want to keep private. Some questions are probably best avoided altogether; others could be used if you do some checking with yoL \_, group members and also give some introductory explanations. Always stress that no one has to talk or share what is written in his or her workbook.
4. For more help planning meetings, see <http://loveandrespect.com/LEADER/> and view "Meeting Plans for Your Small Group," which gives ideas for plan­ ning fourteen meetings that cover the fourteen sessions in the workbook. They can easily be expanded to cover more meetings , according to the inter­ ests of your group.

# A P P EN D IX II

**1 PETER** 3:2: **ADDRESSED TO GOD OR TO** WIVES?

I am sometimes asked about my emphasis on 1 Peter 3:2 and why I take the position that the Greek word *phobos* should be translated "respectful behavior" toward hus­ bands, which is the way the New American Standard Bible translates it.

Those who challenge my preference for the NASB translation refer to the New International Version of 1 Peter 3:2, which translates *phobos* as "reverence of your lives." This translation implies that wives are not commanded to show respectful be­ havior toward their husbands; instead their respect, or reverence, is to be given to God. My reply is that a wife who reverences God will come across in respectful ways to her husband . First Peter 3:2 is part of a larger passage- 1 Peter 2: 12-3:7-within which context it is clear why the NASB translates 1 Peter 3:2 as it does.

Peter's theme throughout 1 Peter 2: 12-3:7 is that Christians are first to have vertical respect (or reverence) toward God, and then live out their reverence for Him with hori­ zontal respect toward others. As Peter puts it, because of our vertical relationship to

,..--G, od we are to show "excellent behavior," specifically submissive behavior that comes Across to others as honorable and respectful. For example:

In 2:12, why are we to show excellent behavior among the Gentiles (unbelievers)? Because it will glorify God.

In 2: 13, why are we to submit to human institutions and authority? For the Lord's sake.

In 2: 15, why are we to do what is right before other people? It is God's will.

In 2: 16, since we are free, why should we be sure never to use that freedom as a cover for evil? Because we are God's bondslaves .

In 2: 17, when we are commanded to honor all, love the brotherhood, and honor the

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king, we realize this means unconditional love and honor. Those we are commanded to honor and love may not deserve such treatment.

In 2:18, why are servants to submit by showing respect toward those who are harsh and unreasonable, not just toward those who are gentle and good? Because this finds God's favor.

In 2: 19, why should a believer do what is right toward people? Because this is how to follow Christ's example.

Regarding wives, what is Peter's application of his concept of living with excellence? Go to 1 Peter 3: 1, which begins, "In the same way, you wives be submissive to you,*j* own husbands . . . ." In the same way as what? In the same way Christians are to be submissive to (have respect for) those already mentioned in the total passage: kings, governors, other believers, masters (review 1 Peter 2:13-18). In 3:1-2 why are wives to act in this same submissive way in order to win their disobedient husbands? Because their actions and attitudes are precious to God.

So, coming back to the original question, does 1 Peter 3:2 say a wife wins her dis­ obedient husband through her respectful behavior (NASB translation) or through her reverence for God (NIV translation)? As I like to say with questions like this: Yes! These choices are the front and back of the same coin. When a believing wife rever­ ences God, her behavior spills over onto her husband as respect. On the other side of the coin, when she shows respectful behavior toward her husband, it comes out of her reverence for God, her "excellent behavior," which is what Peter has been talking about throughout the last half of 1 Peter chapter two!

The overall tone and message of 1 Peter 2: 12-3:7 teaches us to show excellent behav­ ior and a reverence for God, which displays itself through submissiveness that comd..\_/ across as unconditional respect .

# A P P EN D IX III

FORGIVENESS HAS TWO LEVELS

When counseling a couple on the Crazy Cycle, I find it helps many spouses to under­ stand that forgiveness involves two levels:

1. Forgiving a person for having a personal preference at odds with your own personal preference.
2. Forgiving a person for a moral transgression.

First, how should you forgive someone for "wronging" you by preferring something you do not? Consider some examples:

* + A husband prefers to leave the sink or a room (or the entire house!) less than neat , but his wife prefers everything neat and dean.
  + A wife prefers to drive the car on a full tank or nearly so, but the husband prefers to live on the edge and drive it another twenty miles with the red "Fuel Low" indicator blinking merrily.

*r-* • A husband prefers to save "discretionary money" but his wife prefers to spend it.

All of the above examples are personal preferences, not moral transgressions . But the "rub" comes when one spouse starts resenting the other spouse for having different personal preferences. Then the personal preference can become a supposed moral transgression. The "logic" runs thusly: "IfI mattered to you, you would do it my way. I can see, however, that you don't care. Obviously, I don't matter!" Easily carried a bit further, this kind of logic continues: "Because you don't care and think I don't matter, you are wrong, unloving, disrespectful-even ungodly!"

Actually, the only thing "ungodly" that is going on is that you have made a moral mountain out of a personal preference molehill. God knew that Christians, especially

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spouses, would experience tension over personal preferences, and He inspired writers such as the apostle Paul to lay down helpful principles about how to handle this kind of thing (see, for example, Romans 14). Ifyou ignore God's principles and become bit­ ter and unforgiving over personal preference problems, it reveals a character flaw in you, not your spouse. Because your husband has his own standard of cleanliness (that is, being comfortable with less-than-perfect neatness) does not mean he is ungodly. Because your wife is not as frugal as you are and loves to find a good sale that may blow the budget for that month, she is not a loose woman. To get upset to the point of becoming angry and unforgiving is to be judgmental and self-righteous.

When I am counseling a couple, right about here is where the wife may get a bit ex J asperated. Her husband is driving her nuts with his sloppiness. Can't he do anything to help just a little? My reply is that having differences on personal preferences leaves plenty of room for disagreement, debate, and even some anger (as long as the anger doesn't last past sundown (see Ephesians 4:26-27). If a couple has truly bought into *Love &Respect* principles and techniques, they can work out any disagreement. Messy husbands can reform (at least to a point) because they want to love their wives better. Spendthrift wives can reform (at least to a point) because they want to respect their husbands more.

But what cannot happen is for one spouse or the other to stay angry and unforgiving over differences in personal preferences. You may become upset by your spouse's choice to act in a certain way (the personal preference), but to stay argumentative and bitter about it is overkill. To repeat: *a personal preference is not a moral transgression.* To take offense at something that is not a true offense flies in the face of all that the Love and Respect Connection stands for in your marriage .

But what about the other level of forgiveness? What about forgiving things that ar true offenses because they are moral transgressions? And within the boundaries of mar­ riage, how does one tell the difference between a personal preference and something serious enough to fall in the category of "moral transgression"? I believe this kind of sin is committed consciously and willfully. In the New Testament there is no final summary of such trespasses , but in Galatians 5:19-21 Paul mentions such sins as im­ morality, idolatry, and drunkenness and ends a rather long list with ". . . and things like these . . . ." Obviously, Paul is intending to be illustrative, not exhaustive . He is talking about following after the flesh (the sinful nature, see Galatians 5:16-17) m such a way that it grieves God's heart and deeply wounds your spouse.

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Ifyou are the spouse who is wounded, how do you respond to "things like these"? First of all, you must confront such sins in the right spirit. For example, suppose you learn of your mate's act of adultery. You may be stunned, devastated, and extremely angry, but you should not confront your spouse with lasting bitterness and contempt. God forgives a momentary angry response, but a continually bitter person cannot be God's instrument to restore a straying spouse. The confrontation needs to be done with a respectful and for­ giving spirit, even if your heart is breaking. A forgiving spirit says, "I refuse to become a bitter and contemptuous soul, though you have wounded me with a near fatal blow."

But," you may object, "if I display a respectful and forgiving spirit, my spouse will 110t repent!" The error here is to think that a contemptuous and continually angry spirit is the means God intends to use to motivate a spouse to repent. This is not God's means to achieve His holy end. Your truthful and humble confrontation of sin by stat­ ing the clear facts can lead to another's repentance when your belligerence never will.

"Okay," you might respond, "what if my sinful spouse remains unrepentant after be­ ing confronted and accuses me of being judgmental and unforgiving?" Unrepentant spouses often make this claim. The typical line is, "You are so intolerant and self­ righteous. Don't judge, lest you be judged!" The offender uses this kind of line to shame the godly spouse into the conclusion, "to prove I am forgiving and not judg­ mental, I will no longer confront my spouse's wrongdoing." The spouse who has been wronged must not fall for this kind of manipulation. Confrontation must still occur, but in a forgiving manner.

Some spouses may question me right here because they know what Jesus says in Luke

17:3: "If your brother sins, rebuke him; and if he repents, forgive him." What if your

,,---. \_Jouse refuses to repent? Is Jesus saying that you don't have to forgive as long as your spouse remains unrepentant? That's a fair question. My answer is that the kind of for­ giveness Jesus mentions in Luke 17:3 (the ending of the confrontation or rebuke) is different from the spirit of forgiveness, which Jesus also teaches in many places (see for example, Matthew 18:21-35). A spouse who has been wronged can forgive the offending spouse (with a spirit of forgiveness from the heart), but still confront the offender until he or she repents. Having a forgiving spirit does not mean that you announce, "Because I have a forgiving spirit, I will no longer confront your adultery and alcoholism. Go ahead and continue in your sin." Jesus would not want you to be so foolish or uncaring. He intends that you care enough to confront, but in a loving and respectful way.

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For example, a husband can have a forgiving spirit toward his wife for her alcoholism, but for her sake there must be confrontation and consequences. Having a forgiving spirit does not mean letting the transgressor off the hook. The wife may adamantly in­ sist she has changed (alcoholics often do), but somehow she turns up drunk again. The husband must say, "Honey, I love you and I forgive you, but I cannot trust you."

It is important to differentiate between forgiving and trusting. To be real, repentance must lead to some kind of change in behavior or attitude. Paul taught his listeners to "repent and turn to God, performing deeds appropriate to repentance" (Acts 26:20). Some evidence should exist that the sinner has sincerely turned the corner on his o her sin. When this "fruit" is plainly there, the offended party should be encourageu ../ and thank God. Yes, the fear that "it could happen again" may always be there, but it should not be allowed to control the situation. Ifan offending spouse repents and has

a real change in behavior, full forgiveness should be extended. You should not be in your spouse's face confronting a grievous sin that is no longer there. You stop dwelling on the past and look to the future.

Sadly, a spouse may commit grievous sins, but after supposedly "forgiving" those sins the offended party ends up committing worse sins. I have watched this kind of thing happen all too often over the years. The sinful spouse comes clean in repentant humil­ ity, but the offended spouse chooses to be relentless with questioning and accusing. For example, a husband commits adultery and then repents, asking God's forgiveness and his wife's. His fellowship with God is restored, but his wife is bitter and judg­ mental. Even though the husband turns his heart back to Christ and tries in every way he can to restore the marriage, his wife continues to defame him to anyone who will listen, including their children.

'---.\_./

What is more common than the repentant spouse who remains unforgiven is the spouse who refuses to repent, or the spouse who claims repentance but the "appropri­ ate deeds" don't follow. Returning to the example of the alcoholic wife, her husband can have a forgiving spirit, but that does not include allowing her to go to a bar or to stay home alone for any period of time. The facts are clear: at present, her addiction does not make her trustworthy regarding alcohol. The husband should say, "I love you, but you must go to the rehab center at the hospital. You are too weak to fight your addiction alone."

There is no contradiction between extending forgiveness and enacting consequences for the offender. Because you forgive someone doesn't mean that everything goes on

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just as it did before, that nothing has to change. For example, a wife may forgive her husband's adultery with his secretary, but that does not mean the husband can con­ tinue to work with the secretary. The forgiving wife need not "prove" her forgiveness by allowing her husband to do whatever he chooses in relationship to the secretary. But the husband does need to prove that he is truly repentant and intends to be loyal to his wife by "bear[ing] fruit in keeping with repentance" (see Matthew 3:1-10).

I know of one man who committed adultery with a female associate at work, and he decided his only course of action was to resign. He did this not only to remove fur-

,--<;her temptation, but also to demonstrate to his wife that his repentance was real. He Knew her forgiveness was real, but he also knew he had to reestablish trust. The onus was on him, not his wife. This marriage has been restored now for over fifteen years. When the husband quit his job he took a huge hit financially, *bi:t* God honored his decision. Today, he owns his own company and loves what he is doing. He and his wife love each other more than ever and are actively involved together in ministries at their local church.

But what about the wife who confronts her husband's sin and he refuses to repent? In 1 Peter 3: 1-2 the wife is called upon to win her disobedient husband "without a word." Peter understood that after awhile a wife's words of rebuke repulse a disobedi­ ent husband. Her fire and brimstone preaching just turns him off From a human per­ spective, "without a word" makes no sense, especially to a wife who is continually being wronged . However, God's revelation is to be obeyed. When it is clear that her husband will not listen, she must cease her confrontation . She must walk in a quiet, gentle, respectful, and forgiving spirit, trusting that God will defend her and convict

rl-ier husband .

Does Scripture teach that a wife should go quietly on and on while her unrepentant husband continues, for example, to commit adultery? Ifthe transgressing party refuses to repent and cut off the adulterous relationship, divorce may be inevitable (see Matthew 5:32; 19:9). The innocent spouse may have a forgiving spirit, but ongoing hardness of heart, unfaithfulness, and betrayal by the guilty spouse can kill whatever is left of the marriage.

What about physical abuse? The abused spouse can have a forgiving spirit, but imme­ diate physical separation may be necessary. An abused wife need not "prove her for­ giveness" by subjecting herself and her children to more violence. That would not only be absurd, it could be fatal. My counsel is that an abused wife should bodily remove

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herself and her children from a violent husband. There are people in every community ready and able to help abused wives.

I do not know your situation. Every marriage, every family, is different. But I do have a strong conviction. In any Bible-believing church there should be at least one person who can counsel you with godly wisdom. Paul says as much when he writes, "Is it possible that there is nobody among you wise enough to judge a dispute between believers?" (1 Corinthians 6:5 NN). God is saying that there is such a person and that you must seek that person out and ask for help. For the sake of your children, for your own sake and for God's honor, find that person! God will direct your steps. I have seen it happen

Do not assume that the only person who can help you is the pastor. It may well be that\_, your pastor or an elder could be this person, but there may be others. Every church I have ever visited has a handful of happily married compassionate people who are humble ser­ vants ready to respond to a person in deep crisis. The ground rule is simple: when you turn to this person or couple for assistance, your attitude must not be, "I want to tell you the evils my spouse has committed against me to destroy me." Instead, your attitude is to be, "My spouse has stumbled and sinned. I need God's wisdom to restore our marriage .

I want to face my own sin, which has contributed to this problem, but I also want to con­ front my spouse's sin in the right spirit. Will you help me?"

One last word: Jesus instructs us to do this. Humanly, there may be no reason to be­ lieve a sinful, straying spouse will respond to confrontation. I have seen, however, that when God's word is obeyed, it brings God's convicting power. When you step out in faith and in the spirit of forgiveness, love, and respect, God shows up. One person who had been confronted by his spouse and me said, "You have restored my confidence in the church." This carnal Christian knew what was happening and was thankful tha people cared enough to get involved.

In another situation the person who was confronted told me, ''After the confrontation, I lived in fear that God would take my life." I never advise telling someone, "You better shape up or God will get you." Nonetheless , loving but firm confrontation can bring people under deep conviction! The confronted person may act indifferent or rebellious, but things can be happening in his or her soul. I cannot count the number of small groups who confronted a wayward member of their Bible study for wrong behavior and that person returned to the fold. This works more often than most want to believe. And the reason it works is because God tells us to do it, and He backs up His commands.

# A P P EN DIX IV

DOES EPHESIANS 5:21 SAY WIVES DON'T HAVE TO SUBMIT TO HUSBANDS?

Contrary to what some teachers and leaders in the church espouse, Ephesians 5:21- "Submit to one another out of reverence for Christ" (NIV)-does not "cancel out" Ephesians 5:22, where wives are instructed to "submit to your husbands as to the

Lord" (NIV). In Chapter Seventeen of *Love & Respect,* I pointed out that the Greek

word translated "submit" is *hupotasso.* Literally, this is a compound word meaning to rank under or place under. In Ephesians 5:23-24, Paul explains why a wife is to "rank under" or "place herself under" her husband: "For the husband is the head of the wife as Christ is the head of the church. . . . Now as the church submits to Christ, so also wives should submit to their husbands in everything" (NIV). Paul is simply saying that as Christ has authority over the church, so the husband has authority over his wife. But most importantly, the husband 's authority is to be motivated by love and is based on his responsibility to be a Christ-figure. As Christ loved the church and gave Himself up for her, the husband is to be willing to die for his wife if necessary (see

,,- phesians 5:25-29).

Because God has given the husband primary responsibility, He has also given him pri­ mary authority. Nowhere in Ephesians 5 is the wife called to be the head of her hus­ band. Nor is the wife called upon to be the Christ-figure dying for her husband. This kind of "mutuality" does not exist in the text. In summary, any teaching on "mutual submission" should never negate the fact that Scripture clearly and ultimately calls the wife to defer to her husband's God-given authority and responsibility. If a wife protests, saying, "We are equal; we are to submit equally to one another," she will hurt and frustrate her husband. Few things are as demeaning and disrespectful to a husband as denying or ignoring his primary responsibility before God. Those who seek to be

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politically correct might scoff, "Who cares how a man feels? He needs to get over it!" A wise wife, however, not only cares about how her good-willed husband feels, she understands this is how God created him, and she seeks to help him with his awe­ some task of leading and protecting her. Thus, she places herself under his authority and enjoys his protection.

Having said all this, we must note that while the husband has the greater general authority, his wife is not without specific authority in at least two areas. First, Scripture teaches that the husband is to submit to his wife's sexual authority. In 1 Corinthians 7:4, Paul writes, "The wife does not have authority over her own body, but the hus­ band does; and likewise also the husband does not have authority over his own body;-­ but the wife does." Half the time, so to speak, in the sexual realm (and this is a colos­ sal realm!) the wife has authority over her husband's body. At those times the husband must submit to his wife's God-given authority, right, or need. For example, for a change she may need him sexually, and he should submit to her request to be sexually intimate. Or, she may be exhausted from a horrific day caring for sick kids and prefers to abstain from sex, at least that night. The loving husband must submit to his wife's request.

But doesn't 1 Corinthians 7:4 also say the husband has authority over his wife in the sexual realm? Clearly, it does, so how can this be worked out if both spouses have equal authority over the other's body? I believe Scripture is calling both spouses to mutually submit to the other's authority and need! Because both have equal authority, both must mutually submit. Is this a mystical idea that is impossible to apply? A simple explanation is to strike a balance (find a happy medium). An important point to grasp about mutual sexual submission is that it does not always have to be simultaneous Work out a way you can "give preference to one another in honor" (Romans 12:1O)\_ ,, The couple practicing Love and Respect can agree on a sexual pattern that is mutually acceptable to both of them. Paul leaves each couple to work out 1 Corinthians 7:4 in their own way, doing so with the confidence that God will guide both spouses in this area of mutual submission.

Does this mean there won't be times of tension or disagreement when an agreed upon pattern doesn't work out? No-but a good thing to keep in mind is that in Ephesians 5:21 Paul instructs husbands and wives to submit to each other *"out of reverence for Christ'* (NIV, italics mine). You aren't playing some kind of game of marital *quid pro quo.* You are using your marriage as a practical laboratory for living out your reverence

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for Christ. In the midst of the tension there is always a Third Party who can be trusted to give you help. Because you try to reverence Christ, He is there to get you through the tough times.

For example, I once counseled a husband who felt he was being deprived sexually. His wife seemed repulsed by the idea of having sex on a regular basis, and this had become a huge problem for them. I advised him to trust and reverence the Lord in the midst of his frustration and to seek to consistently love his wife as a person, even if she didn't always respond sexually. It is amazing what prayer and love can do! Their sexual inti-

,, -i;nacy is now better than ever. The husband, a medical doctor, truly sees God's hand in what has happened. You can too, if you reverence Him when you are feeling disre­ spected or unloved.

A second way a husband submits is indirectly stated in Ephesians 5:33, the passage on which *Love & Respect* is based: ". . . each one of you also must love his wife as he loves himself, and the wife must respect her husband" (NIY). I have learned in my marriage to Sarah that loving her isn't always convenient or easy, especially when I feel disre­

spected. So, in order to love Sarah at such times, I must choose to submit to Sarah's need to be loved. In that way, I show my submission to God's command and my rev­ erence for Christ. And in the same way, respecting me isn't always easy for Sarah, especially when she feels unloved! In order to respect me at such times, she must choose to submit to my need to be respected. When she shows me respect, she shows her sub­ mission to God's command and her reverence for Christ.

Because Paul commands us to be subject to one another in Ephesians 5:21, and then in the immediate context he teaches husbands to love and wives to respect, I believe

*r·* ''ove and respect are part of mutual submission. I also believe that, outside the bed­ room, mutual submission can and should happen simultaneously. In all other situa­ tions in marriage, we can simultaneously submit to each other's need to feel loved or respected. For example, during a serious disagreement Sarah and I can mutually sub­ mit by giving each other love or respect even though we remain at loggerheads about the decision over, let's say, buying a security system for our home versus increasing our health insurance. She wants the system; I want the insurance. When I truly seek to meet Sarah's need to feel loved, even while we are arguing in favor of our own posi­ tion , the "conflict" does not escalate to hostility. In this case, even though I defer 90 percent of the time to what my wife wants for our home, I feel I have to go with the health insurance, where our coverage is dangerously low at some points. But in

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making my decision I am still called to submit to Sarah's need to feel loved; I don't have to be hateful as I make my choice. By the same token, Sarah does not dose off her spirit. She respects my decision and me, even though she is disappointed . (It turns out that a few months later we were able to buy the security system anyway, so we were both happy.)

Admittedly, I have used a situation where everything came out nicely in the end. You may be saying, "That's fine for you, Emerson, but with my husband and me, I would want the security system and he would want a new set of golf dubs. According to your thinking, he gets his clubs and we get no security system, even though crime is goinv up in our town every month. I have to live with his bad decision, and that is just not right." My answer is that I have counseled many wives who have had to live with bad decisions by their husbands. In fact, Sarah has had to live with a number of mine. I am not saying that submitting to a bad decision is easy, but in the long run it will pay off. I have seen many wives override their husbands again and again with a disrespect­ ful attitude. Finally the continual disrespect gets to these husbands. They say to their wives, "Fine, you take over; have it your way"-and they retreat into being uninvolved and passive. Later, their wives come to me and say they can't understand why their husbands aren't more involved with them on much of anything. There is no connec­ tion, no intimacy-he is just "out of it."

My point is that some bad decisions need to go the husband's way. If the wife submits and is quiet (not cold, complaining, or bitter), she has a better platform for making her case next time. What I have seen with thousands of couples is that a good-willed husband seldom ignores his wife's reasoned, respectful appeals on a continual basis. When a wife respectfully and calmly presents her position to her husband, he will sel­ dom take issue with her motherly and womanly desires.

I believe the real issue is not with male dominance and bad decision-making, result­ ing in harm to wives. Yes, that can happen, but it does not happen that often among good-willed couples. The real issue is with female dominance and passive, angry husbands. What I am trying to get across to wives, and husbands, is that hierarchy and authority are not teachings designed to keep the wife in subjection, treated like a doormat. Instead, if the wife submits respectfully, it motivates the husband to stay engaged in the awesome task of leading his home on all fronts, including being the spiritual leader, which is the deepest longing of the wife. The problem isn't with a husband denying the rights of his wife. The problem that I have seen in many

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marriages is with the husband backing away from being responsible when his wife refuses to submit. When a wife does respectfully submit, a husband is much more likely to step up to the plate and be the leader she hopes and prays for. He may strike out now and then, but he is in the game. In fact they are in the game together, living out love and respect.

# A P P EN D IX v

###### SEX: LOVE AND RESPECT FIRST-THEN, "JUST DO IT!"

Our Lord created *sex* to be holy and enjoyed. The Bible makes this clear in the Song of Solomon, which paints a picture of married love with sexual and romantic metaphors in the brightest of colors! God has never shied away from encouraging "eros" in marriage.

Although God designed sex for husbands and wives to draw closer, I have noted over many years of counseling experience that many couples clam up when the subject of *sex comes* up. And when I address sexuality at a marriage conference , a hush literally falls over the crowd. (It always makes *me* think of Christmas Eve: "Not a creature was stirring, not even a mouse!") The topic of *sex* makes many, if not most, people self­ conscious. It is a very personal issue, which just freezes a lot of us, male or female.

Let's cut to the bedroom, where a typical "discussion" is taking place regarding sex. In one way or another, the husband is saying, "I know you want affection, but right now, I need to make love with you . . . BAD." To which the wife responds, in so many words, "(Sigh) All right, you can have your sex, but it's no fun for *me,* and I better ge, something out of it, or I'm likely to have chronic headaches."

Of course, many such discussions never get that far. She may just say "NO!" and that's the end of *sex* and the beginning of three days of stonewalling. Wanting (or not want­ ing, as the case may be) *sex* often leads to behavior and words that are unloving, dis­ respectful, manipulative, or self-serving.

It need not be.

There is a way to move forward, not necessarily to sexual nirvana, but to something that might be called "heaven on earth," at least compared to what many couples have now. How do you do it? The Love and Respect message calls on both of you to believe

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in the other's good will. Yes, I know you know my definition of "good will"-not really wanting to harm your mate in the long run. But sex is a short-run issue (at least for many husbands). Stick with me and I will show you how good will can help solve sex­ ual stalemates. Here is my advice-first for husbands, then for wives:

As the husband, if you feel deprived sexually, you must not allow yourself to feel power­ less and angry because you feel rejected. Instead, trust that while it doesn't seem like it, your wife does have good will toward you. Do not automatically conclude that she is disinterested in sex because she is mean-spirited and intends to punish you. Yes, she

/-;,s angrily denying you at times, but this isn't necessarily the deepest desire of her heart. iZealize the problem is more about her lack of sexual desire, which might be caused in part because she is hurt by how angry you have gotten when she refuses you. She may need help to reopen her heart to address her sexuality and her relationship to you, her husband. This may be the time to seek counsel from a godly, wise counselor who is competent to give you both advice about sex.

Whether or not you think a counselor is needed, this is a significant moment to let go of your negative beliefs about your wife. Her lack of sexual desire may have little to do with you. Seek her forgiveness for getting angry in the past as a way of "motivating" her to meet your sexual needs. Let her know you want to approach the problem dif­ ferently, with the goal of creating mutual understanding.

As a wife, if you do have less sexual desire, one thing you should do is become aware of the message you are sending your husband: "Have eyes for me only, but don't touch me sexually-at least not very often. You can come dose emotionally, but that's all. And as you stay away sexually, make sure, Buster, you stay faithful to me." What does

*1-""* his kind of message do to a husband? At best it hurts so deeply it can be devastating.

At worst, it can drive him into another woman's waiting and willing arms.

At this point, I will make a significant qualification about what I have been saying concerning the sexual needs of men and women. So far I have pictured the husband as the one who needs sex and the wife as the one who often is not interested. I am well aware that many wives need sex more than their husbands . I have had many women tell me just that. The problem I have been addressing (he wants it; she doesn't) is what I see far more often than not. I am speaking about this subject in general terms. Twenty years of counseling experience convinces me it is safe to say, for every marriage where "the wife wants it and he doesn't," there are many more marriages where the reverse is true.

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Having said this, I am insistent that couples look to (and believe) 1 Corinthians 7:3, where Paul clearly teaches that husband and wife must seek to meet each other's sex­ ual needs. How does that happen? First, both spouses must ask, "Is it okay that God has created my mate to have a need I don't have, or at least not in the same way?" The wife must learn to ask, "Is it okay that my husband has a greater need for sex than I do?" The husband must learn to ask, "Is it okay that my wife has a greater need for affection and emotional connecting than she does for sex?"

If you both can say yes to those questions, that's a big first step toward sexual matu­ rity. The mature husband realizes his wife has a need for affection in and of itself anr' he chooses to meet her need, even though he doesn't understand it completely. Anc.1- / the mature wife realizes that her husband did not ask to be created with an anatomy that needs sexual release on a regular basis. She chooses to meet that need, even though she does not understand it completely. Both of them realize that although God made husband and wife with needs that are equal in importance, He did not make them with needs that are the same in kind.

So far so good. Now, I have something more-something extremely important-to say to husbands . Yes, I realize you feel deprived, but a reminder is in order. Ifyou neglect (or don't give much thought to) being close to your wife, open with your wife, under­ standing of your wife, at peace with your wife, loyal to your wife, or esteeming of your wife (C-0-U-P-L-E), you are shooting yourself in the foot. Ifyou refuse her all these things I just listed to "teach her a lesson"-that she cannot deprive you sexually-you have shot yourself in the other foot. You have sent her the wrong message, and she will not hear your heart. She won't hear you trying to say, "Please respect my need for sex."

All she will hear is, "I don't love you; I just want to use you." Bottom line: if you wan , ; to move forward to help your wife understand your sexual needs, you cannot deprive her of her emotional needs. By way of analogy, she cannot put her ear to your chest and listen to the deepest beat of your heart if you are figuratively screaming at the top of your lungs and banging her on the head. Some approaches just don't work.

Husbands, remember: God has designed your wife to nurture and empathize. When you share your sexual need in a reasonable , loving (and yes, respectful) way, most wives want to help. But you have to approach her humbly and honestly. You cannot mask your sexual need behind hostility and threats and expect her to decode your sexual pain . The typical good-willed wife knows her husband has this sexual need, and she isn't consciously trying to put her husband in a sex-starved state.

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Then why, the husband is surely asking, do I get so little sex? In all probability, your wife isn't responding because you have not been consistently gentle and meek in this matter of sex. (For men who think "meek" is for sissies, remember Moses was called "meek" and he was no sissy [see Numbers 12:3 KJV].) In other words, you are not pre­ dictably tender with her as you share your need. Oh, you may be sweet and patient for a while, but then you explode with frustration and anger. This is the real problem: your inconsistent approach to her emotionally, which leads to the explosions. It is not her "evil will" to make you suffer. Your inconsistency sets you back each time. Patiently

;i. d consistently practice C-0-U-P-L-E and see what happens with your good-willed ife. (In fact, ask her if what I am saying is not true for her.)

Most wives want to connect emotionally and sexually with their husbands, but God did not design them to drool every time they have a thought about sex. The husband needs to see how God has designed his wife. Women are sexual beings, but there are moments during the month when they feel less sexual than others. Nonetheless, I believe the typical couple can enjoy a healthy and satisfying sexual relationship throughout most of the month, because God has created male and female to mutually satisfy each other (see 1 Corinthians 7:3).

Look at it this way: as a husband you can try to be dose, open, and understanding but you won't satisfy your wife emotionally 100 percent of the time. Wives who think their husbands must satisfy their every emotional need all of the time must let go of unrealistic expectations . (For example, what man is able to discuss relation­ ships, the needs of children, emotional feelings . . . in the same way a woman can?) The wife must let go of her dreams of what went on in Paradise before the Fall.

*r* ')netheless, I do believe any husband can respond to his wife's emotional needs up

to 80 percent of the time.

The 80 percent rule also holds for wives. A wife isn't going to "perform" sexually at the 100 percent level of a typical man's imagination. No wife is going to be available as he imagines Eve must have been available in the days before fig leaves. Nonetheless, I believe any wife can respond to her husband's needs up to 80 percent of the time. When a wife feels genuinely and consistently loved by her husband, she will respond sexually. And when a husband fails to be loving (and all husbands do from time to time), he must always remember to say, "Honey, I am truly sorry. Will you forgive me for being unloving?" When the typical wife hears that from her husband, it makes her melt, and puts her in a far better state of mind to be approached about sex.

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Please know that I realize it isn't always as simple as I describe. As I talk about C-0-U-P-L-E principles I am not trying to give husbands six "new and improved sex toys" to lure their wives into bed. I am trying to give husbands pure and simple wis­ dom that will lead to a mutually satisfying sex life and a mutually satisfying emotional connection. Recent research in sex and marriage is bringing out some interesting information. Regarding the sex act, the traditional view has been: desire for sex leads to sexual arousal, which leads to orgasm (desire, arousal, orgasm). This sequence is still true for many. Today, however, some of the best research finds something different is true for the person with lesser sexual desire. Instead of waiting for sexual desire to sur­ face, one chooses to enter into the act of sex and then the desire comes. This new vie · which works for many, says: make a decision to have sex, which leads to arousal, which then leads to desire (sex, arousal, desire) . The general idea is that desire for sex increases after one chooses to be sexual with one's spouse.

Stealing a line from the Nike commercial, sex specialists are calling on couples to "Just Do It!" Encouragingly, after "just doing it" those with lesser sexual desire are finding a wonderful change in their marriage and in improving personal sexual desires.i

The "Just Do It!" approach to sex reminds me of what Paul says in 1 Corinthians 7:3: "The husband must fulfill his duty to his wife, and likewise also the wife to her hus­ band." I know the word "duty" makes it sound like sex is some kind of required obli­ gation devoid of joy, but not so. The truth is, as we seek to do our "duty" out of love for each other and reverence for God, good things happen. It may seem like a mean­ ingless duty to meet the emotional needs of a wife, but, oh, the pleasure this brings her! When a husband meets her needs, the typical wife in turn responds to her hus­ band and both are happy. It may seem like a meaningless duty to meet the sexual nee,J - of a husband, but, oh, the pleasure this brings him! When a wife meets his need, th-t! typical husband responds to his wife and both are happy.

Again, I know it isn't always just as simple as finding some new research and a new ap­ proach, but as I say in *Love & Respect,* when it comes to conflict about sex, "the issue isn't the issue." The real issue is love for her, respect for him. Seek that together and sex will be a fantastic part of your total life as husband and wife.

i R. Basson, "Using a Different Model for Female Sexual Response to Address Women's Problematic Low Sexual Desire," *journal of Sex and Marital Therapy,* 2001, 27:295-403.

# A P P EN D IX VI

EMERSON'S ADDITIONAL COMMENTARY

ession 1, Question 5

Some couples think they are the only ones having trouble in their marriage and they begin to feel defeated. In the face of this trouble one of the spouses may declare: 'I married the wrong person!' Be assured that marital troubles happen to everyone, everywhere. It is what is called a 'global experience,' so no husband or wife should feel alone or abnormal when trouble, big or small, hits the marriage. Actually, knowing that millions of married couples are in the same boat can become a source of encour­ agement. This kind of 'negative encouragement' can actually lighten the heart.

For example, a captain may tell his crew a bad storm is coming, and while this is not positive news, it prepares his sailors to remain inwardly calm and roll with the waves. The sailors can say to themselves, "Millions of other sailors have made it through bad storms and we can too." The same truth holds for marriage. The husband and wife can say, "Millions of couples have had marital troubles and made it, and we can make it

/t"o'o."

J\_ or excellent advice on how to deal with trouble in your marriage, look at Paul's general

instruction in Ephesians 4:26: "Be angry, and yet do not sin." Paul is recognizing anger as a normal and (in some cases) correct emotion to have. But he also puts in a note of caution. Too much anger, or the wrong kind, can be sinful. In other words, "righteous anger" can become unrighteous, especially in a marriage. Just because my wife, Sarah, gets angry with me does not mean she is sinning and that I have a bad marriage. I can­ not assume that I made a mistake in marrying this woman and start thinking that an­ other woman would appreciate me and be more understanding and romantic. It could

well be her anger is justified, and I need to be repentant and teachable because God is using her to correct me. If her anger is based on a misunderstanding, I need to be

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patient and try to clarify the issue. Do I want to go through all this trouble? No. But is this just the kind of trouble God told me would come? Yes. Should I conclude that I married the wrong person because she is angry with me? No. Should I realize this is part and parcel of normal marriage and be encouraged? Yes! I do not rejoice in the trouble we may be having, but I continually rejoice in the hope that God will make a way where there seems to be no way.

Session 1, Question 11

How Paul uses the Greek language in Ephesians 5:33 is extremely revealing and very important. Simply stated, when he uses the Greek words for love *( agape)* and respt-... ,/ *(phobetaz)* he puts both expressions in the imperative mood. The imperative mood always means a command is being given. Clearly, God is giving a command to both the husband and the wife. That is why the New International Version, one of the best of the newer translations, leaves no doubt. The husband "must love his wife . . . and the wife must respect her husband" (Ephesians 5:33 NIV).

Sadly, however, some have interpreted Ephesians 5:33 to mean that the wife's respect for her husband can be conditional. She need only show respect for him after she feels loved. If, in her eyes, he has not been loving enough she may feel justified in ignoring God's command to her in Ephesians 5:33b. I have had many wives tell me, "If he loves me first, I'll respect him. Ifhe does not love me in the way I want, it is foolish to show him respect ."

What is so disturbing is that these wives are not trying to be mean or willful, just hon­ est and sincere. But they might as well take a pair of scissors and cut Ephesians 5:33b out of their Bibles. What would we think of a husband who declares, "Lord, I dor ' have to obey Your commands to love my wife until she is lovable and triggers feeling( of love in me"? The bottom line is very dear: just as a husband is commanded to love his wife even if she is not as lovable as he would like, so a wife is commanded to respect her husband, even if he is not as loving as she wants him to be.

Session 2, Question 7

In "The Tenth Anniversary Card" story, the encoded message sent by the wife in her angry response to getting a birthday card on her anniversary was, in so many words, "If you really loved me, you wouldn't foul up like this!" When the husband responded defensively (and unlovingly), his encoded message was: "Hey, don't get so angry with

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me. My heart was in the right place. Your disrespect is devastating me!" (Note: the typ­ ical husband does not always think consciously about being disrespected. He probably isn't aware of his need to feel respected, or if he is consciously aware, he feels uncom­ fortable voicing his need to his wife. Whatever his state of mind, the point is that deep down he feels disrespect.)

In the "All You Want Me for Is Sex" story, there are several encoded messages. When the husband walks in after a week on the road, hoping for a big kiss, his wife lets fly with everything that is on her mind. She is buried in details, crises, things to be done.

,c:J,e needs his reassurance that he loves and understands her, and to hear "How can I

·uelp?" Instead, he feels disrespect and sends his own encoded message with a bit of sar­ casm for flavor: "Great to see you after a week!" Later that night in bed, when he attempts to be sexually intimate, his wife sends a short but simple encoded message: "Don't. I'm too tired." She could have used the timeless phrase, "I have a headache," but the real message was the same: "I don't feel loved, and you aren't getting any warm, intimate responses from me!"

More encoded messages follow: he rolls away, saying nothing, but the message is there: "Disrespected again! See if I give you any loving words at all." From her female per­ spective, she fires another code-"You're so insensitive!"-which is once again her way of saying, "I want you to love me, not sexually at the moment, but just hold me and care about the week of misery I've just gone through!"

From there the conversation heats up and real feelings surface. From his male perspec­ tive, the husband lets his wife know he didn't appreciate not getting any kind of "Welcome home" greeting as he walked in the door. Instead he heard a litany of what

'\unded like complaints from a woman who seems to take for granted what he is go­ ing through for his family out there in the dog-eat-dog world. Feeling disrespected, he finally says, "Am I just a meal ticket to you?" In other words, "Don't you respect me at all?"

Feeling totally unloved, his wife unloads her frustration with another encoded mes­ sage. He never asked her how she had been doing with the kids, the house, the *school- everything.* When he finally seems interested in her at all, it's for one thing. The husband is not cowed and sends his own encoded message in a short speech that lets her know he had been gone for a week (in other words, no sex for a week). He wasn't too pleased with no kiss (there were kisses once, earlier in their marriage) and

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being asked why he had gotten home "so early." He emphatically ends the conversa­ tion with: "Thanks. That makes my day." Another bit of sarcastic code that simply means: "I am sick of all this disrespect! What's the use?"

Session 4, Question 8

Although many husbands don't seem to "get it" about how to love their wives cor­ rectly, a wife must ask herself three questions: "Is his heart in the right place? Am I judging him too severely? Could the real problem be my lack of genuine respect for him?" One wife wrote to tell me:

"My husband left me and refused to take my calls or pleas. He tried to love me fl>/ twenty-one years and finally my facial expressions, tones, and negative disrespectful behavior became too much for him to bear. He broke and told me I was mean and he was not going to let me treat him like that again. I was devastated and hounded him for months. . . . I didn't know the damage I had already done the first month we were married [when I] removed my wedding ring and spat in his face, and many, many episodes after that for twenty more years."

This woman's letter is heartbreaking. The guy tried to love her for twenty-one years. He did "get it," but her disrespect sent the message, "You don't get it, stupid," and it defeated him. This story graphically illustrates a key truth, which is framed best in this question: even if my spouse isn't "getting it" as perfectly as I would like, will it help to criticize or to encourage him or her?

Session 4, Question 14

When a wife comes across as disrespectful to her husband, she thinks it's like a "w­ noodle" across her husband's face, just annoying enough to get his attention and heir' her real message: 'Tm hurting. Please reassure me that you understand, value, and love me." But if a man used the same kind of disrespect toward another man, it would be like a brick in the face! He can think of few men, if any, who talk to him in this way. Difficult as it may be at times, the man of honor must decode his wife's words (which could be hitting as hard as any brick) and hear her real message, asking for his love.

Session 6, Question 14

Concerning answer b: don't worry, there will be plenty to talk about, and as I say on page 153 of *Love & Respect,* husbands can just mostly listen.

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Concerning answer c: don't let the "urgent" things that fill your day squeeze out the truly important. Understanding a wife means talking to a wife; you can find the time if you really want to. Sarah and I did.

Concerning answer d: of course understanding takes feelings, especially feelings of empathy. But to know what and how to feel, spouses need to talk. You and your spouse may want to schedule regular time to talk. For some couples, twenty min utes every evening is satisfactory. For others, an evening dinner or Saturday morning breakfast once a week works best. Work out your own schedule. The point is that talking is the

,"'1.eans, understanding is the end.

Session 7, Question 4

The more I studied Scripture, the more I saw 1 Corinthians 7:3-5 as a great illustra­ tion of how marriages can have trouble-actually trouble ordained by God, because He has wired male and female so differently. We might say that because God made you male and female, He created you to have conflict and intends that the two of you use the conflict to deepen your mutual understanding of one another. Is this fun to go through? No, it isn't, but you can trust that it is His will. Because you have conflict you are not outside of God's will, nor did you marry the wrong person. (See again 1 Corinthians 7:28!)

In 1 Corinthians 7:3-5, God lays down a basic truth for spouses: neither spouse has total authority over his or her body in the sexual area, because the other spouse has authority as well. Since Scripture gives both spouses "equal power" in making a sexual decision, they can and must work together to find a solution. So, how would a couple

, ''cprk out a possible conflict about having sex tonight as mentioned in the question auove?

To those spouses studying this question together, I urge you to read page 158 of *Love*

*& Respect* carefully, perhaps more than once. These paragraphs contain the "solution" to marital conflict.

Session 10, Question 3

Obviously, for biblical hierarchy to be lived out in a love and respect fashion, it is nec­ essary for a husband to operate from an attitude of good will-never wishing his wife and children any harm. But a good-willed man can be stubborn, proud, and prone to poor judgment from time to time. Being good-willed does not guarantee perfect, or

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even competent, behavior on every occasion. Being the "head" is a difficult task, and a husband needs all the help he can get. Ideally, a wife is his willing helpmeet and he is willing to listen to her suggestions. If he resists her suggestions, another approach for the wife to take is Peter's advice to enter quietness (see **1** Peter 3:1-4). This does not mean giving him the cold shoulder or pouting. It does mean withholding com­ ments and criticisms, even though the wife is sure that what she has to say has much merit.

Withholding her comments can be extremely difficult for the typical wife who believes talking is the way to solve problems. One "extremely verbal" spouse had a husban rl who let her handle the money, then later he would criticize her for "doing it an wrong." She tried to get him to talk about it (so she could argue her side vehemently), but he could never "find the right time." Finally, with great difficulty, she tried just "being quiet," and it worked! Slowly he changed, and the wife eventually wrote to me: "We are doing very, very well. My husband is transforming before my eyes. My being silent . . . [has] become a habit and I'll eat my words, or choose my timing, or . . . just let it go . . . [and] now my husband has become a leader. A man that's [sic] easy to ad- mire and respect . . . and love."

"Just being quiet" seems counterintuitive to many wives. They wonder how anything can be decided if there is no talking. God's answer through **1** Peter 3:**1** is: ". . . with­ out a word . . . ." To a woman, this is absurd. Therefore, she must take God's word for it by faith and use respectful silence for a season of time to try to break a husband's bad habits and disobedience of God's call to love his wife. Many wives have told me how well it works to use respectful silence on a good-willed husband . Remember, "good-willed" means that a husband means no harm in the ultimate sense, ew though in the "immediate now" he can be acting pretty badly. What a verbal anc( aggressive wife must remember is that her husband may be acting badly due to his fear of her verbal skills and disrespect. Silence on her part gives him a chance to deal with her on more even terms. That is when he will let down his defenses and quite possi­ bly change, as the husband described above changed.

Session 10, Question 11

So, how does mutual-submission-even-though-the-husband-has-final-responsibility­ and-authority work out in the daily stuff oflife? Ifthere is an honest stalemate between husband and wife that threatens to cause a real rift, the wife is called upon to submit

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to her husband. For example, a *Love & Respect* couple has a serious disagreement over homeschooling versus sending a child to a public school or a private Christian school with high tuition. A decision must be made by September. Suppose they discuss this thoroughly as he tries in every way to show her love and she tries to show respect. Finally, all alternatives are exhausted, and they still strongly disagree. Because of some serious financial problems at present, and because he has checked the public school out and it gets a decent academic rating, the husband decides that this year at least the child goes to public school. His wife is not happy, but she is called to defer to her hus- r,nd. She is not called to agree with him, and in the long run her position may prove '--c\_,\e the better one, necessitating a change of course. Nonetheless, because the hus­ band has been given the greater responsibility, he must have the greater authority. So for now, the child will attend the public school even though the wife believes it will be at the expense of the child's spiritual welfare.

Secular culture says that such a decision is unfair to the wife, and in a sense that is true. However-and this is an extremely important point-would it be more unfair to the husband to hold him primarily responsible for the marriage and the family and not give him final authority? For a wife to say, "You can't do that, we're equal!" means she grabs veto power. Few things feel so unfair and dishonoring to a husband as that.

Egalitarians take the position that a husband and wife should make a decision based on who has the greatest expertise. But that begs the question, what do you do when both spouses claim to have greater insight? Coming back to our home school or pub­ lic school debate, that was precisely the case. Neither one would give an inch. A couple may seldom come to an impasse like this, but they should have a theological

H organizational understanding in place in the event there is the need for a tiebreaker

decision. This idea may sound ridiculous to those who dream of a perfect egalitarian world, but it makes perfect sense to the couple who wants to make the institution of marriage work long-term. In a Christian marriage a woman does not have the biblical right to say, 'Tm going to do what I prefer in spite of my husband's opinion. I feel I'm right. This is the twenty-first century! Besides, I make more money than he does." That is not what Scripture plainly teaches. The woman is not the head; for better or worse, the man has that responsibility.

Does making the man the head always result in perfect decisions? Obviously not. We live in a fallen world, and husbands are quite fallible. Nonetheless the biblical model

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for decision-making in the marriage is better than the two alternatives: (1) the wife is in charge; (2) both are in charge. Egalitarianism sounds like it might be more fair, but there is no answer for the honest stalemate, and it often fosters exhausting negotiation or such strict boundaries concerning "who has authority over what" that spiritual one­ ness is undermined and eroded.

Session **10, Question 12**

All of the quotes from pages 221-222 in *Love & Respect* center around what I call Leadership 101-the most basic of all leadership principles: if you give somebody pri­ mary responsibility they must have primary authority to carry out that responsibili One way of looking at Leadership 101 is described in choice *b.* If the husband has 51 percent of the responsibility, he must have 51 percent of the authority. But ranking herself under her husband's responsibility and authority is a choice each wife must make for herself According to Ephesians 5:22, she does this out of love and reverence for Christ: "Place yourselves under your husband's authority as you have placed your­ self under the Lord's authority" (translation mine).

To violate Leadership 101 is to frustrate a husband. He may get angry and dictatorial or he can rebel by becoming Mr. Passive and deserting his God-given responsibility, allowing his wife to be head. During many years of counseling, I have seen both kinds of husbands and neither approach leads to a happy marriage. I am not saying all this is easy, especially for the wife who is capable, verbal, and aggressive. But allowing the husband to be head pays off in the long run, as one wife discovered. She and her hus­ band are both professors at a major American university. Recently, they had one of their few major stalemates. The decision involved purchasing a vacation home. She wanted it, but he did not, for financial reasons. Rather than yielding to her husban Lj authority she insisted that they do things her way. Her letter continues:

"Until the vacation home stalemate, we had been conscious to not live a lifestyle that was dependent on my income. [But] I wanted a vacation home and pushed the point, even though my husband didn't support the purchase. Turning this decision back to my husband was one of the first things I did after reading your book. Apart from the fact that I violated my husband's authority, I also realized that the 'issue wasn't the issue' and that purchasing something we couldn't afford on my husband's income was inconsistent with a commitment to honor his desire to provide for me and felt very disrespectful to him."

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With no regrets, this wife told her husband she would support whatever he decided to do with the vacation condo. After telling her how critically important it was to him that she had stepped back and allowed him to be the leader, he decided to sell the condo sometime in the future. What surprised her the most, however, was how right it felt to respect her husband's authority. She had feared being stripped of her dignity; instead all she lost was her initial sense of contentiousness.

Session **11, Question 4**

What I say here is for good-willed wives and good-willed husbands who are willing to c-'actice Love and Respect as they discuss a problem that affects the entire family. The wife should keep in mind that her husband may be more open to feedback and sug­ gestions than she first thought. And the husband should remember that spiritual lead­ ership is his responsibility.i As a husband, realize that spiritual leadership is not rocket science; it is more of an art that you can master if you are willing to do three things:

1. Show your wife that Christ is an important part of your life: pray and read Scripture on your own and with her; talk together about what Scripture means in your lives; pray together for guidance in parenting and in being a Love and Respect couple who want to honor the Lord.
2. Be there, part of whatever is going on-family devotions, praying before bed, go­ ing to church, and other spiritual endeavors. Ifyou are not as verbal as your wife, dele­ gate certain duties (like the Bible story) to her. Leaders delegate all the time; it is part of being a leader. Your job is be sure everyone is listening as they see that you are interested and "into" what is happening .

.!""' As you make decisions, from small ones to big ones, make it clear to your wife and children that you are depending on Christ for wisdom. Make Proverbs 3:5-6 a family motto. Once or twice a week, as your wife may share a concern about one of the chil­ dren, or some other problem, stop right there and lead in a short prayer about the sit­ uation. Take the issue that may be burdening your wife and carry it up to God. You don't have to solve her problem; give it to the One who can solve it. This will mean more than the world to your wife.

; The husband's responsibility for spiritual leadership is strongly implied in Ephesians 5:23-27. Note especially v. 23: "For the husband is the head of the wife, as Christ also is the head of the church." The parallel is clear: because Jesus Christ is the responsible spiritual leader of the church, so a husband is to be the responsible spiritual leader in relationship to his wife.

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In short, to be a spiritual leader the husband needs to show up and be interested. And, just as important, his wife needs to step back a bit if necessary and let him lead. He may be halting, unsure, a bit clumsy at times, but he can do it if given a chance. If a wife undercuts, criticizes, shows disapproval because all is not being done as well as she thinks it should be done, the husband will sense this in an instant and back off. A leader needs followers. A husband's wife should be his most supportive and enthused follower.

Session **13, Question** 3

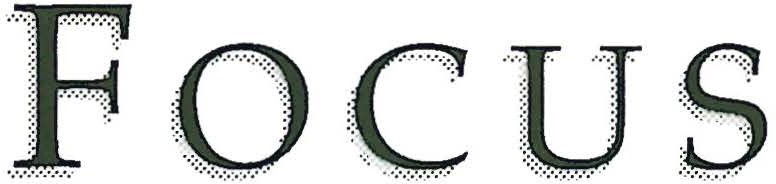
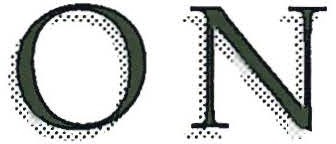
That you may be suffering right now, I have no doubt. But have you considered d . ; God is allowing this suffering in order to reward you? The writer of Hebrews instructs us to fix "our eyes on Jesus, the author and perfecter of faith, who for the joy set be­ fore Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Hebrews 12:2). When I began teaching people in deeply troubled marriages that their present suffering would be rewarded in heaven, I thought they would turn me off. Instead, I found many of them saying things like, "I never thought about God using my spouse in my life,'' or "This gives me a desire to endure since what I do matters to God." Following are some typical letters:

*"One question I was asking God was, 'How can someone you love so much be so hurtjUl and just turn their back on you?' I wasfeeling really let down and pushed away* . . . *[But God's] answer to me was: Tve been there, I know how you feel and I died for you.' Oh my, what a revelation! This was not an issue of whether my [spouse} was treating me correctly, but whether I was looking at this whole relationship the way God does. [My suffering] is aform of worship, obedience and praise to God.* . . . *That is a tall order to meet, but what a joy*

*to know I am doing it allfor the glory of God.* " *1*

*''] have been married for 37years .* . . *What an eye opener for me that I should be loving and respectful, notfor my [spouse], butfor God* "

*''Even if I see no change in my marriage, I know I am doing what pleases God and this alone gives me peace and takes the edge off the hurt and pain. The emotions are less and less significant and there is hope. When I fail, I just thank God for His mercy and pa­ tience.*

OOelcome to the Yamily!

Whether you received this book as a gift, borrowed it, or purchased it yourself, we're glad you read it. It's just one of the many helpful,

insightful, and encouraging resources produced by Focus on the Family.

*1-,* In fact, that's what Focus on the Family is all about-providing inspiration, information, and biblically based advice to people in

all stages of life.

It began in 1977 with the vision of one man, Dr. James Dobson, a licensed psychologist and author of 18 best-selling books on marriage, parenting, and family. Alarmed by the societal, political, and

economic pressures that were threatening the existence of the American family, Dr. Dobson founded Focus on the Family with one employee and a once-a-week radio broadcast aired on only 36 stations.

Now an international organization, the ministry is dedicated to preserving Judeo-Christian values and strengthening and encouraging families through the life-changing message of Jesus Christ. Focus ministries reach families worldwide through 10 separate radio broadcasts, two television news features, 13 publications, 18 Web

sites, and a steady series of books and award-winning films and videos for people of all ages and interests.

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For more information about the ministry, or if we can be of help to your family, simply write to Focus on the Family, Colorado Springs, CO 80995 or call (800) A-FAMILY (232-6459). Friends in Canada may write

Focus on the Family, P.O. Box 9800, Stn. Terminal, Vancouver, B.C.V6B 4G3 or call (800) 661-9800. Visit our Web site-[www.family.org-](http://www.family.org-/) to learn more about Focus on the Family or to find out if there is an associate office in your country.

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Love and Respect Ministries Inc. is a non-profit organization, 50l (c)(3), formed to conduct conferences that instruct husbands and wives regarding how to build strong marriage relationships.





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