

Husband Leadership

Principles

By

Dr. Derrick L. Campbell

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ABOUT THE AUTHOR

Dr. Campbell holds a Bachelor of Science degree in Electronics Engineering Technology from Capital Institute of Technology, a second Bachelor of Science degree in Math Education from the University of the District of Columbia, a Masters in Education Administration from Lincoln University, and a doctoral degree in Educational Leadership from Rowan University.

He is also the founder and CEO of DLC Consultant Group. After authoring his first book, *Promoting Positive Racial Teacher-Student Classroom Relationships*, in January 2008, Dr. Campbell developed a Cultural Relationship Training Program that improves teacher-student classroom relationships as well as several companion programs. He also developed the B.O.S.S. Leadership Training Program that improves manager-employee workplace relationships and relationships between Law Enforcement and their local community.

Dr. Campbell is founder and president of The Promised Land Ministry. The Promised Land Ministry provides training for churches and non-profit organizations. Churches and non-profit organizations receive training in the areas of strategic planning, team building, and leadership.

In August 2007, Dr. Campbell founded Leadership Advancement Journal which publishes articles on recent educational, organizational, and business developments that impact our culture. His articles, *Reducing Cultural Bullying in Schools* and *Reducing Inappropriate Special Education Referrals for Historically Underserved Students*, have been featured in a local New Jersey newspaper.

In November 2008, Dr. Campbell began the new Radio talk show - *Culturally Speaking with Doctor Derrick*. On this talk show we discussed the solutions to the cultural challenges that exist in our schools, workplaces, and community. Dr. Campbell has had a host of local and national speakers who contributed to the content of the show.

Dr. Campbell authored his second book, *Leading Your Marriage into the Promised Land*, in February 2009. *Leading Your Marriage into the Promised Land* book helps couples to better work together as a team and eliminate conflict in the marriage. Following the writing of this book, he wrote two companion workbooks, one for husbands and the other for wives.

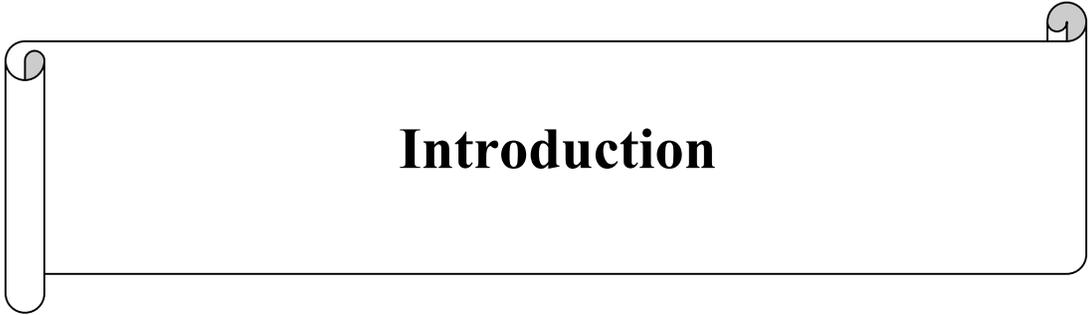
In September 2014, he authored *Advanced Marriage Training for Singles*. This book guides singles to determine where God has called them to serve so that they may make a better choice in choosing a potential spouse.

In March 2016, he authored *Advanced Marriage Training for Couples* workbook. The workbook accompanies the workshop where couples learn their god ordained purpose, how to infuse agape love into their marriage, and how to build a God purposed marriage.

Dr. Campbell has lectured at various locations throughout the nation, including the National Association for the Advancement of Colored People (NAACP), Iron Sharpens Iron Men's Conference, and local churches. He has ministered to the youth at his home church on the topic of Christian student rights in the public schools and has ministered at other local New Jersey

church on Overcoming the Poverty Cycle. He has been a board member of his church's men's ministry, Athletes United in Christ, and has participated in various church activities. He was a board member for several non-profit organizations. He has facilitated Leading Your Marriage into the Promised seminars and Advanced Marriage Training for Couples at churches and the Iron Sharpens Iron Conference Men's Conference.

Dr. Campbell is available for speaking engagements.



Introduction

A man who becomes a husband faces many obstacles during his life. Many of these obstacles help to define our purpose and personalities as well as our viewpoints regarding marriage. How we overcome those dictate the type of leaders we are in the home.

The story of Joseph provides an example of a man who faced many obstacles and was able to maintain a healthy marriage. Joseph's brothers hated him so much that they abandoned him, which resulted in him being sold into slavery. This first obstacle was enough to create an anti-family attitude that would have devastated any possibility of a future healthy marriage.

Joseph was sold to Potiphar, who was the captain of Pharaoh's guard. He became Potiphar's household superintendent. Potiphar's wife attempted to seduce him, and when Joseph refused, she made a false accusation that he tried to rape her, which landed him in jail. This second obstacle would have devastated most men and further reduce the possibilities of a healthy marriage. However, Joseph rebounded and endured.

Once in jail, the warden put Joseph in charge of the other prisoners. Shortly after that, Pharaoh's cup-bearer and chief baker were thrown into the same prison. With the past betrayal by his family and Potiphar's wife, Joseph continued to help people. Joseph helped Pharaoh's cup-bearer. He predicted that the chief cup-bearer would be reinstated to his original position. However, he also predicted that the chief baker would be hanged. Joseph urged the cup-bearer to mention him to Pharaoh, but the cup-bearer did not honor his request. Once again, he was forsaken by someone who was close to him.

It was not until Pharaoh had dreams that no one else could interpret that the cup-bearer mentioned Joseph to Pharaoh. Pharaoh dreamt of seven lean cows that devoured seven fat cows as well as seven withered ears of grain that devoured seven fat ears. Pharaoh's advisers were unable to interpret the dreams. The cup-bearer remembered Joseph's talent and arranged for Joseph to interpret the dreams of Pharaoh. Joseph rose to prominence when he was able to successfully interpret the dreams of Pharaoh.

The scriptures revealed that he was a great success at saving the Egyptian people as well as his family that had abandoned him. Pharaoh arranged for Joseph to have a wife for which they had two children. While we read nothing about how he managed his family in

the daily hustle and bustle of his success, the way he interacted with his family that had abandoned him provides an indication of how he interacted with his wife.

In the second year of Egyptian famine, the same brothers who had sold him into slavery were sent to Egypt to buy goods. They were sent to Joseph but did not recognize him. Joseph did recognize them and placed his brothers in prison for three days. On the third day, he brought them out of prison and requested that they return with their youngest brother, who was Joseph's immediate younger brother, to prove that they were men of good character.

After Joseph's request, his brother's spoke amongst themselves without knowing that Joseph understood Hebrew. During that discussion, his brothers were contemplating why they were treated so harshly. As Joseph listened, he has such a great emotional response that he removed himself from their presence. When he returned he imprisoned Simeon and instructed that they can only exhibit their honesty by returning with the younger brother. Joseph returned the money that they wanted to use and purchase goods along with the goods that they had requested.

During Joseph's emotional outburst, he had an opportunity to reflect on his hurts. He had the chance to reflect on all of the pain that his brothers had inflicted on him. After all of that reflection, he made a decision to do what he thought was right. He blessed them by not only providing them the goods that they desired, but he also returned the money that they used to purchase the goods. This is not the same case for many men who have faced obstacles and intend to be married or get married.

Instead, we are more likely to react to the obstacles that people have forced upon us. We will opt to respond in a manner that exacts revenge. The sad part is that we will take these same patterns into our marriage. When offended by our wives or if we feel that they have become oppositional, we will respond in a fashion that is consistent with the dysfunctional behaviors associated with our past obstacles.

- Have you ever felt that your wife is exhibiting distrustful behavior?
- How did you respond?
- Better yet, did you react or did you reflect before responding?

This is a tough position for the husband who is called to be the leader in the family. You cannot take the past feelings of distrust that are associated with past obstacles. Like Joseph, you must respond to obstacles in a manner that glorify God. This includes your responses to your wife and children.

This is the purpose of this book. Great leaders, like Joseph, have the ability to reflect on their leadership. They have an ability to reflect on their thinking and their actions before reacting to ensure a successful marriage. A man who becomes a husband must use the same process to ensure a successful marriage.

The Husband Leadership book not only helps the husband to identify those characteristics

that can lead to an unsuccessful marriage, but the book guides the man through a process where he will develop a plan to overcome the atrocities associated with a dysfunctional marriage which is a product of past obstacles.

The Husband Leadership book covers five principles that overcome the characteristics related to a dysfunctional marriage. In each chapter, the husband will study the prescribed scriptures and develop a plan for overcoming each level related to a dysfunctional marriage. The Husband Leadership book is necessary because of the present difficulties that many couples have that could lead to divorce.

In the United States, it is estimated that 40%–50% of all first-time marriages will end in divorce or permanent separation. The divorce rate increases each time the person remarries. Sixty percent of those who are married for the second time end in divorce. Seventy-three percent of those who are married for the third time end in divorce.

Many researchers have cited lack of commitment as the primary contributor to divorce. Commitment helps us not to get overwhelmed by the day to day problems and challenges. When there is a high commitment in a relationship, the husband and wife feel safer and are willing to give more to the marriage to ensure it's success.

Husbands who have made a decision to remain committed will also develop a plan to ensure that the atrocities associated with any of their past obstacles will not have a negative influence on their marriage. This is the primary focus of the Husband Leadership book. The husband will develop a plan for each phase that contributes to a dysfunctional marriage.

The Husband Leadership Challenge

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered (1 Peter 3:7)

Many husband leadership challenges between the husband and wife result from the clash of their developed values. Values are those behaviors we learn which ultimately drive our daily actions and responses to challenging circumstances. The scriptures point out that there is only one difference in values that should lead to divorce. According to Exodus 20:14, Thou shalt not commit adultery.

When a husband and wife get married they vow that they will have a commitment to each other. They vow loyalty towards each other. The value that leads to adultery and many divorces is the lack of commitment to that vow. Or lack of loyalty.

Society teaches us that the lack of commitment or loyalty is acceptable. For example, it is acceptable to work for 5 to 7 different organizations over a lifetime. Therefore, we are taught that it is acceptable not to be loyal. Without a strong commitment to marriage many people allow societal values to dictate the outcome of our relationships.

Solomon is a biblical example of how differences in values can impact our

lives. Solomon reigned over Israel for forty years. During that time he became the wealthiest man on earth, was considered one of the wisest kings, completed the construction of the temple of God, and had 1,000 wives.

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for

Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon (1 Kings 11: 1-7).

Solomon's wives turned him away from God and convinced him to worship and build temples to the gods that his wives supported and embraced. His wives valued different gods and this was the eventual undoing of Solomon and the Israelites (1 Kings 11:9-13).

And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen (1 Kings 11:9-13KJV).

When the different values between a husband and wife clash the result is disunity and dysfunction within the marriage. The husband must now consider the appropriate strategy to utilize to ensure that unity remains at the center of his marriage.

The husband must first understand that the union between him and his wife form an organization. This concept is

validated in scripture and secular thinking. According to Genesis 2:24 when the husband and wife are joined they become one flesh. From a scriptural standpoint they become one organization.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Genesis 2:24KJV).

From a secular standpoint the husband and wife become one organization.

- Two people  Organization
 - Two people become a pair
 - Pair is a couple
 - Couple is a team
 - Team is a group
 - Group is an organization

Even from a secular standpoint, when two people get married they become an organization. This is important because dysfunction organizations such as a dysfunctional marriage exhibit certain characteristics.

There are five different levels that contribute to a dysfunctional organization. Figure 1 reveals that the foundation for the dysfunctional organization begins with each person's use of *defense mechanisms* for coping. Defense mechanisms are the unwritten rules an individual learns and utilizes to effectively deal with circumstances that are upsetting, embarrassing, or threatening.

The second level is *skilled incompetence*, which is the outcome of the defense mechanisms we have internalized. When the defensive

behaviors we've learned are transformed into a learned behavior, that behavior becomes a skill – albeit an incompetent skill – that we consider necessary in order to deal with issues that are embarrassing, threatening, or upsetting. A skill that is learned from the regular application of a defense mechanism has a high degree of incompetence embedded within it, because we are unaware of how this skill will impact our future.

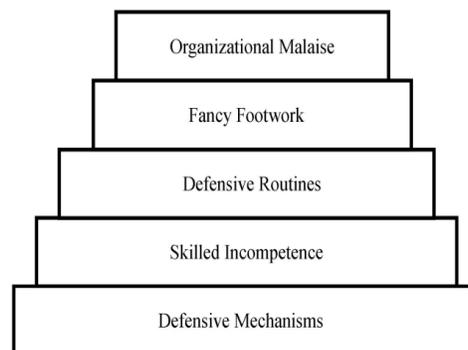
Skilled incompetence transforms into a *defensive routine*. Defensive routines are the third level. When the skilled incompetence is automatically exhibited at all times, the behavior is now a defensive routine.

Defensive routines lead to *fancy footwork*. Fancy footwork is the fourth level. Fancy footwork happens when

individuals try to deny the behavioral inconsistencies they exhibit, or else they place blame on other people, which results in distancing themselves from taking responsibility for their behavioral inconsistencies.

Fancy footwork leads to *organizational malaise*. Organizational malaise is the final level. During this phase the individuals in the organization will seek to find fault within the organization rather than accept responsibility for their actions and correct their behavior accordingly. The individual continues the process by accentuating the negative and deemphasizing the positive in an effort to cover up their actions. The organizational malaise is further exacerbated by a refusal of one or all the members to discuss their area of responsibility.

Figure 1.



Overcoming the challenges related to a dysfunctional marriage will require that the husband embrace several leadership principles. In the next chapter, I will

discuss the leadership model that will enhance the husband's ability to overcome the challenges related to a dysfunctional marriage.

The VC³S Leadership Model

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off (Proverbs 24:153-14).

Leaders who are interested in overcoming the unity challenges that are presented by the behaviors of a dysfunctional organization must first begin by assessing their individual leadership behaviors. Before a leader can expect others to transition their behavior they must set the appropriate examples. Leaders who set the appropriate examples set the tone for the transition and culture of the organization. It would be hypocritical for the leader to demand certain behaviors from the members of the organization without exhibiting the desired behaviors themselves. Before the leader can talk the talk, they must walk the walk.

The book of Daniel tells us how the leader Daniel was able to walk successfully by example. The prince of the eunuchs was charged with overseeing Daniel because Nebuchadnezzar, the king of Babylon, had captured Daniel and his friends and was grooming them for the king's service. In the verse Daniel 1:8, Daniel requested that the prince of eunuchs allow him to modify his diet so that he would not defile himself. Daniel did not desire to eat the king's meat or

drink his wine. The prince of the eunuchs feared for his life and did not want to grant Daniel's request. Daniel suggested that the prince allow him and his friends to eat the special diet for ten days. After the ten days the prince would compare them to the others that were receiving the appointed diet. Daniel could have engaged the eunuch in an argument and demanded that he and his friends defer from eating the King's mandated diet. Not only would David have offended the king but he would have also created a problem for him and the prince of the eunuchs. Daniel's leadership is a prime example of how a leader should influence others. He also demonstrated for his friends how to use wisdom to influence others. This leadership example set the platform for the deeds that he would accomplish to glorify God.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself (Daniel 1:8).

Paul set a great example of great leadership too. Leaders who walk the walk must also have the determination to persevere through the good as well as the tough times. Acts 14:19-20 indicates that Paul was stoned and placed outside of the city

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe (Acts 14:19-20).

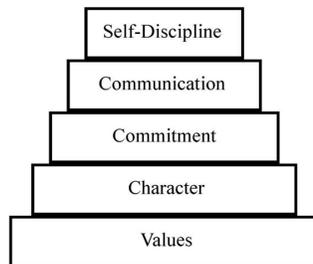
Paul's first missionary journey began at Antioch (Acts 13-14). The church in Antioch was involved in a world evangelistic mission and chose Paul and Barnabas as their representatives. After trips to several cities they decided to concentrate their efforts in the southern cities of Antioch. Typically, the missionaries would enter a town and share their message on the Sabbath day at the synagogue. Paul's message normally caused tension between believers and others who attend the synagogue. It caused so much tension that when they were at Iconium the residents that did not agree with them plotted to insult, abuse, and molest Paul and Barnabas (Acts 14:5). Paul and Barnabas departed to other local towns. While in Lystra Paul commanded a man that had never used his feet to rise up and walk. The people witnessed this and called Paul and Barnabas gods. The people wanted to offer up sacrifices for Paul and Barnabas. Paul and Barnabas convinced them they were not gods but sent to do the work of their Lord and Master - Jesus Christ. The people

disobeyed them and offered up the sacrifices. Shortly, thereafter opposing Jews from Antioch arrived and persuaded and won the people to their way of thinking. They stoned Paul and dragged him to the outskirts of the town. They thought Paul was dead. The disciples surrounded Paul and Paul rose up and returned to the town. The next day Paul and Barnabas began their trip to Derbe to continue their mission of spreading the gospel of Jesus Christ of Nazareth. Daniel and Paul provide examples of leaders who set the appropriate leadership examples and then continued their path to do great things that glorified God.

Leaders must also exhibit behaviors that set the proper leadership for a dysfunctional organization. Before asking members of the organization to exhibit certain behaviors the leader must first set the example of the expected behavior. The leader must set the pattern for Godly behavior that correlates to each dysfunctional organizational behavior level. As described in chapter 1, there are five different levels that encompass a dysfunctional organization.

The Value - Character - Commitment - Communication - Self-discipline (VC³S) Model provides a guide for leaders to follow as they set the appropriate leadership behavior for their organization. Figure 2 reveals that there are five different leadership behaviors that the leader must incorporate in their behavior before attempting to transition a dysfunctional organization.

VC³S Leadership Model



The first leadership principle that leaders must exhibit are values. Values correlate to the first dysfunctional organization level – defensive mechanisms. Like defensive mechanisms values are the significant rules that people learn from the experiences that they encounter. These rules form the basis for how people interact with other people. When these values are Christ-like then leaders have the opportunity to exhibit behaviors that are deemed acceptable to God. Leaders also have the opportunity to begin to undo the dysfunctional values that society deems as acceptable which in many cases should not be acceptable for Christian leaders who desire to transform their organization. Even more important, Christian leaders can exhibit behaviors that off-set the rules that individuals learn to ensure that they effectively deal with circumstances that are upsetting, embarrassing, or threatening.

Character is the second leadership principle that leaders must exhibit. Character correlates with the second level of a dysfunctional organization – skilled incompetence. Skilled incompetence is developed as a result of our defensive mechanisms. Like

skilled incompetence, character is developed as a result of the values that we learn. Leaders must exhibit character consistent with Christian character.

Commitment is the third leadership principle that the leader must exhibit. Skilled incompetence transforms into a defensive routines. When the skilled incompetence is automatically exhibited at all times, the behavior is now a defensive routine. A defensive routine is the same as a commitment.

Unknowingly the individual becomes committed to behaviors that they developed to ensure that they avoid circumstances that are upsetting, embarrassing, or threatening. Before attempting to transition their organization, the leader must exhibit that they are committed to the God, Godly principles, the organization, and the organization members.

Communication is the fourth leadership principle that the leader must exhibit. Communication correlates to the fourth level of a dysfunctional organization – Fancy Footwork. During Fancy Footwork individuals communicate by denying that behavioral inconsistencies exist. They accomplish this by blaming others which results in them withdrawing from the circumstance. Leaders who communicate appropriately will set the proper example for people in their organization to follow.

Finally, self-discipline is the fifth leadership principle that the leader must exhibit. Self-discipline correlates to the fifth level of a dysfunctional organization. – Organizational Malaise. During this phase individuals seek to find fault with the organization rather than accepting responsibility to correct

their actions. They lack the discipline to self-correct. Leaders who exhibit self-discipline characteristics have an opportunity to model for others in the organization the appropriate reactions to difficult circumstances.

In the next chapters, you will develop a leadership plan for overcoming the five levels associated with a dysfunctional organization.

Chapter 2 Scriptures

Acts 13

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God

raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. ⁵²And the disciples were filled with joy, and with the Holy Ghost.

Acts 14

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy

feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

Husband Leadership Principle #1

For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man (1 Corinthians 11:7 KJV).

Husband Leadership Principle #1 involves developing Christ like values that will enhance the marriage. The values that the husband must develop and embrace are designed to overcome past experiences which would ultimately have a negative impact on his marriage.

It is important to remember that the dysfunctional marriage begins with our defensive mechanisms. Defensive mechanisms are the values that we learn from encounters and experiences that upset, embarrass, or threaten us. The husband also learns values that could have a negative impact on the survival of his marriage

In 1 Corinthians chapter 11, Paul outlines the order for marriage between the husband and wife. He emphasizes that the husband is the head of the wife and the head of the husband is God. Paul further outlines the two essential values that the husband must have. According to Paul (1 Corinthians 11:7 KJV) the two essential qualities of a man are the image of God and the glory of God.

The first husband leadership value is obedience to God's commandments.

Christ is the image of God in the flesh (Colossians 1:15 - KJV) and was anointed to complete His ministry on earth (John 3:17). He was able to accomplish His ministry because of His obedience to His Father. Jesus honored His father through complete obedience (Hebrews 10:7) and followed every commandment that God gave Him as indicated by scripture.

“For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak” (John 12:49).

Just as Christ's obedience to His father has bought benefits to believers, the husband's obedience to God's commandments brings benefits to him, his wife, and his family.

The second husband leadership value is to exhibit characteristics that glorify God. The Greek meaning for glory is honor, praise, and worship. To honor God requires showing respect for His authority which includes both inward emotions and outward manifestations such as gestures or actions. Praising God

shows your total dependence on Him by confessing your allegiance and devotion to God. God instructs us to give Him thanks in everything (1 Thess. 5:8). Jesus says in John 4:23-24, "But the hour is coming, and now is, when true worshippers will worship the Father in spirit and in truth, for the Father is seeking such to worship Him. God is Spirit and they that worship Him must worship Him in spirit and in truth." A true worshipper adores God. Therefore, husbands who desire to bring benefits to him, his wife, and his family must obey God's commandments and he must glorify God.

There are additional values that a husband must embrace given by God - The Father. The first set of

commandments were given to us through Moses. God used Moses to deliver the Israelites from the Egyptians. After an Egyptian enslavement for over four hundred years the Israelites cried out to God and God sent Moses to deliver them. The Israelites began their journey to the Promised Land after their deliverance from the Egyptians. During that journey, God revealed to the Israelites the ten primary laws. We call these basic laws the Ten Commandments (Exodus 20: 1-17). The Ten Commandments were placed on two tablets. The first tablet focused on our relationship with God. The second tablet focused on our relationship with each other. Table 1 reveals the Old Testament Commandments in short form for each tablet.

Table 1. Old Testament Commandments – Short form

<i>Relationship with God</i>	<i>Relationship with others</i>
1. No gods before Me	5. Honor father and mother
2. No idols	6. Do not murder
3. Do not take My name in vain	7. Do not commit adultery
4. Keep the Sabbath holy	8. Do not steal
	9. Do not give false testimony
	10. Do not covet

There are also additional values given by Jesus - The Son of God. A second set of commandments were given by Jesus Christ of Nazarene (Matthew 22:34-40). During His ministry He had several confrontations with the Pharisees and Sadducees. The Pharisees and Sadducees were New Testament religious and political groups that were intimidated by Jesus and sought to render His ministry fruitless. During one encounter Jesus silenced the Sadducees. The Pharisees heard about how Jesus rebuked the Sadducees. The Pharisees decided to tempt Jesus and one of their Lawyers asked Jesus "What is the great commandment in the law?" Jesus provided two basic commandments in His response . The first is to "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". The second commandment is to "love thy neighbour as thyself".

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matthew 22:34-40).

Each commandment is important because it is a guide to the values that

husbands must follow to ensure that they are not the main factor that contributes to a dysfunctional marriage. Husbands who do not develop God centered values not only jeopardize their family but they also jeopardize their own spiritual well being.

Complete the activity which starts on the next page. This activity will help the husband to develop leadership behaviors which are consistent with the twelve commandments given by God and Jesus as well as the values outlined by the Apostle Paul. This will ensure that the husband exhibits characteristics that are consistent with the twelve primary commandments.

1.

Explain why it is important to worship no other god before God. Are there any exceptions? Write out three scriptures that support your answer.

Scripture 1:

Scripture 2:

Scripture 3:

2.

Explain why it is important not to worship idols. Are there any exceptions? Write out three scriptures that support your answer.

Scripture 1:

Scripture 2:

Scripture 3:
