

THE CHRISTIAN FAMILY KIT

A QUESTION & ANSWER SUMMARY OF
DOMESTICAL DUTIES BY WILLIAM GOUGE



Building Godly Homes.
Fulfilling God-given Duties.
Growing in Piety Together.

As for me
and my house,
we will serve
the LORD.

JOSHUA 24:15



BASED ON THE TEACHING OF
WILLIAM GOUGE
A Puritan Guide for Christian Homes in Every Generation

EDITOR
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(REFORMED BY TRUTH)

The Christian Family Kit

“A Question & Answer Summary of Domestical Duties by William Gouge”

Editor & Arranger (Q&A Format)

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Reformed by TRUTH

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To my beloved wife, Camille,
the joy of my life.

This series of Questions and Answers on Marriage and Family is drawn directly from the teaching of **“Domestical Duties by William Gouge”**, a Puritan minister who sought to set forth the biblical order of the Christian household. His purpose in this work was to clearly expound from Scripture the **duties of husbands, wives, parents, children, and servants**, so that every household might be ordered according to God’s Word in true holiness, peace, and piety under Christ.

This work does not add to or change the doctrine of Gouge’s teaching. It is simply his material faithfully arranged into a question-and-answer format, to make his instruction more accessible for study, meditation, and practical use in the Christian life.

The central aim remains the same as in the original work: to promote a godly household marked by covenant faithfulness, mutual love and respect, and sincere piety before God. It also seeks to encourage families to be a living testimony of godliness within the home, and to raise children in the nurture and admonition of the Lord, with Christ as the sure foundation and head of every Christian family.

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Preface

In the summer of 2018, **William Gouge's Domestical Duties** was placed into my hands. At first, the title did not attract much interest from me, as I was not yet ready to think seriously about the subject of family life. During that period, I was passing through personal struggles and was far more concerned with my studies and future career than with the duties and blessings of the Christian household.

However, during the COVID-19 confinement, by the gracious providence of God, I was led back to this work and began reading it carefully. Before long, I had completed the entire book. Its impact upon me was profound. It not only reshaped my view of career and personal ambition, but also taught me to see the Christian family as one of God's primary means for serving Him and preparing the next generation. Through Gouge's instruction, I came to understand more clearly the importance of ordering family life according to God's design.

At first, I had no intention of adapting this remarkable work into a question-and-answer format. Yet, while studying in Strasbourg in 2021, I began making notes and arranging portions of the material into questions and answers. My original thought was simple: that, if the Lord willed, this might one day serve my own spiritual benefit or be shared with my future family.

In 2022, I met Camille, who would later become my wife. As our friendship grew, I soon discovered her deep love for family life and children, which was a great blessing to me. On several occasions, I assisted her in children's camps, and it was during this time that I first shared with her the teaching of William Gouge. As the Lord graciously united our hearts in love, this work also became a helpful guide in preparing us for marriage.

Camille has been one of the chief encouragements behind the completion and organization of this project. Because of her support, I returned to these notes, revised them carefully, and developed them into a more structured question-and-answer format. What began as personal study gradually grew into a resource that I hope may also serve others. Since our marriage, the Lord has granted us peace, joy, and contentment in our home. We have found married life to be a precious gift from God. We are deeply thankful that Gouge's work has helped us better understand, appreciate, and honour the distinct callings God has given to husband and wife within the covenant of marriage. It is my prayer that this adapted work may likewise encourage and strengthen other Christian families to order their homes according to the wisdom of God's Word, for the glory of Christ.

Closing Prayer and Purpose:

We also pray that all who love and value marriage, family, and children will take the time to read this work. Our hope is that its biblical wisdom will encourage many to embrace God's good design for the home. In a world increasingly filled with the lie that marriage and children are burdens rather than blessings, we pray that the Lord will open many eyes to the truth of His Word. May He help men and women to recognize the joy of a godly marriage, the privilege of raising children, and the blessing of a faithful spouse. These are among God's richest earthly gifts, given for our good and for His glory.

It is our earnest prayer that Christian homes may be filled with peace, love, and faithfulness, as husbands and wives are united in both faith and the covenant of marriage, joyfully serving the Lord together all the days of their lives.

(This book is a question-and-answer adaptation of William Gouge's Of Domesticall Duties. The doctrinal content is drawn from Gouge's original work, while the arrangement, structure, and Q&A format have been prepared by the editor to aid modern readers.)

Chapter 1

Husband and Wife, who are so to be accounted

Q.1 Who may seek to be married?

A. Those who are able to perform the essential duties of marriage without inevitable danger to their spouse. (Gen 2:24, 1 Cor 7:36)

Q.2 What does it mean to be able to marry?

A. One must have passed the flower of age and not be impotent or defective by nature. (Gen 2:22, 1 Cor 7:36)

Q.3 How long is the flower of age?

A. It is considered to last until about 13 years for females and 14 years for males. (1 Cor 7:36)

Note: *(The ages mentioned above reflect the understanding and customs of William Gouge's time regarding the "flower of age" and his interpretation of 1 Corinthians 7:36. They should not be taken as a binding rule for all times and cultures. Scripture teaches believers to submit to lawful civil authorities (Romans 13:1-7; 1 Peter 2:13-17). Therefore, Christians should honor the marriage laws of their country and seek to enter marriage with biblical wisdom, maturity, and lawful consent. In places where the legal age for marriage is 18, believers should respect and follow that requirement.)*

Q.4 Are those who are impotent fit for marriage?

A. No, those who are born eunuchs or made impotent by accident should not marry, as they cannot fulfill marriage duties. (Matt 19:12)

Q.5 Does barrenness hinder marriage?

A. No, barrenness does not prevent marriage as it is not the same as impotency. Barrenness can sometimes be cured. (Gen 18:11, Luke 1:7)

Q.6 What dangers make marriage unlawful?

A. Those with contagious diseases that may harm their spouse or offspring should not marry. (Gen 2:18, 2 Chron 26:21)

Q.7 Is marriage lawful for all people?

A. Yes, marriage is lawful for all people without exception, provided there are no impediments like sickness or sin. (Heb 13:4, 1 Tim 4:1-3)

Q.8 What is necessary for a suitable marriage?

A. A suitable partner must be of the same kind or nature, of the opposite sex, and free from forbidden degrees of consanguinity (*Blood relationship*) or affinity. (Gen 2:20, Lev 18:6)

Q.9 Can a person marry if they are already betrothed?

A. No, it is unlawful to marry someone who is already betrothed to another. (Matt 19:5, Deut 22:22-24)

Q.10 Can a widow or widower remarry?

A. Yes, they are free to remarry after the death of their spouse. (1 Cor 7:3-9, Deut 25:5)

Q.11 Can a widowed woman remarry?

A. Yes, the widow is free to marry again. (1 Cor 7:3-9, 1 Tim 5:14)

Q.12 Is it unlawful to remarry after the death of a spouse?

A. No, remarriage is lawful and even in some cases encouraged if the spouse is deceased. (1 Cor 7:3-9, Gen 25:1)

Q. 13: What is the fundamental purpose of marriage?

A: Marriage is designed for mutual comfort and profit, enabling both partners to help and support one another in all aspects of life to glorified God and build Christ center home for future generation. (1 Cor 7:39).

Q. 14: Can this liberty of remarriage be extended beyond a second marriage?

A: Yes, there is no scriptural restraint against third or more marriages if the previous spouse has passed away. The example of the woman with five husbands in John 4:18 and the woman with seven husbands in Matthew 22:25 shows that remarriage is not condemned.

Q. 15: Is equality in age important in marriage?

A: Yes, some equality in age is beneficial for comfort and the mutual duties of marriage. Though the age difference may vary, it is generally fitting for the husband to be older, that he may better lead, provide, and protect (Gen. 17:17; Luke 1:7). However, this is a matter of wisdom, not a requirement for entering into marriage.

Q. 16: Is equality in estate and condition important?

A: Yes, there should be a suitable equality in wealth and social condition to prevent one from dominating the other. Great disparity can lead to one feeling oppressed or superior (Prov 14:1; Prov 12:4).

Q. 17: Is equality in piety and religion crucial in marriage?

A: Yes, it is essential that both partners share the same faith, as mutual spiritual growth and edification are vital (Luke 1:6; Eph 1:23). Marriages between believers strengthen both individuals in their faith.

Q. 18: Can a believer marry an unbeliever?

A: No, marriages between believers and unbelievers are prohibited, as they cannot share in the spiritual benefits of Christ (2 Cor 6:14).

Q. 19: What is required before marriage?

A: Marriage should proceed through three steps: mutual liking, a formal contract, and public solemnization (Gen 24:58; Judg 14:2).

Q. 20: Is a formal contract necessary for marriage?

A: While not absolutely required by law, a formal contract is highly advisable to ensure a marriage is entered into with deliberation and commitment (Gen 2:21-23; Deut 22:24).

Q. 21: What are the benefits of a marriage contract?

A: A contract ensures deliberate, prayerful commitment and honors the sanctity of marriage. It helps secure a firm bond, preventing rash decisions and securing God's blessings for the marriage (Luke 1:26-27).

Q. 22: Why is the contract step important?

A: The contract adds honor to marriage, distinguishes those seeking holy purposes, and solidifies the bond between partners, making the marriage more likely to succeed and remain unbroken. (Matt. 1:18-20)

Q.23 What is the purpose of a contract before marriage?

A. The contract helps reveal hidden problems that might affect the marriage, so they can be addressed before proceeding (Luke 1:27).

Q.24 Why is the contract announced three times in the Church?

A. The contract is published to allow anyone who knows a valid reason against the marriage to come forward (1 Cor 14:40).

Q.25 How does a contract prevent wrongful marriages?

A. A contract stops secret plots to marry someone secretly and protects against wrongful interference (Deut 22:24).

Q.26 What does a contract encourage in the engaged couple?

A. It urges them to prepare well for marriage and life together, ensuring they are ready for their household duties (Phil. 2:3-4).

Q.27 Can a contract be abused?

A. Yes, some treat it as if they are already married, which is wrong. A contract is not a marriage but a step toward it (Deut 22:24).

Q.28 How long should the period between contract and marriage be?

A. The time between contract and marriage should be decided wisely, but usually at least three weeks, avoiding both extremes of haste or delay (Matt 1:20).

Q.29 What happens if the marriage is delayed too long after the contract?

A. Long delays can cause temptation and dissatisfaction. The marriage should not be postponed unnecessarily (Deut 24:5).

Q.30 Why is marriage consecrated by a public minister?

A. Marriage is a sacred covenant, and it should be solemnized publicly to honor God and ensure it is done decently and in order (Ruth 4:9-11, 1 Cor 14:40).

Q.31 Is it acceptable to marry secretly without proper witnesses?

A. No, clandestine marriages, performed in secret or without sufficient witnesses, are dishonorable and may not be blessed (Ruth 4: 9-11).

Q.32 What does the civil celebration of marriage involve?

A. It involves public joy and festivities, celebrating the marriage with friends and family, as a time of rejoicing (Isa 62:5; Jer 33:11).

Q.33 When are marriage feasts abused?

A: Marriage feasts are abused when:

1. Held at an unseasonable time (Act 20:7). (*ex. Not on Lord's Day--Sunday*)
2. They exceed the ability of the host.
3. There is excess eating and drinking, leading to gluttony and drunkenness.
4. Too much time is spent on the feast.
5. God is forgotten, and corrupt communication or sinful behavior occurs.
6. The needy are not remembered (Amos 6:6).

Q.34 How should a marriage feast be rightly celebrated?

A: A marriage feast should be held at a suitable time, with moderation in eating, drinking, and time spent. Good communication, psalms and hymns, and wholesome interaction should be encouraged. Guests should be chosen wisely (Ephesians 5:17-20).

Q.35 Why should marriage be solemnized with honor?

A: Marriage is most honorable because:

1. The Lord God is its Author (Genesis 2:18-22).
2. It was instituted in Paradise, the most excellent place.
3. It was established at a time of purity and innocence.
4. The first married persons were the most honorable, Adam and Eve.
5. The manner of its institution was deliberate and wise (Genesis 2:18-22).

Q.36 What are the main purpose of marriage?

A: The ends of marriage are:

1. To increase the world with legitimate families and to preserve the Church (Malachi 2:14-15).
2. To avoid fornication and help men possess their vessels in holiness (1 Corinthians 7:2).
3. To provide mutual help in bringing up children, managing family life, and supporting one another in health and adversity (Genesis 2:18; Proverbs 18:22).

Q.37 What privileges does marriage grant?

A: Marriage grants many privileges:

1. It makes a man and woman husband and wife.
2. It is the lawful means of becoming fathers and mothers.
3. It provides a means to govern families and households.
4. It allows one to continue their name and legacy.
5. Married people receive special privileges in society (Genesis 29:26).

Q.38 What is the mystery of marriage?

A: Marriage symbolizes the union between Christ and His Church (Ephesians 5:31-32). It demonstrates Christ's love, and married persons experience a deeper understanding of Christ's love for them.

Q.39 How does single life compare to marriage?

A: Single life is not of less worth in itself, but marriage is more honourable as it is God's ordinance. Singleness is commended only in certain cases and for a season (1 Cor. 7:1, 7:9, 7:26-34). Marriage is necessary for those who cannot live in continency. Virginity is good, yet not commanded, but left as a matter of Christian liberty.

Q.40 When does marriage celebration bring sorrow?

A: Marriage brings sorrow when it is forced, stolen, unequal, or done unlawfully without consent from parents or authorities. Such marriages lead to lifelong trouble and sorrow.

Chapter 2

Common-mutual duties between Husband and Wife

1-8 ch: Matrimonial Unity and Duties

Q.41 What are the common-mutual duties between husband and wife?

A. The duties necessary for marriage both to be rightly entered and to flourish include matrimonial unity and chastity, together with mutual love and faithful care. It also requires a joint and orderly performance of duties toward children, household, and others, according to God's ordinance.

Q.42 What is Matrimonial Unity?

A. Matrimonial Unity is the duty where husband and wife remain united as one flesh, as God has joined them together. They must not separate or divorce. (Matthew 19:6)

Q.43 Why is Matrimonial Unity necessary?

A. It is ordained by God, and no one should break the union that God has made. (Mark 10:9)

Q.44 Can a Christian stay married to an unbeliever?

A. Yes, the marriage bond remains intact even if one is a believer and the other is not. (1 Corinthians 7:12-13)

Q.45 What is Desertion in marriage?

A. Desertion occurs when one spouse abandons the other, particularly due to hatred of the faith or other reasons, and refuses to reconcile. (1 Corinthians 7:15)

Q.46 What happens when desertion occurs?

A. When a spouse wilfully and finally deserts, the innocent party is freed from the duty of cohabitation and marital society. In such a case, the deserted party is not bound to maintain marital fellowship (*but still remain in the marriage bond*), and the matter must be carried with Christian wisdom, according to the order and judgment of Scripture (1 Corinthians 7:15).

John Calvin's view : (*if separation occurs, the spouse should remain unmarried or seek reconciliation (1 Corinthians 7:10-11), for what God has joined, man must not divide. In marriage, two become one flesh (Genesis 2:24; Ephesians 5:31) and just as we cannot tear our own flesh without leaving a painful wound, so breaking that bond is like tearing your own body — which leaves a painful empty space.*)

Q.47 What is Matrimonial Chastity?

A. Matrimonial Chastity is the purity of body within marriage, where spouses remain faithful to one another and keep their bodies undefiled. (Titus 2:4-5)

Q.48 Can married persons be chaste?

A. Yes, married persons must be chaste, as marriage is honorable and the bed undefiled. (Hebrews 13:4)

Q.49 What is the vice opposite to Matrimonial Chastity?

A. Adultery, which breaks the marital bond by unfaithfulness. (Matthew 5:32)

Q.50 Is adultery a reason for divorce?

A. Yes, Christ allows divorce in cases of adultery. (Matthew 19:9)

Wilhelmus à Brakel: *(Adultery and other sins do not in themselves dissolve the marriage bond, for marriage is a divine covenant instituted by God. He teaches that only death properly dissolves this bond (Rom. 7:2-3). Therefore, even where sin gives cause for separation or ecclesiastical discipline, the marriage itself is still regarded as a continuing bond before God. Accordingly, to remarry while one's spouse is still living is considered adultery, since it violates the continuing covenant of marriage.)*

Q.51 Can a spouse forgive the other for adultery and continue in marriage?

A. Yes, if the guilty spouse repents, the innocent spouse may choose to forgive and remain together, just as God forgives those who repent. (John 8:11)

Q.52 Is adultery the same whether committed by a man or a woman?

A. Yes, in the eyes of God, both sins are equally serious, though societal consequences may differ. (Deut. 22:22)

Q.53 How serious is adultery?

A. Adultery is a grievous and heinous sin, directly against God and His ordinance of marriage, and a great dishonour to the holy Trinity, as breaks covenant fidelity, defiles the marriage bed (Heb. 13:4), and brings much damage to spouses, children, families, and the peace of church and society.

Q.54 What punishments does God ordain for adultery?

A. God condemns adultery and promises judgment on those who commit it, as it brings destruction to individuals, families, and even nations. (1 Corinthians 6:9-10)

CH: 9-14:

Q.55 What is the remedy against adultery?

A: A primary remedy is that husband and wife mutually delight in one another, maintaining pure and fervent love, and rendering due benevolence to each other (1Corinthians 7:3-5).

Q.56 What is "due benevolence"?

A: Due benevolence is the mutual duty of affection, where the wife owes it to her husband, and the husband to his wife, as their bodies belong to each other (1Corinthians 7:4).

Q.57 Why is due benevolence necessary?

A: It is necessary for preserving chastity, increasing the world with children, and strengthening the bond of affection between husband and wife (Gen.1:28; Heb. 13:4).

Q.58 What are the two extremes concerning due benevolence?

A: The extremes are defect (when one refuses the duty) and excess (when the duty is performed excessively or at inappropriate times).

Q.59 What is the consequence of defect in due benevolence?

A: The refusal of due benevolence, especially when required, gives Satan an advantage and can lead to adultery (Gen. 38:6-19).

Q.60 How should one avoid excess in due benevolence?

A: Excess occurs when it is insatiable or occurs at improper times, such as during religious duties or when one is weak or sick (1 Cor. 7:5).

Q.61 What should be done if a spouse is too sick to perform due benevolence?

A: In such cases, the duty of due benevolence should be omitted for a time with mutual consent, and the couple should give themselves to prayer and dependence upon God, that He may give grace and strength according to necessity (1 Cor. 7:5).

Q.62 What about a wife's separation due to disease?

A: In cases where a wife is under lawful separation due to disease(menstrual time) , the duty of marital intimacy is for a time suspended, according to the rule of Scripture (Lev. 15:19-24). In such seasons, both spouses are to exercise restraint, holiness, and mutual respect, until the impediment is removed.

Q.63 Should the husband and wife love each other?

A: Yes, mutual love is a principal and essential duty of marriage, from which all other marital duties flow. The husband is commanded to love his wife, and the wife to reverence her husband, so that both may walk faithfully in their calling (Eph. 5:33).

Q.64 What is the biblical reason for a husband and wife to love each other?

A: The husband and wife are joined together by God's own ordinance, as a special gift and token of His favour. Therefore, their love ought to be mutual, fervent, and constant, as to those whom God has united (Prov. 18:22).

Q.65 Can love for a deceased spouse affect the love for the living one?

A: No, the living spouse must receive the same love as if no previous spouse had existed, as marriage is renewed with each new bond (Romans 7:2-3).

Q.66 What does mutual hatred between husband and wife indicate?

A: Mutual hatred between husband and wife is directly contrary to God's ordinance of marriage and the duty of love and reverence required therein (Eph. 5:33). It is a sinful disorder of the heart, tending to the ruin of the marriage and the disturbance of family peace, and therefore to be mortified and resisted as contrary to the Spirit of God.

Q.67 How can peace be maintained in a marriage?

A: Peace in marriage is to be carefully preserved by each party, by avoiding just offences, not easily taking offence, and by meekly seeking reconciliation when any difference or anger arises. Thus they are to endeavour to keep the unity of the Spirit in the bond of peace, according to the rule of Scripture (Eph. 4:3; Matt. 5:24).

Q.68 What should be done when there is contention between husband and wife?

A: Both should avoid discord and strive to live in peace, as their unity is essential for the health of the marriage (Eph. 4:26-27).

Q.69 What is the duty of a husband and wife regarding cohabitation?

A: It is their duty to live together, as marriage requires them to leave their parents and cleave to one another, fulfilling the bond of marriage (Gen. 2:24; 1 Peter 3:7).

Q.70 What should happen when a spouse goes away or leaves?

A: When a spouse departs without just cause, they ought to return and seek lawful reconciliation, that the unity of marriage may be preserved and not broken. For the Lord hates unjust separation and calls for faithfulness in marriage (Mal. 2:16).

Ch 15-20:

Q.71 May there be any just causes for husband and wife to live apart?

A: Yes, there may be just and lawful causes for a time to live apart, but not for wilful desertion. Such causes include necessary duties, as war, travel for the good of the Church or Commonwealth, and other lawful callings such as sailors, merchants, or those serving in necessary works like nursing.

Q.72 What is required for such separations to be justified?

A: There must be mutual consent, no delight in separation, and a longing for each other. They should express affection through letters, messages, and return as soon as possible. Distance should not diminish love.

The Error of Papists about Husband and Wife's Separation.

Q.73 What is the error of the Papists regarding husband and wife's separation?

A: They wrongly allow many unlawful causes of separation beyond Scripture, making marriage dissoluble for reasons not warranted by God's Word. The Scripture allows separation only upon just and limited grounds, namely adultery and wilful desertion, and not upon mere consent or other human inventions.

Q.74 Is mutual consent enough to break the marriage covenant?

A: No, mutual consent is not sufficient. Marriage is a covenant with God (Prov 2:17), and no greater estate than marriage is required (Heb 13:4).

Q.75 Does adultery give just cause for divorce?

A: Yes, adultery is a valid cause for divorce, but it is the only cause, according to Christ's words.

Note: *(Adultery may be a cause of lawful separation in marriage, yet it does not dissolve the marriage bond. Therefore, remarriage while the other spouse is still living is forbidden, and is condemned in Scripture as adultery (Matt. 5:32; Luke 16:18). The marriage covenant remains binding until it is ended by death alone.)*

Q.76 Is it lawful for husbands and wives to be distant from one another for no reason?

A: No, it is unlawful for them to separate for pleasure, neglect, or selfish reasons. Both should live together, as they are bound to each other in love, and their separation harms their relationship.

Q.77 What is the mutual duty of husbands and wives?

A: Husbands and wives should pray for each other, as prayer is powerful and beneficial. They should also pray for each other's souls, bodies, and well-being.

Q.78 Why is mutual prayer important?

A: It strengthens their bond, helps meet each other's needs, and fulfills God's will. As Isaac prayed for Rebekah (Gen 25:21), so should spouses pray for each other.

Q.79 What specific blessings should husbands and wives pray for privately?

A: They should pray for unity of spirit, sanctity of their marriage bed, children, provision for their family, and growth in grace and virtues.

Q.80 What is the sinful practice concerning imprecations in marriage?

A: It is wicked for husbands and wives to wish harm or death upon each other, especially for trivial reasons. These curses come from an evil heart, and God abhors

them. Such wishes bring sorrow and regret when the spouse is lost, as good marriages are not properly appreciated until they are gone.

Ch 21-27:

Q.81 What is the neglect of mutual prayer in marriage?

A: It can cause troubles in marriage covenant and relationship, it is commanded to pray without ceasing. Husbands and wives should pray for each other, as mutual prayer is the greatest sign of kindness, care and love for each other. (1Thess. 5:17, 1 Peter 3:7)

Q.82 What is the primary duty of husbands and wives towards each other?

A: To Love each other and care for one another's salvation. As Paul and Peter teach, they should seek to save one another, striving for each other's spiritual well-being. (1Cor. 7:16, 1 Peter 3:1)

Q.83 What if one spouse is not a believer?

A: The believing spouse should use every effort to lead the other to faith, as Peter advises wives to win their unbelieving husbands. (1 Cor. 7:16, 1 Peter 3:1)

Q.84 How should believers build up each other in faith?

A: Believing husbands and wives should help each other grow in holiness by edifying one another, preventing sin, and encouraging grace. (Heb. 3:12,13)

Q.85 What should spouses do to prevent sin in each other?

A: They must help each other resist temptation, avoid sin, and correct it where it occurs. (Eph. 4:26-27, 1 Cor. 7:5)

Q.86 What should spouses do if one falls into sin?

A: The other should help to redress the sin, gently rebuking and offering correction as needed. (Gal. 6:1, Matt. 18:15)

Q.87 How can spouses help one another grow in grace?

A: They should encourage each other in spiritual practices, such as prayer, Bible reading, and attending worship, and help maintain their faith. (Heb. 10:24-25)

Q.88 What role does the wife play in encouraging the husband's faith?

A: The wife should remind and stir up her husband to live piously, just as the good Shunammite did. (2 Kings 4:9, Proverbs 14:1)

Q.89 Why is the marriage bond important for spiritual growth?

A: The marriage bond is the firmest, and as such, it should be used to help build one another up in the faith, fostering a holy and supportive relationship. (Mark 10:8, 2 Cor. 6:14)

Q.90 What is the ultimate goal of these duties?

A: To ensure that both husband and wife grow together in grace, avoiding sin, pursuing holiness, having fear of God and reaching eternal salvation. (2 Peter 3:18, Malachi 3:16-18)

Ch 28- 31:

Q.91 What is the mutual duty of husbands and wives in caring for each other's salvation?

A: Husbands and wives must care for one another's salvation, not just for earthly needs, but also for the well-being of their souls (Phil. 2:4).

Q.92 What is the sin of neglecting this duty?

A: A careless neglect of each other's spiritual welfare, focusing only on earthly concerns, is sinful. Such neglect is like what non-believers do. (Matt. 6:33).

Q.93 What happens when one spouse walks unworthily, especially with an unbelieving partner?

A: A Christian spouse's unworthy behavior can hinder the unbelieving spouse from accepting the Gospel, making them more likely to reject it (1 Cor. 7:16).

Q.94 What is the danger of failing to observe each other's conduct?

A: Failure to admonish each other in sin is dangerous, as it allows one to fall into sin unchecked, as Eli failed with his sons (1 Samuel 3:13).

Q.95 What is the sin of seeking to please one another at the cost of righteousness?

A: When spouses please each other at the expense of truth and godliness, they both may fall into sin, like Adam with Eve or Solomon with his wives (Gen. 3:6, 1 Kings 11:4).

Q. 96 What is the sin of being afraid to correct or instruct one another?

A: An undue fear of offending by giving Christian instruction or reproof is sinful, as it hinders mutual growth in holiness (James 5:19-20).

Q. 97 What is the sin of mocking each other's zeal for God?

A: To mock or despise a spouse's zeal in the worship and service of God is a great sin, contrary to the duty of mutual love and edification in marriage. Such behaviour resembles Michal's reproaching of David's devotion, and tends to quench godly affections and grieve the Spirit of grace (2 Sam. 6:16).

Q. 98 How should spouses care for each other's bodies?

A: Spouses must care for one another's physical well-being, as they are one flesh. This

includes mutual nourishment, cherishing, and support in times of sickness or hardship (Eph. 5:28-29).

Q. 99 What does it mean to love at all times as a husband and wife?

A: True love in marriage involves caring for each other in both prosperity and adversity, proving the marriage covenant is for better and for their well being. (1-Cor. 13:7-8).

Q. 100 What is the sin of failing to provide for one another in times of need?

A: Neglecting to care for one another in times of need is contrary to the mutual duty of love and help required in marriage. (like Job's wife's neglect in his suffering) It shows a defect of natural affection and is against the end for which God appointed marriage, namely mutual comfort and support in all conditions of life (Job 2:9-10)

Q. 101 How should husbands and wives regard each other's good name?

A: Each spouse should protect and honor the other's good name, as Joseph did with Mary and as Solomon praised the virtuous woman (Matt. 1:19, Proverbs 31:10-31).

Q. 102 Why is a good name so important in marriage?

A: A good name is precious and beneficial to both spouses, as the reputation of one affects the honor of the other (Proverbs 22:1).

Ch 32-37:

Q. 103 How should husbands and wives prevent discrediting each other?

A: They should cover each other's faults and avoid spreading or hearing bad reports about one another. (Proverbs 17:9)

Q. 104 What should husbands and wives do when hearing negative things about each other?

A: When husbands or wives hear evil reports concerning one another, they ought not to receive them readily, but rather to reject such tales and reprove those who spread them, according to the rule of charity and the duty of preserving peace in marriage (Prov. 18:8).

Q. 105 How should husbands and wives judge one another?

A: Their judgment must be charitable and cautious, avoiding quick condemnation. (Matt. 7:1-2)

Q. 106 How should husbands and wives redress each other's ill name?

A: They should inform each other of bad reports, encourage repentance, and work together to display virtuous living. (James 5:16)

Q. 107 How can husbands and wives procure each other's good name?

A: By speaking well of each other, acknowledging each other's virtues, and joyfully accepting praise. (Proverbs 31:28-29)

Q. 108 How can husbands and wives preserve each other's good name?

A: They must remind each other of their good reputation and encourage a life worthy of such praise. (1-Thess. 4:1)

Q. 109 What is the proper affection between husbands and wives concerning each other's reputation?

A: They should rejoice in each other's good name and grieve over any evil report. (Rom. 12:15)

Q. 110 What are the vices that oppose a husband and wife's care for each other's reputation?

A: Discrediting each other, listening to malicious reports, and neglecting one another's fame. (Eph. 4:31-32)

Q. 111 How do husbands and wives dishonor each other's reputation?

A: By spreading each other's faults, believing false reports, and failing to defend one another's good name. (1 Cor. 13:7)

Q. 112 What happens when a husband and wife neglect each other's reputation?

A: It shows a lack of true love and union, leading to a cold and distant relationship. (1 John 4:20)

Ch 38-41: Mutual Providence and Family Governance:

Q. 113 What is the mutual duty of husband and wife regarding the goods of the family?

A: Husbands and wives should care for the goods of the family by working together in providing, keeping, and using the goods. This is a shared responsibility in conscience, with both contributing to the household's needs. (1 Tim 5:8)

Q. 114 Why does the wife have a duty in providing for the family?

A: The wife is appointed by God as a joint governor of the family with her husband. She must help provide what is needed for their estate and the charge God has given them. (Gen. 2:18)

Q. 115 What does Scripture say about the wife's role in managing family goods?

A: The good wife is described in Proverbs 31 as one who provides, preserves, and increases her husband's goods. Her industry benefits both husband and family. (Proverbs 31:12-28)

Q. 116 Is it lawful for both husband and wife to care about worldly goods?

A: Yes, it is lawful and necessary. The goods of this world are blessings from God, meant to provide for the family, the Church, and the community. (1 Tim. 5:8)

Q. 117 What happens if only one spouse takes care of the family's goods?

A: If one spouse is diligent but the other wastes or neglects, their efforts are in vain. Both must care for the family's provision to ensure mutual benefit. (Proverbs 31:27)

Q. 118 What vices hinder the good providence of the family?

A:

1. **Covetousness:** When one spouse hoards or defrauds the other. (Proverbs 31:11)
2. **Prodigality:** Wasteful spending on unnecessary pleasures, neglecting the family's needs. (Luke 15:13)
3. **Idleness:** Carelessness and neglect in managing the estate lead to ruin. (Proverbs 24:30-34)

Q. 119 What duties do husbands and wives have in governing the family?

A: Both husband and wife must jointly govern the family. The husband leads with authority, while the wife aids him in managing household matters. (1 Tim. 3:4-5, Titus 2:5)

Q. 120 Why should husbands and wives share the responsibility of family governance?

A: Marriage creates a bond that requires both partners to be responsible for the family's well-being. The husband leads, but the wife's help is indispensable. (Gen. 2:18, Proverbs 31:15)

Q. 121 Can the wife teach or govern in the family?

A: Yes, in the family, the wife can teach and help govern. Her authority does not override the husband's, but she has a shared responsibility. (Titus 2:4-5)

Q. 122 Does a wife's involvement in family governance diminish her husband's authority?

A: No, a wife's help strengthens the family. Just as magistrates support the king, the wife's role upholds the husband's authority. (1 Cor. 11:3)

Q. 123 How should the husband help the wife in governing the family?

A: The husband should aid his wife in managing the house, not leave her to do it all alone. Both must work together for the family's good. (Eph. 5:25-28)

Q. 124 What vices hinder the joint governance of the family?

A:

1. **Husbands neglecting family duties:** Leaving everything to the wife and not participating in governance. (1 Tim. 3:4-5)
2. **Wives neglecting duties:** Blaming the husband for failures and refusing to help with family matters. (Titus 2:5)

Q. 125 What is the result of neglecting the governance of the family?

A: When husband and wife are negligent in their respective duties of governing the family, the whole household falls into disorder. Children are left without due instruction and restraint, grow unruly, and the peace and order of the family are greatly corrupted (1 Sam. 2:12-17).

Q. 126 How should the husband and wife work together to avoid family troubles?

A: Both must help each other in prayer, teaching, and maintaining order in the home, always ensuring their duties align with God's Word. (Deut. 6:6-7, Eph. 6:4)

Ch 42-45: Mutual Help in Hospitality and Charity:

Q. 127 What is the duty of husbands and wives in hospitality?

A: Husbands and wives must help each other in showing kindness and hospitality to guests, especially to saints. Both should provide for the guests according to their abilities, with the husband handling provisions outside the house and the wife managing within. (Rom. 12:10)

Q. 128 Why must husbands and wives work together in hospitality?

A: Because hospitality involves tasks both outside and inside the home, which require mutual cooperation, and it strengthens their bond, showing affection and love for one another. (Heb. 13:2)

Q. 129 How does hospitality bring blessings to the family?

A: Hospitality brings God's blessing, as shown in the examples of Abraham and Sarah, and the Shunammite woman, who received great blessings for their hospitality. (Gen. 18:1-8)

Q. 130 How should a husband and wife handle guests?

A: They should both make sure the guests feel welcome and show mutual respect for one another's family and friends, treating them as their own. (1 Peter 4:9)

Q. 131 What are vices that oppose hospitality?

A: The main sins that stop hospitality are greed in the husband and laziness in the wife. The husband may keep things for himself out of fear of running out, and the wife may refuse to serve or welcome others because of laziness. Both go against Christian love and duty (1 Tim. 5:8).

Q. 132 What does it mean if a wife is unwilling to entertain guests?

A: It shows a lack of love and submission to her husband, as she should help in hosting guests, even when unexpected, as Abraham did with the three angels. (1 Peter 3:1-2)

Q. 133 How should husbands and wives treat each other's friends and family?

A: They should show equal hospitality to each other's friends and family, as they are united as one flesh. (Eph. 5:31)

Q. 134 What is the duty of husbands and wives regarding the poor?

A: Both must help each other in showing charity to the poor. The husband should encourage the wife to be generous, and the wife should help direct charity within the house. (Proverbs 31:20)

Q. 135 Why is giving to the poor a blessing?

A: Giving to the poor is like lending to the Lord, and it brings blessings, both in this life and eternal life. (Luke 6:38)

Q. 136 What should husbands and wives do in giving alms?

A: The husband should guide in identifying who to help, and the wife should know what can be spared from the household to give. (2 Cor. 9:7)

Q. 137 What is the sin of unmercifulness in marriage?

A: A husband who refuses to give and hinders his wife from giving to the poor, and a wife who is greedy and withholds from helping the poor, are both sinful. (James 2:16)

Q. 138 What harm does unmercifulness cause?

A: Unmercifulness brings God's displeasure and the suffering of the poor and God's judgment on the household. (Proverbs 21:13)

Q. 139 How should husbands and wives view giving to the poor?

A: They should see it as a way to please God, and as a means to build up treasures in heaven. (Matt. 25:40)

Chapter 3

Wives' Duties

Ch 1-10: (Submission of wife to Husband)

Q. 140 What is the primary duty of a wife?

A: A wife must submit to her husband as unto the Lord (Eph. 5:22-24).

Q. 141 Why should a wife submit to her husband?

A: Because the husband is the head of the wife, as Christ is the head of the Church, and the savior of the body (Eph. 5:23).

Q. 142 How should a wife perform this submission?

A: A wife should give loving and respectful submission to her husband in all lawful things, willingly and sincerely, as the Church is subject to Christ, according to God's ordinance (Eph. 5:24).

Q. 143 What is the reason for a wife's submission?

A: The husband holds a position of authority, resembling Christ, who is both the head and protector of the Church (Eph. 5:23).

Q. 144 What does subjection to the husband signify?

A: Subjection to the husband signifies a willing and dutiful acknowledgment of the order which God has set in marriage, whereby the wife gives due reverence, respect, and obedience to her husband in all lawful things, as to one placed by God in authority over her (1 Pet. 3:1, 5).

Q. 145 Should a wife recognize her husband's superiority in general?

A: Yes, for God has appointed the man to rule over the woman (Gen. 3:16, Rom. 13:1).

Q. 146 Is there any instance where a wife should deny her husband's superiority?

A: No, a wife must acknowledge her husband as her superior, regardless of his personal qualities (1 Peter 3:1-2).

Q. 147 Should a wife acknowledge her husband's superiority even if he is of low social status?

A: Yes, once married, the husband is made the head, regardless of his past status (1 Peter 3:1).

Q. 148 How should a wife view her husband's role?

A: She should view him with inward reverence and respect, as worthy of honor due to his position (Eph. 5:33, 1 Peter 3:2).

Q. 149 What should a wife do if she feels a base esteem for her husband?

A: If a wife starts to think badly or with little respect of her husband, she should put away pride, remember her own weaknesses, and try to think the best of him. Love should not think evil but should be patient and kind (1 Cor. 13:7).

Q. 150 What does true submission and reverence to a husband require from a wife?

A: True submission involves both inward reverence (fear of dishonoring him) and outward obedience (pleasing him in actions) (Eph. 5:33, 1 Cor. 7:34).

Q. 151 Is there any excuse for a wife to disrespect or deny submission to her husband?

A: No. A wife has no lawful excuse for disrespect or refusal of due submission to her husband. Such behaviour is sinful and must be avoided, as it comes from pride and leads to disorder in marriage. She is called to gentle and respectful conduct, which is fitting in the Lord (1 Pet. 3:1-2).

Q. 152 What happens if a wife fails to recognize her husband's authority?

A: When a wife does not acknowledge her husband's authority, it tends toward disorder in the family and may lead to a rebellious spirit and other sins that weaken the peace of marriage. Therefore, she is to maintain a humble and loving respect, which preserves unity and avoids such evils (2 Sam. 6:16; 1 Cor. 13:7).

Q. 153 How should a wife deal with her husband's faults or imperfections?

A: A wife should bear with her husband's infirmities with patience and humility, remembering her own weaknesses. She ought to continue in due respect toward him and interpret his actions in the most charitable way, according to the rule of love, which covers and thinks the best of others (1 Cor. 13:7).

Ch 11-17: (Read : 1 Peter 2:11–3:6)

Q. 154 What is the meaning of "wife-like mildness"?

A: Wife-like mildness is a gentle, humble, and respectful spirit in a wife, showing contentment and a willing subjection to her husband in the order appointed by God. It is

expressed in meekness of behaviour and a peaceable disposition, which helps to maintain love, harmony and in the family, as the Church is toward Christ (Song of Solomon 4:1; Eph. 5:24).

Q.155 What is contrary to wife-like mildness?

A: That which is contrary to wife-like mildness is a froward and discontented spirit, shown in frowning, anger, or an unkind countenance, as also in scornful turning away or departing in passion. Such behaviour is not fitting for a Christian wife, but is contrary to peace and love in the family (James 4:1).

Q.156 What is wife-like courtesy and respect?

A: Wife-like courtesy and respect are shown when a wife honours her husband by her words, behaviour, and conduct, acknowledging the place God has given him in the family. Such respectful actions demonstrate honour toward her husband and set a good example for others in the household (Gen. 24:64-65).

Q.157 How should a wife dress in relation to her husband?

A: A wife should dress modestly, reflecting her husband's place and state rather than her own desires, avoiding costly or flashy attire that doesn't align with his position (1 Tim. 2:9-10).

Q.158 What is wife-like reverent speech?

A: A wife should speak little, speak respectfully, and speak gently. She should not talk too much or try to take control like her husband (1-Tim. 2:12). Her words should show respect for her husband, both when he is with her and when he is not (1 Peter 3:6).

Q.159 How should a wife address her husband?

A: A wife should speak to her husband with honor and respect, using words that show reverence rather than contempt or disrespect. Sarah's example of calling Abraham "lord" shows the respectful attitude that should be in a wife's heart, though the exact title is not required in every culture (Gen. 18:12; 1 Pet. 3:6).

Q.160 What is a wife's manner of speech?

A: A wife's speech should be meek, moderate, and respectful, even when discussing difficult matters. She must avoid harsh or argumentative speech, seeking to address issues calmly and kindly (1-Peter 3:4; 1-Sam. 25:31-37).

Q.161 How should a wife speak about her husband in his absence?

A: A wife should speak of her husband with reverence and respect even when he is not present, just as Sarah did (1-Peter 3:6).

Q.162 What is a wife's duty of obedience to her husband?

A: A wife's primary duty is obedience, as God established the husband as head and lord over the wife (Gen. 3:16; Eph. 5:23). She should submit willingly, as Sarah did to Abraham (1 Peter 3:6).

Q.163 What is the opposite of obedience in a wife?

A: Disobedience, stubbornness, and seeking to control the household against the husband's authority violate God's order, causing conflict and disorder, and destroy the peace in the house (1-Cor. 14:35).

Q.164 Why is obedience important for a wife?

A: Obedience shows reverence for God's ordained structure of marriage. It helps maintain peace in the family, honors Christ, and sets a good example for children and servants (Eph. 5:22-24).

Ch 18-20: Wifely Obedience and Consent

Q.165 What does a wife's obedience require?

A: A wife's obedience requires a willing and cheerful submission to her husband's lawful authority, with a contented and faithful spirit, according to God's order for marriage (Eph. 5:22-24).

Q.165 What is submission?

A: Submission means that a wife chooses to respect and follow her husband's leadership. She listens to his thoughts, accepts his decisions, and willingly supports his direction, even when it requires setting aside her own preferences. (Eph. 5:24)

Q.166 What is contentment?

A: Contentment means she is satisfied with what her husband can provide and the life they have, without resentment or constant desire for more. (1 Tim. 6:6-7)

Q.167 In what two ways does submission manifest?

A:

- **First**, in abstaining from doing things against her husband's mind. (Eph. 5:24)
- **Second**, in doing what her husband requires. (Titus 2:5)

Q.168 What must a wife do regarding her husband's consent?

A: A wife should ask for her husband's approval before making decisions or taking actions, showing respect for his role and considering his thoughts first. (1 Cor. 11:3)

Q.169 What kind of husbands require a wife's consent?

A: A wife should seek consent from her husband when he is able to think clearly, make wise decisions, and is mentally sound. (1 Peter 3:7)

Q.170 What happens if a wife is married to a foolish or unfit husband?

A: If a husband is unable to manage the affairs of the family, the wife may wisely take care of the necessary matters for the good of the household. She does this out of necessity, not to reject her husband's authority, but to fulfil her duty in caring for the family (1 Tim. 5:14).

Q.171 What if a husband is wicked or spiritually blind?

A: Even a wicked or spiritually blind husband still requires a wife to submit to him. (1 Peter 3:1-2)

Q.172 What if the husband is absent for a long time?

A: If the husband is absent for a long time, the wife may manage the necessary affairs of the household in a faithful and orderly way, according to God's Word. She does this not as a denial of her husband's authority, but as a duty of care and wisdom for the good of the family (1 Cor. 7:34).

Q.173 What is general consent?

A: General consent is when a husband gives his wife lawful liberty to manage household matters freely and faithfully, according to her wisdom and within the bounds of God's Word. In such a case, she acts as a faithful helper in the ordering of the family (Prov. 31:11-12).

Q.174 Can you give an example of a wife who had general consent?

A: Proverbs 31:11-23 describes a wife who had general consent, as her husband trusted her to manage household matters.

Q.175 What is particular consent?

A: Particular consent is given for specific matters, like when Abraham gave Sarah consent about Hagar (Gen. 16:6).

Q.176 What is the difference between expressed and implicit consent?

A:

- Expressed consent is given openly, through words or actions. (1 Sam. 1:23)
- Implicit consent means permission is understood from the husband's silence or from what he has allowed or done before. (Num. 30:3-8)

Q.177 How can a wife know if she has implicit consent?

A: Implicit consent can be understood if the husband has previously shown approval or has not objected when aware of her actions. (1 Sam. 1:23)

Q.178 What example shows implicit consent in Scripture?

A: In 1 Samuel 1:23, Elkanah's words to Hannah imply his approval of her actions.

Q.179 What things must a wife have her husband's consent for?

A: A wife should not take upon herself matters that properly belong to her husband's authority without his knowledge or consent, especially in the ordering of household goods, servants, and other weighty affairs of the family. In all such things she is to act in subjection and order, as is fitting in the Lord (Eph. 5:22).

Q.180 What does it mean to act simply without consent?

A: Acting simply without consent means doing something without the husband's approval, especially if it's done secretly, fearing disapproval. (Gen. 31:19)

Q.181 What is meant by acting directly against consent?

A: Acting directly against consent means doing something expressly forbidden by the husband. (Gen. 31:30)

Q.182 Can a wife dispose of the family goods without her husband's consent?

A: A wife should usually get her husband's permission before selling, giving away, or using the family's property. (Proverbs 31:11-12).

Ch 20-24: The Wife's Liberty to Dispose of Goods

Q.183 What are the goods that a wife may dispose of without her husband's consent?

A: Some goods may be properly committed to the wife for her own use, either given to her before or after marriage for that purpose. Such things, being entrusted to her as her proper allowance or gift, she may lawfully use and dispose of according to the intent of the giver, without requiring her husband's further consent, so far as it is consistent with good order and faithfulness (1 Sam. 25:18).

Q.184 What about goods given to her by others, like her family, for her to use privately?

A: If goods are given to the wife by others for her own use, and the donor appoints her to manage them, she may dispose of them according to that direction. In such a case, she acts as a steward or trustee of the gift. Yet this is to be done in a faithful and orderly

manner, without abuse, and in a way that maintains peace and good understanding in the family (Matt. 9:13).

Q.185 Can the wife dispose of goods set apart by her husband for family needs?

A: Yes, the wife may use and distribute goods that are set apart by her husband for spending on the family's needs, like food or supplies, without asking for his consent. (Gen. 2:18)

Q.186 Should a wife always ask her husband's permission to give to the poor or assist the sick?

A: No, if the husband has not forbidden it, the wife may distribute goods for charity or help the sick as needed, without asking for consent each time. (Matt. 9:13)

Q.187 What if the wife knows the husband will refuse to help someone in need?

A: If there is urgent and necessary need, and delay would cause harm, the wife may show mercy and help the person in a prudent manner, even without her husband's express consent, acting according to Christian compassion and the rule of charity (Matt. 9:13).

Q.188 Can a wife dispose of goods against her husband's will for her family's good?

A: In cases of extraordinary need, like saving her family from harm, the wife may act without her husband's consent. For example, Abigail acted to protect her household without her husband's approval. (1 Sam. 25:18)

Q.189 Is a wife allowed to manage her household without seeking her husband's approval each time?

A: The wife has authority to manage her household and family's needs, acting as the primary steward of the home, as long as she does not act against her husband's will without a good reason. (Gen. 2:18)

Q.190 What is the biblical basis for a wife's restraint in disposing goods without consent?

A: The primary law of a wife's subjection to her husband is found in Genesis 3:16, where the wife's desire is to be toward her husband. She is to seek his consent in all matters, including disposing of goods, unless there is extraordinary necessity. (Gen. 3:16)

Q.191 Why is it necessary for the wife to seek consent from her husband in all matters of family goods?

A: It is necessary because God has appointed the husband as the head in the order of marriage, and the wife is called to live in subjection to his lawful authority. Therefore, in the management of family goods and household matters, she should ordinarily act with his knowledge and consent, according to the rule of Scripture (Gen. 3:16).

Q.192 Can a wife act independently in matters of family goods like her husband's elder brother?

A: No, the wife's situation is different from that of a younger brother in the family. The wife is under her husband's authority in managing the family's goods, just as a younger brother is under the elder brother's authority. (Gen. 4:7)

Q.193 Is there an example in the Bible where a wife asked her husband's consent before acting?

A: Yes, the Shunammite woman asked her husband's consent before preparing provisions for the prophet, showing the importance of seeking the husband's approval. (2 Kings 4:9-10)

Q.194 Should the wife always seek consent for everything, based on the Shunammite's example?

A: The Shunammite's example shows that a wife should seek her husband's consent where possible, but if his consent cannot be obtained, she is not bound to wait if an urgent need arises. (2 Kings 4:9-10)

Q.195 What if the wife's actions involve more than just charity, like bringing someone into the home?

A: The wife must still seek her husband's consent in all matters of managing the household, including welcoming guests, as her actions are under his authority. (2 Kings 4:9-10)

Q.196 Is there a distinction between relieving others and entertaining guests in a wife's responsibilities?

A: No, the husband has authority in both relieving others in need and entertaining guests, as both involve managing the family's resources. (2 Kings 4:9-10)

Ch 25: The Law of a Wife's Vow

Q.197 What does the law of a wife's vow teach about her vows?

A: It teaches that a wife cannot make a vow without her husband's consent. If she does, her husband has the power to annul it (Num. 30:13).

Q.198 Why does the Lord allow the husband to annul the wife's vow?

A: The Lord values the order of marriage, where the wife is subject to her husband, more than His own right to have the vow performed (1 Cor. 11:3).

Q.199 Does the wife have more liberty today than in former times?

A: No, there has never been a law allowing a wife to act without her husband's consent. Godly wives are always commanded to be subject to their husbands in everything (Eph. 5:24).

Q.200 Some say a wife's subjection in vows is a particular case, but not in disposing of goods. Is this correct?

A: No. A wife's subjection, as taught in Scripture, is not limited only to vows but extends also to the ordering and disposing of household goods. For the general rule of her subjection requires her to acknowledge her husband's authority in all lawful matters within the family order (Eph. 5:22).

Q.201 Is the case of disposing of goods different from making a vow, since vows are voluntary but disposing of goods is an act of mercy?

A: Though a vow is voluntary, once made, it must be performed, as it is a necessary duty (Eccl. 5:4). A wife's disposition of goods does not excuse her from the law of subjection to her husband.

Q.202 Is a wife required to dispose of goods as an act of mercy?

A: No, a wife is not necessarily bound to dispose of goods as an act of mercy without her husband's consent.

Q.203 What is the general law regarding a wife's relationship with her husband?

A: The general law is that a wife is to be subject to her husband in everything (Eph. 5:24).

Ch 26-29: Law and duties in Property and Goods

Q.204 What does the law say about a wife disposing of goods without her husband's consent?

A: The law says that any gift, grant, or disposition of goods by a wife without her husband's consent is void. (1 Cor. 11:3)

Q.205 Why is this restriction placed on wives?

A: This restriction is placed to prevent misuse of the family estate and to protect the family from wasteful spending. (Eph. 5:22-24)

Q.206 Can a wife dispose of her own inheritance without her husband's consent?

A: No, even if a wife has her own inheritance, she cannot dispose of it without her husband's consent. (1 Cor. 7:4)

Q.207 What happens if a wife disposes of property without her husband's consent?

A: If a wife disposes of household or family property without her husband's lawful consent, such an act is disorderly and not valid within the rule of marital government, and it may be lawfully recalled or corrected by the husband. This is grounded in the order God has set in marriage, where the husband bears the governing authority (1 Tim. 2:12).

Q.208 Does a wife have a true right and property in the common goods of the family?

A: While a wife may have property rights in certain goods, marriage transfers ownership of personal goods to the husband, and she cannot dispose of them without his consent. (Gen. 3:16)

Q.209 Can a wife make a will or appoint executors without her husband's consent?

A: No, a wife cannot make a will or appoint executors without her husband's consent. (1 Peter 3:1)

Q.210 Does a wife have the liberty to dispose of goods as she wishes if they belong to the family?

A: No, her liberty to dispose of family goods is restricted by the authority of her husband. (Col. 3:18)

Q.211 What would happen if a wife had liberty to dispose of goods without her husband's consent?

A: If a wife were given liberty to dispose of goods without her husband's consent, it would tend to cause disorder in the family, causing confusion in household government, waste or misuse of goods, and strife between husband and wife. Therefore, God has ordered marriage so that peace and unity may be preserved through due subjection and love (Eph. 5:33).

Q.212 What does the Bible say about the husband's authority over family goods?

A: Scripture ordinarily speaks of household goods and possessions as being under the

husband's charge, since he is appointed by God as the head and governor of the family. Therefore, the ordering and use of such goods falls within his authority, though to be exercised with love, wisdom, and care for the good of the household (Prov. 31:11-12).

Q.213 Are there any provisions for a wife's inheritance after her husband's death?

A1: Yes. Provision may be made for the wife's maintenance after her husband's death, such as a jointure or a lawful portion of his estate. These rights and provisions take effect only if she survives him, and are ordered for her due support and comfort according to Christian duty (1 Tim. 5:8).

Q.214 What is the purpose of restricting a wife's ability to dispose of family goods?

A: The purpose is to maintain harmony, prevent waste, and ensure the family estate is managed wisely and under the husband's oversight. (1 Cor. 7:33-34)

Q.215 Does the law against wives disposing of goods without consent apply to both the court of men and conscience?

A: Yes. This order agrees both with civil government and with the rule of God's Word. It is required for the maintaining of due authority and good order in the family, and therefore binds not only in outward law but also in conscience before God (Rom. 13:1).

Ch 30-35:Wife's Property and Role

Q.216: Does a wife have the right to her husband's goods as she has to his body?

A: No. In marriage, the use of the body is mutual between husband and wife, as Scripture teaches (1 Cor. 7:4). But in the ordering of household goods, the husband has the chief authority as head of the family, and the wife is to act in subjection and order under him (Eph. 5:23).

Q.217 If a wife has property, is it by the general law of marriage?

A: No. Whatever property a wife possesses is not given to her by the general law of marriage, but by particular gift, allowance, or appointment. By the general order of marriage, the husband has the chief charge of household goods, while the wife holds and uses what is committed to her under him (1 Cor. 7:4).

Q.218 What about wives who marry without certain words in their vows?

A: If a marriage lacks those express terms that establish the wife's right to certain goods or provisions, then she cannot claim such rights by the general law of marriage alone. Her interest in goods depends upon lawful covenant, gift, or appointment, while her duty of subjection remains according to God's ordinance (Eph. 5:22-24).

Q.219 Is a wife's right in her husband's goods like the Church's right in Christ's blood?

A: No, the comparison is incorrect. The Church's union with Christ is spiritual and of another kind. In marriage, the wife is called to subjection to her husband (Eph. 5:24; 1 Pet. 3:1), but this does not give her an equal or independent right over his goods in the same manner as is imagined in that comparison.

Q.220 How is a wife preferred over children and servants regarding the goods of the family?

A: A wife has a nearer and more honourable place in the family than children and servants, and therefore she is entrusted with a larger and freer use of household goods for the ordering of family affairs. She acts as a chief helper under her husband in the government of the house, managing things faithfully for the good of the household, according to the trust committed to her (Prov. 31:11–12). So that way she shares authority with her husband over children and servants (Eph. 5:22).

Q.221 If a wife is subject to her husband, how is she still preferred over children and servants?

A: Though subject, the manner of her duties is different, giving her a special place in the household (Eph. 5:22-24).

Q.222 Is Abigail's example proof that wives can freely dispose of property?

A: Abigail's example is unique (1 Sam. 25:18-31), and it is unclear if her husband fully trusted her with authority over the household (1 Sam. 25:3). Similarly, the virtuous wife in Proverbs had her husband's consent to act (Proverbs 31:11).

Q.223 Does a wife have the right to dispose of goods because she helps gather or preserve them?

A: No, the right to dispose of goods comes from the husband's authority, not just from the wife's care (1 Cor. 7:4).

Q.224 Do a wife and husband have equal authority because they are yoke-fellows?

A: No, while they are partners in mutual familiarity (1 Peter 3:7), the wife is not equal to her husband in authority (Eph. 5:22-24). If they disagree, the wife must yield to her husband (1 Cor. 7:3-4).

Q.225 Can a wife give charity without her husband's permission?

A: No, a wife may give to charity from her own property, but not from her husband's without his consent (1 Tim. 5:8).

Q.226 What if a husband forbids his wife from giving to charity?

A: The wife must respect her husband's authority (Eph. 5:22). She should try to persuade him, but if unsuccessful, she must submit to his decision (Col. 3:18).

Q.227 Does the Bible's command to give alms apply to wives?

A: Yes, but only for what they have authority over (Luke 11:41). If the husband does not grant her the power to give, she is not bound to do so (1 Cor. 7:4).

Q.228 If a husband forbids a wife from giving charity, is she still guilty?

A: No, the guilt lies with the husband for misusing his authority (Eph. 5:25). The wife's willing heart is accepted, even if she cannot act (2 Cor. 8:12).

Q.229 How does this compare to a son being restricted by his father?

A: Just as a son is not guilty if prevented from charity by his father (Luke 11:41), a wife is not guilty if her husband prevents her, even if it is a cross for her (1 Peter 3:1-2).

Ch 36-39: Subjection to Husband

Q.230 What does the case of Zipporah teach about a wife's role in helping her husband?

A: Zipporah performed a duty that belonged to Moses, her husband, to save his life, as a wife can help in many ways, especially in urgent cases (Exo 4:25).

Q.231 Can a wife manage her family's finances without her husband's consent?

A: No, a wife must accept what her husband provides, as he is the head of the household, and she should remain content with his decisions (1 Cor 11:3).

Q.232 What if a husband's allowance is less than what is suitable for the family?

A: A wife should kindly persuade him to provide more for the family, but if she cannot change his mind, she should accept the situation with patience (1 Pet 3:1-2).

Q.233 Can a wife make decisions about the children without her husband's consent?

A: No, a wife must not act against her husband's wishes regarding the children, whether it is naming them, choosing their education, or their marriage (Gen 17:19, Luke 1:13).

Q.234 Can a wife name her children without her husband's consent?

A: No, the husband traditionally names the child, as seen with Abraham, Zacharias, and others, and the wife's choice must align with his (Gen 21:3, Luke 1:62).

Q.235 Should a wife make decisions about her children's marriage without her husband's consent?

A. No, a wife should seek her husband's consent, as Rebekah did before sending Jacob to find a wife (Gen 27:43, Gen 28:1-2).

Q.236 Can a wife appoint her children's calling or career without her husband's consent?

A. No, a wife must have her husband's approval, as Hannah did when she dedicated her son Samuel to the Lord (1 Sam 1:22).

Q.237 Should a wife dress her children beyond the family's means?

A. A wife must avoid dressing her children in a way that is vain or beyond the family's means, and if the husband insists, she is excused for being subject to him (Prov 31:11).

Q.238 Can a wife make decisions on her own for the children's portions or inheritance?

A. No, the husband is responsible for managing portions and inheritance for the children, as shown in Deuteronomy 21:15.

Ch 40-43:

Q.239 What should wives consider before making decisions about their children and servants?

A: Wives should seek their husband's consent before making decisions about their children or servants (Gen 16:5, Gen 21:10, 2 Kings 4:22).

Q.240 Is a wife's power over children and servants the same as her husband's?

A: No, a wife's power is subordinate to her husband's authority (Num 30:8).

Q.241 What should a wife do if she wants to entertain strangers?

A: She must ask her husband's consent before bringing strangers into the house (2 Kings 4:10).

Q.242 Can a wife make vows without her husband's consent?

A: No, she should seek her husband's consent to have her vows established (Num 30:8).

Q.243 What happens if a wife acts without her husband's consent?

A: She disobeys God's ordinance and may damage her husband's estate, set a bad example, and teach disobedience to children and servants.

Q.244 What are some sinful actions a wife might commit against her husband's authority?

A: Stealing money or goods, disobeying her husband's decisions, mismanaging family matters, or making decisions about servants without consent (Prov 7:19, 1 Tim 5:13).

Q.245 What did Hannah do when making a vow without her husband's initial consent?

A: She believed her husband would not object, and after making the vow, she shared it with him, receiving his approval (1 Sam 1:22-23).

Q.246 What is active obedience for a wife?

A: It means not only abstaining from doing what her husband forbids, but also actively doing what he lawfully commands (Gen 3:16).

Q.247 How should a wife respond to her husband's commandments?

A: She should obey them willingly, as shown by the wives of Jacob who readily agreed to follow him without needing specific commands (Gen 31:16).

Q.248 What happens if a wife refuses to obey her husband's commands?

A: It shows that her desire is not subject to her husband, but to herself, which violates the biblical order (Gen 3:16).

Ch 44-48:

Q.249 What is a wife's duty regarding where her husband chooses to live?

A: A wife should be willing to dwell wherever her husband desires, even in unfamiliar places (Gen. 31:14, 1 Cor. 9:5).

Q.250 What should a wife do if her husband requires her to move for a just cause?

A: She should willingly submit to follow him, as long as the reason for moving is just (1 Cor. 7:15).

Q.251 Is a wife bound to follow her husband in every circumstance?

A: No. A wife is not bound to follow her husband in every case, but only so far as his direction is lawful and according to God's Word. Where there is no just or necessary cause, especially in matters of vanity, sin, or superstition, she is not required to consent or follow, for no duty of subjection binds against the will of God (1 Cor. 7:15).

Q.252 What is a wife's duty when her husband calls or sends for her?

A: A wife should come to her husband when he calls or sends for her, without hesitation or excuse (Gen. 31:4, Esther 1:17).

Q.253 What should a wife do if she is called to serve her husband, even in small matters?

A: A wife should not refuse to serve her husband upon command, even in seemingly trivial matters, just as Sarah did (1 Peter 3:5-6).

Q.254 What is a wife's duty when her husband rebukes her?

A: She must meekly accept the reproof, even if it is harsh, and seek to correct her faults (Gen. 30:2, 1 Peter 3:4).

Q.255 What should a wife do if her husband's rebuke is unjust?

A: Even in the case of an unjust reproof, a wife should remain meek, making a just apology if needed, and endure the situation for the sake of her conscience before God (1 Peter 2:19-20).

Q.256 How should a wife respond to a reproof if she has truly erred?

A: She should promptly correct her mistake and take measures to prevent it from happening again, showing true repentance (Gen. 35:2-4).

Q.257 What is the fault of a wife who rejects reproof?

A: A wife who refuses correction and keeps insisting on her own way shows pride and lack of humility. This is not wise, and it is like the foolish person in Proverbs who does not listen to instruction and rejects correction (Prov. 9:7-8; 26:12).

Q.258 What is the role of a wife in redressing a fault after a reproof?

A: When a wife is justly reproofed for a fault, she should humbly acknowledge it and seek to amend it. This is done either by faithfully correcting what she has neglected or by making due satisfaction where she has done wrong, according to the rule of repentance and orderly conduct in the family (Gen. 31:19; 35:2-4).

Q.259 How does a wife show true obedience after receiving a reproof?

A: A wife demonstrates true obedience by sincerely addressing the mistake, repenting, and ensuring that the same fault does not happen again (Proverbs 9:8).

Ch 49-52:

Q.260 What is the wife's duty regarding contentment with her husband's estate?

A. A wife must be content with her husband's present estate, whether it is high or low, wealthy or poor. She should rest satisfied, even if his wealth decays after marriage (Job 2:10).

Q.261 What does Job's example teach about a wife's contentment?

A. Job teaches that a wife, like her husband, should accept both good and evil from God with contentment (Job 2:10).

Q.262 Why should a wife be content with her husband's estate?

A. Man and wife are one flesh; if her husband rises, she rises, and if he falls, she must fall with him. She chose to marry him for better or worse (Eph 5:22-24).

Q.263 What should a wife do if her husband's estate declines?

A. She should recognize God's providence and humbly accept the situation, understanding that it may be for her own humiliation or to strengthen her patience (Job 2:10).

Q.264 How does a wife's contentment help her husband?

A. A wife's contentment eases her husband's burdens, especially when he faces trials. Her support can make his struggles feel lighter.

Q.265 What happens if a wife is discontent with her husband's estate?

A. Some wives may express regret or blame their husbands for their poor estate. This reveals foolishness and impatience, failing to see God's will in the situation (1 Tim 2:9).

Q.266 What should a wife do if she is dissatisfied with her husband's condition?

A. She must avoid blaming her husband and seek to understand that God's providence governs their situation. Pride and laziness in the wife only worsen the situation (Eph 5:22-24).

Q.267 What should a wife do if her husband forbids her from following God's command?

A. If a husband forbids what God has clearly commanded, the wife must obey God rather than man. Yet she should do this with humility, seeking her husband's consent and using all lawful means to keep peace, so far as she does not sin against God (Acts 5:29).

Q.268 Is a wife ever justified in refusing to follow her husband's command?

A. Yes, if her husband commands something contrary to God's will, she should refuse to obey him, just as a son may refuse a father's ungodly command (1 Sam 20:31).

Q.269 What examples in Scripture show a wife's duty to resist a husband's ungodly command?

A. The Bible shows that when a command goes against God's will, it must not be obeyed. Jonathan did not follow his father Saul's evil plan (1 Sam. 20:31), and Saul's servants refused to obey his order to kill the priests of the Lord (1 Sam. 22:17). These examples show that no one should obey a command that is against God's command.

Q.270 What should a wife do if her husband commands her to sin?

A. A wife must not obey any sinful command, such as attending idolatry, committing immorality, or engaging in dishonest practices. She must follow God's commands above her husband's (Deut 13:6).

Q.271 What is the wife's primary duty in marriage?

A. The wife's duty is to be subject to her husband as the Church is to Christ, with respect, patience, and love, acknowledging his authority (Eph 5:22-24).

Ch 53-59:

Q.272 What is the duty of a wife towards her husband?

A. A wife must subject herself to her husband as she would to Christ, acknowledging his position as her head (Eph 5:24).

Q.273 How should a wife act if her husband is an enemy of Christ?

A. Even if her husband is an enemy of Christ, a wife must still subject herself to him, as he bears Christ's image in his office (1 Peter 3:1-2).

Q.274 What virtues should a wife possess in her subjection to her husband?

A. A wife should have humility, sincerity, cheerfulness, and constancy in her subjection (Phil 2:3, Eph 4:2, 1 Peter 3:5, Psa 45:13).

Q.275 What is humility in a wife's duty?

A. Humility helps a wife to think better of her husband than herself, making her more willing to yield to him (Phil 2:3, Eph 4:2).

Q.276 What is the danger of pride in a wife?

A. Pride makes a wife think she does not need to be subject to her husband, leading to rebellion and disobedience (Prov 13:10).

Q.277 What is sincerity in a wife's duty?

A. Sincerity is a heart-felt truthfulness in her actions, done to please God, not just to please her husband (1 Peter 3:5, Gen 18:12).

Q.278 What is the difference between sincerity and mere outward subjection?

A. Sincerity involves genuine respect, while outward subjection may be false, like Michal's to David (2 Sam 6:16) or the adulterous woman's flattery (Prov 30:20).

Q.279 Why is cheerfulness important in a wife's duty?

A. Cheerfulness makes her subjection more pleasing to God and her husband, as seen in the willing offering of gifts (2 Cor 9:7, 1 Chron. 29:9, Psa 110:3).

Q.280 How should a wife act if she feels her husband does not notice her efforts?

A. A wife should be comforted by knowing that her sincerity before God is what matters, even if her husband does not notice her subjection (Isa 38:3).

Q.281 What is the benefit of sincerity and cheerfulness in a wife's subjection?

A: Sincerity and cheerfulness will not only bring comfort to the wife, but they will also reflect respect and love toward her husband, and they are pleasing to God (Psa 45:13).

Ch 60-64:

Q.282 What is the problem with a wife's sullen and forced obedience?

A: A wife's sullen or unwilling obedience, shown in a complaining spirit or sour behaviour, is not true subjection. Such obedience is not pleasing to God, does not profit her husband, and brings hurt to her own soul. True obedience must be done willingly, with a meek and cheerful heart, as is fitting in the Lord (Eph. 5:22).

Q.283 What is the virtue of constancy in a wife's obedience?

A: Constancy is the continuous and steadfast obedience that endures until the end. It is a vital virtue that perfects all others, just as the Church remains constant in its submission to Christ. (Matt. 16:18)

Q.284 How should a wife continue in her duties toward her husband?

A: A wife should not just obey at times, but continuously and without interruption. Like the example of holy women in Scripture, her obedience must be steadfast, without turning away. (Proverbs 31:12)

Q.285 What is meant by a wife repenting her former goodness?

A: A wife who turns from her former obedience and repents of it, like Michal who once respected her husband but later despised him, brings dishonor to herself and loses her earlier virtue. (2 Sam. 6:16, 20)

Q.286 What is the danger of apostasy in a wife's obedience?

A: Apostasy, or a complete turning away from prior obedience, is like forgetting the covenant of God. A wife who once obeyed but now rejects her duty risks perishing in her rebellion. (Ezek. 18:24)

Q.287 What is the extent of a wife's obedience to her husband?

A: A wife must obey her husband in everything (except when it contradicts God's commands). Her obedience is not based on her own will but on her husband's authority, which is only limited by God's will. (Acts 5:29)

Q.288 How must a wife align her judgment with her husband's?

A: A wife must strive to align her judgment with her husband's, even when her own opinion differs. If she sees no certain error in his judgment, she should submit to him, respecting his authority in all things. (1 Tim. 2:11)

Ch 65-74:

Q.289 What is the problem with wives thinking themselves wiser than their husbands?

A: Wives who think they are wiser than their husbands often refuse to listen, even when their husbands are wise and discrete (Proverbs 26:16).

Q.290 Can a wife express her concerns if she thinks something is unmeet?

A: Yes. A wife may modestly and respectfully make known her thoughts and concerns to her husband, with humility and reverence. Yet she must not be stubborn; if her husband, in his lawful authority, resolves the matter, she is to yield and submit in a peaceable manner (2 Kings 4:23-24).

Q.291 Is it wrong for a wife to insist on her own will rather than submitting to her husband?

A: Yes, a wife should not make her own will, her law, for this leads to contention and disobedience (Eph. 5:22-24).

Q.292 Should wives choose husbands carefully?

A: Yes, wives should choose husbands who are godly, so their subjection will be a joy and not a grief (Eph. 5:22-24).

Q.293 Why should wives be subject to their husbands?

A: Wives should be subject to their husbands as to the Lord, for the husband is the head of the wife, as Christ is the head of the Church, and husband is the image and type of Christ to them (Eph. 5:22-24).

Q.294 How does a wife's submission reflect her submission to Christ?

A: A wife's submission to her husband is part of her obedience to God's order, and so it reflects her submission to Christ. Therefore, wilfully resisting lawful authority in marriage is not only a disorder against her husband, but also against the ordinance of God who appointed that order (Rom. 13:2).

Q.295 Why is the husband called the head of the wife?

A: The husband is the head of the wife, as Christ is the head of the Church. This symbolizes leadership, protection, and provision (1 Cor. 11:3).

Q.296 Does the husband's role resemble Christ's role to the Church?

A: Yes, the husband is like Christ to the wife, leading, protecting, and providing for her, just as Christ does for the Church (Eph. 5:23).

Q.297 What benefits does a wife receive from her husband's headship?

A: A wife receives protection, provision, and honor from her husband, as the Church receives from Christ (Psalm 128:3, Eph. 5:23).

Q.298 Is a wife's subjection to her husband for her own good?

A: Yes, a wife's submission is for her own good, as it brings her under her husband's care, protection, and provision (Eph. 5:23).

Chapter 4

Husbands' Duties

Ch 1-5 The Husband's Role in Marriage: Love, Authority, and Responsibility:

Q.299 What is the fundamental duty of husbands towards their wives?

A: The husband's chief duty is to love his wife, even as Christ loved the Church. This love is the foundation of all his other duties, leading him to care for, protect, and faithfully provide for her (Eph. 5:25).

Q.300 Why is it especially important for a husband to understand his duty to love?

A: It is especially important because the husband is appointed by God as the head of the wife, and therefore must guide her and set a godly example in the home (1 Pet. 3:7). Being placed in a position of authority and honour, he is called to reflect the love of Christ in his rule, so that his leadership may be both loving and holy (1 Cor. 11:7).

Q.301 What are the key reasons husbands are commanded to love their wives?

A:

1. Love is essential for properly fulfilling all other duties (1 Cor. 16:14).
2. A wife is the most fitting object of a husband's love (Deut. 13:6).
3. Love prevents abuse of authority and keeps the husband humble.
4. Wives may provoke husbands due to their weaknesses, and love covers imperfections (1 Peter 3:7).
5. A husband's love should provoke his wife to love him in return (Eph. 5:28-33).

Q.302 Why is love specifically required of husbands towards their wives?

A: While love is a general duty for all, husbands are specifically commanded to love their wives because of the authority and responsibility placed upon them. This love strengthens the bond of marriage and maintains order in the home (1 Cor. 13:5).

Q.303 How does hatred or the lack of love affect the marriage?

A: Hatred toward one's wife is a great sin and brings serious harm to the marriage, being contrary to God's ordinance (Deut. 22:13; Matt. 19:8). Even the absence of true love, though it may fall short of open hatred, still results in the neglect of the husband's chief duty and breaks the rule of Christian charity (1 John 4:20).

Q.304 How should a husband maintain his authority in the home?

A: A husband should exercise his authority with wisdom, love, and understanding, not harshly or carelessly, but in a manner fitting his place as head of the family. He is to govern for the good of his wife and household, so that his authority becomes a means of peace, protection, and edification for the whole family (1 Pet. 3:7).

Q.305 What is the relationship between love and authority in marriage?

A: Love must always guide and support authority in marriage. A husband's authority is not to be used harshly or carelessly, but exercised in love, wisdom, and care for his wife. In this way, his authority becomes a means of protecting, guiding, and building up the family, following the example of Christ toward His Church (1 Cor. 11:7).

Q.306 What happens when a husband neglects or abuses his authority?

A: When a husband neglects his authority, disorder enters the family; and when he abuses it, the household is harmed and troubled. If he governs either weakly or tyrannically, he brings disrespect upon himself and disturbance to the home. Therefore, he must not yield to his wife in anything that is sinful or contrary to God's command, but must exercise his authority in a wise and godly manner (Deut. 13:6-7; 1 Kings 11:4).

Q.307 What role does a husband's conduct play in his authority?

A: A husband must uphold his authority by a godly example in love, faith, and purity of life. His good conduct strengthens his rule and makes it more honourable, moving his wife to reverence and orderly subjection. A careless or ungodly life weakens his authority, but a holy example confirms it and brings peace to the household (1 Tim. 4:12).

Q.308 What happens if a husband allows his wife's sinful influence to undermine his authority?

A: If a husband allows himself to be drawn by his wife into what is sinful or contrary to God's command, he fails in his duty and weakens the authority God has given him. This brings disorder and much harm to both himself and the family. Therefore, he must not be led by affection to consent to sin, but must faithfully uphold God's will above all (1 Kings 21:7-9; Deut. 13:6-7).

Q.309 How should husbands deal with the temptation to lose their authority?

A: Husbands must be watchful and constant in maintaining the order God has given them. They should not be moved by fear, self-interest, or undue yielding to their wives when it leads to sin or weakens their lawful authority, but must faithfully stand in their duty and govern according to God's Word (1 Kings 11:4).

Ch 6- 11: The Husband's Sacred Duty to Love, Honor, and Cherish His Wife:

Q.310 What is the husband's duty in regard to his wife?

A: The husband is to love his wife tenderly and to care for her with wisdom and faithfulness. He should esteem her both in his heart and in his outward conduct, showing honour, kindness, and due respect in all things, as one who is to dwell with her according to knowledge and as an heir with him of the grace of life (Eph. 5:28; 1 Pet. 3:7).

Q.311 How should a husband regard his wife's place in marriage?

A: A husband should acknowledge that, although the wife is placed in subjection by God's order, yet she is also a near companion and helper, not a servant. Therefore, he must honor her as a joint partner in the duties and comforts of marriage, treating her with love, respect, and due consideration, as one joined to him by God (Gen. 2:18; Eph. 5:28).

Q.312 Can there be fellowship between a husband and wife despite her inferiority?

A: Yes. Though the wife is in subjection according to God's order, yet there is true fellowship between husband and wife in the duties and comforts of marriage. Their difference in authority does not remove their communion of life, love, and mutual help, but rather orders it rightly, so that they may serve God together in their several places (Rom. 8:17; 1 Cor. 3:9).

Q.313 How should a husband esteem his wife's person?

A: A husband should regard his wife as the best and fittest for him, recognizing her as a gift from God. He must love her as his own body, seeing her as a special provision by divine will. (Eph 5:25-28, Proverb 18:22)

Q.314 What if a wife is not virtuous or worthy of praise?

A: If a wife is not presently as virtuous as she should be, the husband should not deal harshly with her, but remember the covenant and condition in which he received her, and labour by love, patience, and godly wisdom to guide and reform her. Even a wife with weaknesses may be a means whereby God exercises a husband in patience, humility, and faithful governance of the family (Prov. 19:14; 1 Pet. 3:7).

Q.315 How should a husband perceive his wife's imperfections?

A: A husband must love his wife sincerely and not fix his eyes on her imperfections. He should delight in her as the companion God has given him, covering her infirmities with love, and rejoicing in her as his lawful and beloved partner. In doing so, he maintains the bond of affection and peace in marriage (Prov. 5:18-19).

Q.316 What is the proper affection a husband should have for his wife?

A: A husband should have a deep, genuine affection for his wife, delighting in her above all others. His love should be fervent, respectful, and enduring, not based merely on outward qualities but on her as a person. (Ezek 24:16, Gen 24:67)

Q.317 How does a husband's affection compare to that of Christ's love for the Church?

A: The husband's affection should be as passionate and devoted as Christ's love for

His Church, overflowing with care and tenderness, always seeking to cherish and uplift his wife. (Eph 5:25)

Q.318 How should a husband view his wife in comparison to other women?

A: A husband must esteem his wife above all other women, as the one whom God has specially given him. He should love and delight in her faithfully, not comparing her to others in a way that breeds discontent, but covering her infirmities with love and maintaining a constant affection toward her in the covenant of marriage (Prov. 5:18-19).

Q.319 What is the consequence of a husband's neglect or improper regard for his wife?

A: When a husband does not rightly esteem his wife, it breeds discontent and coldness in marriage, and may open the way to temptation and division. Such a disorderly judgment often arises from pride or bitterness, and tends to weaken the bond which God has joined. Therefore, he must carefully maintain love, honour, and a right affection toward his wife, lest the unity of marriage be harmed (Matt. 19:6; Mark 10:9).

Q.320 How should a husband express his affection for his wife?

A: A husband should show his love for his wife in both words and actions, treating her with kindness, tenderness, and respect in all things. He must delight in her as his lawful companion, maintaining a cheerful and faithful affection toward her, and rejoicing in the wife of his youth, according to the rule of God's Word (Prov. 5:18-19).

Ch 12-18: The Stoical Disposition of Husbands Toward Their Wives

Q.321 What is the disposition of a husband who is Stoic-like toward his wife?

A. A husband of a Stoic-like disposition is cold and indifferent toward his wife, not showing her that special love and delight which God requires in marriage, but regarding her little differently from other women. Such a spirit is contrary to the duty of a husband, who is commanded to dwell with his wife according to knowledge, giving her due honour and affection as a companion and helpmeet (1 Pet. 3:7).

Q.322 What does Scripture say about husbands showing affection to their wives?

A. Scripture approves of a loving and affectionate bond in marriage. A husband is not only to provide and govern, but also to delight in his wife with a lawful and sober affection, as seen in Isaac's loving conduct toward Rebekah (Gen. 26:8). Such affection is part of the comfort and unity God intended in marriage.

Q.323 Is the affection between husband and wife merely carnal or sensual?

A. No, the affection should be pure, not carnal or sensual, but one that honors both the body and the soul of the wife, grounded in the spiritual and relational union of marriage (Eph. 5:25).

Q.324 What is the general rule for a husband's treatment of his wife?

A. The general rule for a husband is that he should "dwell with his wife according to knowledge," that is, he must govern his conduct toward her with wisdom, love, and understanding. He is to treat her with honour and care, seeking her good in all things, so that their marriage may be a means of peace and a cause for thanksgiving to God (1 Pet. 3:7).

Q.325 How should a husband handle offenses committed by his wife?

A. A husband should not deal harshly or unjustly with his wife for her faults, but should govern with wisdom and love. He is to acknowledge and encourage her good conduct, and kindly bear with her infirmities, seeking her correction in a gentle and orderly manner rather than with neglect or bitterness (Gen. 21:8; 1 Sam. 1:23).

Q.326 What is the consequence of a husband neglecting or disregarding his wife's good actions?

A. When a husband does not acknowledge or esteem his wife's good actions, it discourages her and brings grief into the marriage. Such neglect may cause her to lose heart in doing good, and it weakens love and unity within the family. Therefore, a husband must observe and value his wife's good conduct, encouraging her in what is right (1 Sam. 25:21).

Q.327 How should a husband accept his wife's reverence and respectful actions?

A. A husband should receive his wife's respectful and reverent behaviour with a gracious and thankful spirit. He must answer her kindness with courtesy and love, not with pride or harshness, but with a gentle and honourable carriage, as is fitting in a godly household (Gen. 23:6-7; Esth. 5:2).

Q.328 What is the danger of a husband being too lofty or ignoring his wife's reverence?

A. A husband who despises his wife's respect or treats her with pride and contempt harms the love and unity of marriage. Since she is his own companion, he must not treat her harshly or as though she were of little value, but should honour and cherish her as his own flesh (Eph. 5:28-29).

Q.329 Should a husband show courtesy by granting his wife's humble requests?

A. Yes. A husband should kindly and thoughtfully consider his wife's humble and reasonable requests. By showing courtesy, love, and a willingness to grant what is lawful and good, he reflects the tenderness and honour that God requires of him as a husband, as seen in the examples of Abraham and King Ahasuerus (Gen. 21:10-12; Esth. 5:3).

Q.330 What should a husband do when his wife asks for something difficult or burdensome?

A. If his wife's request is lawful and good, a husband should consider it with love and be willing to grant it, even when it is difficult or costly. He should act not merely from duty, but from sincere affection, always seeking what is pleasing to God and beneficial for his wife and family (Gen. 21:10-12; 1 Kings 1:28).

Q.331 What does a husband's harsh refusal to grant his wife's requests signify?

A. A husband who harshly refuses, or only unwillingly grants, his wife's lawful and reasonable requests shows a lack of love and tenderness toward her. Such behaviour discourages his wife and weakens the bond of marriage. Instead, he should deal with her kindly, lovingly, and with understanding, as God commands (1 Pet. 3:7).

Q.332 What impact does a husband's harshness have on the marriage?

A. A husband's harsh and unkind treatment brings grief and bitterness into the marriage. It weakens love, discourages his wife, and disturbs the peace of the home. Therefore, a husband should treat his wife with love, gentleness, and honour, so that their marriage may grow in unity and affection (Eph. 5:33).

Ch 19-24: Husband's Leadership, Love, and Wife's Role in Household Management:

Q.333 What is the duty of a husband regarding his wife's obedience?

A: A husband should not demand obedience in a harsh or exacting manner, but should guide and draw it forth through love, kindness, and respectful conduct. He should carry himself in a way that his wife's obedience is willing and cheerful, flowing from a heart that is encouraged by his love and ordered according to God's design for marriage (Eph. 5:25-28).

Q.334 Should a husband impose duties on his wife without her consent?

A: A husband should not lay duties upon his wife in a harsh or unreasonable manner, but should consider her ability, condition, and willingness. He should govern with wisdom and love, not requiring more than is fitting or burdensome, but ordering all things so that she may perform her duties with cheerfulness and peace (1 Sam. 1:23; Gen. 31:4).

Q.335 What is the husband's role in household decisions?

A: A husband should ordinarily allow his wife a measure of liberty in managing household affairs, trusting her prudence in matters under his care. Yet he must still keep loving oversight and authority, so that nothing is done contrary to God's will or the good order of the family (Prov. 31:11-12; 1 Tim. 5:14).

Q.336 What are the responsibilities of a wife in the household?

A: A wife is to be diligent and faithful in the ordering of the household. Her duties include the wise management of the home, caring for its provision and order, overseeing the servants, and giving careful attention to the nurture and upbringing of the children. In all these things she is to act with prudence, faithfulness, and diligence, as one entrusted with a good and honourable charge (Prov. 31:15, 21-22; 1 Tim. 5:10).

Q.337 What cautions must a husband observe regarding his wife's role?

A: A husband must ensure that his wife has the necessary wisdom and discretion, and he must oversee that nothing improper occurs in her management, while trusting her judgment (Gen. 39:6; Proverbs 31:11).

Q.338 What is the duty of a husband who is overly strict with his wife?

A: A husband must not be overly demanding, critical, or controlling. He should avoid overburdening his wife, imposing unnecessary tasks, or treating her as a servant. His role is to support and trust her in managing the household (Proverbs 20:7; 1 Tim. 6:4).

Q.339 How should a husband show appreciation to his wife for her work?

A: A husband should kindly acknowledge and approve his wife's good and faithful work, showing gratitude and encouragement for her diligence. His praise should be sincere and not flattery, but a true expression of thankfulness, strengthening her in well-doing and building up love and unity in the household (Prov. 31:28-31; Rom. 13:3).

Q.340 What is the danger of a husband failing to appreciate his wife?

A: When a husband does not acknowledge or value his wife's good works, he discourages her heart and weakens her willingness to continue in well-doing. Such neglect may breed sorrow, discontent, and strife within the marriage, and lessen mutual love and respect. Therefore, a husband must observe her diligence, commend her faithfulness, and express thankfulness regularly, so that love and peace may be preserved in the home (Prov. 31:28-29).

Q.341 What is the husband's responsibility in treating his wife with mildness?

A: A husband must govern his carriage toward his wife with gentleness, patience, and kindness. Such mildness flows from true love and prevents needless offence in the home. He should not be harsh or contentious, but should show a calm and gracious spirit, like that which becomes a servant of the Lord, seeking peace and edification in all things (2 Tim. 2:24).

Q.342 What is the harm in a husband showing bitterness towards his wife?

A: A husband's bitterness toward his wife destroys love and weakens the bond of marriage. It turns his authority into harshness, brings sorrow into the home, and leads to

division instead of peace. Therefore, he must not deal bitterly with his wife, but must love her and govern her with kindness and patience, as the Lord commands (Col. 3:19).

Ch 25- 27:

Q.343 What manner should a husband use in addressing his wife?

A: A husband's speech to his wife should be sweetened with mildness, showing kindness, love, and familiarity. Titles used should reflect love and affection, avoiding those that set her above or below her proper place. (Eph. 5:25, Song of Solomon 2:10-14)

Q.344 How should a husband instruct his wife?

A: A husband must instruct his wife with meekness, understanding her capacity, and offering instruction in private. Instructions should be gentle, tailored to her understanding, and combined with sweet persuasions. (1 Tim. 2:11, Titus 2:4)

Q.345 How should a husband give commandments to his wife?

A: A husband's commandments should be lawful, reasonable, and appropriate to her place. They must be given with mildness, ensuring they do not contradict God's law or force the wife to act against her conscience. (Eph. 5:22-24, 1 Peter 3:7)

Q.346 Can a husband command his wife to do something unlawful?

A: No, a husband should never command his wife to do anything unlawful. If a command goes against God's word, it creates a conflict between God's will and the husband's authority, which a wife cannot obey. (Acts 5:29, 1 Cor. 7:10-11)

Q.347 What should a husband do if his wife's conscience is troubled by his command?

A: A husband should tenderly consider his wife's conscience. If her conscience is troubled, he should relieve her by either not pressing the matter or offering reassurance, showing love and mildness. (Rom. 14:23, 1 Cor. 8:12)

Q.348 What role does meekness play in a husband's instruction and commandments?

A: Meekness is essential in a husband's role as an instructor and in giving commandments. Just as ministers teach with meekness, so must husbands. Harshness or anger in teaching is unfruitful and may exasperate the wife. (2 Tim. 2:25, Col. 3:19)

Q.349 Are there any titles a husband should avoid using for his wife?

A: Yes. A husband should avoid using insulting, degrading, or disrespectful names for his wife, as well as empty or flattering titles that are not sincere. He should speak to her with love, honour, and kindness, using words that show the respect and affection fitting

for the marriage covenant, following Christ's loving example toward His Church (Eph. 5:25-28; Song of Sol. 2:10-14).

Q.350 How should a husband act in regard to his wife's duties and her ability to fulfill them?

A: A husband should understand his wife's abilities and assign duties accordingly, with kindness and without overburdening her. His instructions should reflect an awareness of her needs, limitations, and responsibilities. (Proverbs 31:10-31, 1 Peter 3:7)

Q.351 How should a husband act if his wife doubts the lawfulness of his command?

A: If a wife doubts the lawfulness of a command, the husband must not press it on her. Instead, he should address her conscience with patience, offering understanding, and relieving her of burdens that cause spiritual distress. (Rom. 14:1-23, 1 Cor. 8:7-13)

Ch 28-39 : Husband duty to maintain his love, respect, authority, and correction are balanced with humility, patience, and care for the wife's well-being.

Q.352 What should a husband do if his wife misunderstands Scripture or has an overly troubled conscience?

A. A husband should patiently and lovingly instruct his wife from God's Word, seeking to correct her with gentleness and wisdom. If she still disagrees, he should carefully consider whether her mistake comes from weakness or wilful stubbornness, and whether the matter is important or minor. In all things, he should seek her spiritual good with love, patience, and sound judgment (Eph. 5:25-26; Prov. 15:31-32).

Q.353 What if a wife refuses to yield even when the husband's request is reasonable?

A: If it is due to weakness, and the issue is not serious, the husband should show patience. However, if the matter is important, and she remains obstinate, he must lovingly assert his authority to guide her to obedience. (1 Peter 3:1-2, Col. 3:19)

Q.354 What is the husband's duty regarding things that are beneath his wife's dignity?

A: A husband should never ask his wife to do things that are dishonorable or inappropriate for her role. He should lead with respect, not force her into situations that compromise her dignity. (Eph. 5:28-29, 1 Peter 3:7)

Q.355 When should a husband press his authority in matters of great importance?

A: A husband should use his authority in weighty matters where obedience leads to spiritual or practical benefit, giving clear, loving reasons for his requests. (Eph. 5:22-24, Proverbs 4:7)

Q.356 What is the danger of a husband using too much pride in commanding?

A: A husband who demands his will without reason or care for his wife's feelings risks rebellion and disrespect. He must use his authority wisely, ensuring his commands are just and loving. (Col. 3:19, 1 Peter 3:7)

Q.357 How should a husband exercise his authority in a way that reflects love?

A: A husband should exercise his authority with love, wisdom, and gentleness. He should not be harsh, overbearing, or quick to command, but should lead with patience and good judgment, seeking the peace and well-being of his wife. His authority should always be used for her good and the good order of the family, reflecting Christ's loving care for His Church (Eph. 5:25; 1 Pet. 3:7).

Q.358 What should a husband avoid when commanding his wife?

A: A husband should not be harsh, demanding, or constantly giving commands to his wife. He must not misuse his authority or rule with severity. Instead, he should lead with love, wisdom, and respect, using his authority only when necessary and always for her good and the peace of the family (Col. 3:19; Eph. 5:33).

Q.359 How should a husband approach reproof?

A: A husband should reprove his wife with gentleness, in private, and when necessary. His reproof should aim to protect her from sin, showing love and care for her well-being. (Proverbs 15:31-32, Matt. 18:15)

Q.360 Should a husband ever neglect to reprove his wife?

A: No, a husband who neglects to correct his wife when she sins shows a lack of love. Reproof can bring life and protect her from spiritual harm. (Lev. 19:17, Proverbs 6:23)

Q.361 How should reproof be properly ordered?

A: Reproof should be just, based on clear truth and weighty matters. The husband must be sure of the facts before reproofing and ensure his correction is for her good, not for personal pride. (Matt. 18:15, 1 Tim. 5:19)

Q.362 Can a husband reprove his wife for faults he himself is guilty of?

A: A husband should first examine and correct his own faults before reproving his wife. If he is guilty of the same sin, his correction will carry little weight. Yet, when the fault must be addressed, he should do so humbly, while also seeking to amend his own life. In this way, his reproof will be honest, loving, and consistent (Luke 4:23; Matt. 7:5).

Q.363 How should a husband approach reproof in terms of manner?

A: Reproof should be rare, measured, and done with meekness. A husband should correct his wife with love, without harshness, and in private to avoid public shame. (Gal. 6:1, Matt. 18:15)

Q.364 What if the wife refuses a private reproof?

A: If a wife disregards a private reproof, the husband may take the matter to trusted witnesses, such as family members, to help restore her, but never in front of others in the household. (Matt. 18:15-17)

Q.365 What if the wife's fault is public?

A: If her fault is public and harms others, the husband may rebuke her publicly, but only with careful consideration, ensuring the reproof is for her good and the good of others. (1 Tim. 5:20, Titus 2:5)

Ch 40-48: Maintain the mutual love, respect, and care:

Q.366 What is the proper way for a husband to reprove his wife?

A. A husband should correct his wife with gentleness, love, and wisdom, not in anger or bitterness. He should do it privately and with due consideration of the time, place, and condition of both himself and his wife, so that the reproof may be profitable and not hurtful. In all correction, he must aim at her good and the peace of the family, exercising his duty with moderation and charity (1 Sam. 20:30-33; Eph. 5:25).

Q.367 What should a husband's countenance toward his wife reflect?

A. A husband's face should reflect kindness and love toward his wife. A pleasant countenance shows affection and strengthens the bond between them, just as Esau's face showed he was reconciled to Jacob (Gen. 33:10). A harsh or angry face, however, can bring division (Gen. 4:6).

Q.368 Should a husband be excessively familiar with his wife?

A. A husband should show love and affection to his wife in a sober, wise, and respectful manner. He may be kind and familiar with her, but he should avoid excessive or unseemly displays of affection, especially in public, which may appear childish or

inappropriate. His behaviour should be governed by moderation, so that his love is expressed with dignity and good order (Gen. 26:8).

Q.369 How should a husband avoid being distant from his wife?

A. A husband should not act distant or indifferent toward his wife, especially in the presence of others. He should acknowledge her and treat her with affection, unlike someone who acts as though she were a stranger (1 Cor. 7:3-5). This encourages love and respect between them.

Q.370 What is the role of a husband in giving gifts to his wife?

A. A husband should give gifts to his wife as acts of love and kindness, not as obligations. This demonstrates his affection and respect, much like Elkanah gave Hannah gifts because of his love for her (1 Sam. 1:4). Gifts given from the heart build the relationship.

Q.371 Is it ever acceptable for a husband to physically strike his wife?

A. No. A husband is not permitted to use violence against his wife, for she is to be loved and cherished, not harmed. Scripture requires him to love her as his own body, which excludes cruelty and abuse. If serious disorder or violence arises, he should seek lawful and orderly means of help rather than act in a way that breaks love and justice within marriage (Eph. 5:28-29).

Q.372 How should a husband deal with his wife's imperfections?

A. A husband must bear with his wife's weaknesses, as he is the stronger vessel (1 Peter 3:7). He should show compassion for her natural flaws, whether emotional or physical, and address any transgressions with patience, advice, and gentle correction (Gal. 6:2). He should also take measures to remove causes of offense where possible, just as Abram dealt with Hagar (Gen. 21:10-14).

Q.373 What does Scripture say about a husband's authority and his treatment of his wife?

A. Scripture teaches that a husband is the head of the wife as Christ is the head of the church (Eph. 5:23), but this authority is to be exercised in love and respect. A husband is to honor his wife, treating her as precious, understanding her weaknesses, and bearing with her (1 Peter 3:7).

Q.374 How should a husband respond if his wife is stubborn or wayward?

A. A husband should respond with wisdom, not harshness. He should use gentle words, advice, and even remove any sources of offense that may be causing the issue (Proverbs 19:11). If needed, he should seek outside help, but violence should never be the answer.

Ch 49-59: The Provident Care of Husbands for Their Wives:

Q.375 What is the duty of a husband regarding his care for his wife?

A: A husband must care for his wife with both tenderness and wisdom. He should provide for her needs and protect her from harm. (Eph. 5:23, 1 Tim. 5:8)

Q.376 What does the Bible say about providing for one's wife?

A: A husband is to provide for his wife as he would for his own body. If he does not provide, he is worse than an unbeliever. (1 Tim. 5:8)

Q.377 Why is it important for a husband to provide for his wife?

A: A wife has left her parents and is now under her husband's care, and it is his responsibility to ensure her well-being, as her life is wholly committed to him. (Gen. 2:24, 1 Tim. 5:8)

Q.378 How should a husband care for his wife's spiritual needs?

A: A husband must provide spiritual nourishment, including prayer, Bible reading, and catechism in the home, and ensure she can attend public worship. (Acts 10:2-3, 1 Sam. 1:7)

Q.379 How should a husband care for his wife's body?

A: He must provide necessary food, clothing, and medical care in health and sickness, ensuring she is well-maintained. (Isa. 4:1, Exo. 21:10)

Q.380 What about care during childbearing?

A: A husband must ensure his wife has all necessary provisions during pregnancy, childbirth, and recovery, protecting her from harm. (Gen. 35:16, 1 Sam. 4:19)

Q.381 How does a husband provide according to his ability?

A: A husband should provide for his wife in a manner fitting their status and wealth, ensuring she has dignity, comfort, and the means to care for others. (1 Sam. 1:23)

Q.382 What should a husband do if he has resources to allow his wife to help others?

A: A husband should give his wife some resources for charity, allowing her to help the poor, care for children and servants, and fulfill her calling. (Proverbs 31:15, 1 Peter 3:7)

Q.383 How should a husband avoid being stingy with his wife?

A: A husband should not withhold from his wife but provide generously for her needs and comforts, especially when she is weak or ill. (Proverbs 31:11, 31:28)

Q.384 What is the consequence for neglecting a wife's needs?

A: A husband who neglects his wife's spiritual or bodily needs, especially during vulnerable times like childbearing, is failing in his duty and will answer to God. (Ezekiel 3:18)

Ch 60-71:

Q.385 What is the duty of a husband regarding his wife's future estate?

A: A husband must manage his estate wisely and provide for his wife after his death. He should be diligent, thrifty, and cut unnecessary expenses to avoid leaving her in debt or hardship. (1 Tim. 5:8)

Q.386 What are unkind practices of husbands towards their wives' future welfare?

A: Some husbands act unjustly toward their wives by wasting their estate or failing to provide for her future needs. Others deal unfaithfully by pressuring or persuading their wives to give up their goods or property without due care or fair provision in return. Such conduct is contrary to justice and the rule of love, which requires a husband to seek his wife's good as well as his own (Matt. 7:12).

Q.387 Is it wrong for a husband to avoid providing for his wife according to the law?

A: Yes, it is unjust and unkind for a husband to disregard the laws regarding a wife's share after his death. A husband should leave her a fair portion as an act of love and care. (Rom. 13:5)

Q.388 How should a husband protect his wife from harm?

A: A husband should be her protector, ensuring she is safe from dangers, whether physical, emotional, or spiritual. This includes guarding her from harmful influences and restoring her if she falls into harm. (Gen. 20:16, Ruth 3:9)

Q.389 What if a wife is in danger of being seduced or led astray?

A: The husband must keep harmful influences away from his wife and act quickly to remove them if they appear. He should also seek her if she is lost or led astray. (Judges 19:2, 1 Sam. 30:18)

Q.390 How should a husband handle his wife's reputation?

A: A husband ought carefully to preserve and defend his wife's good name. He should

not allow her to be unjustly spoken against, but must maintain her honour both in life and after her death, as one who is bound to love and protect her in all things according to righteousness (Luke 10:16).

Q.391 How should a husband respond to unkind treatment from children or servants towards his wife?

A: A husband must protect his wife from any mistreatment by children or servants in the house. He should address the wrongs and maintain peace and unity in the home. (Eph. 5:25-29)

Q.392 Should a husband neglect his wife's well-being?

A: No, neglecting a wife's care, whether emotional or physical, is a great sin. A husband must always be attentive to her needs and well-being. (1 Peter 3:7)

Q.393 How should a husband show love to his wife?

A: A husband must love his wife as Christ loves the Church with selfless, sacrificial love. He should put her needs above his own and care for her with tenderness and respect. (Eph. 5:25)

Q.394 What is the example Christ sets for husbands in loving their wives?

A: Christ's love is unconditional, sacrificial, pure, and directed towards the good of the Church. Husbands should love their wives in the same way, seeking their good in all things. (Eph. 5:26-27)

Q.395 What is the danger of a husband loving only for personal gain?

A: A husband's love should not be based on selfish gain, such as wealth or status. True love is selfless and does not seek advantage for oneself. (1 Cor. 13:5)

Q.396 How can a husband's love be pure?

A: A husband's love must be pure and chaste, reflecting Christ's holy love for His Church. It must be directed solely toward his wife, without defilement or impurity. (Eph. 5:25-27)

Q.397 What if a husband does not fulfill these duties?

A: A husband who neglects his duties will face the consequences of dishonor, both in his marriage and in his relationship with God. His love must be true, consistent, and sacrificial. (1 John 3:18)

Ch 72-79:

Q.398 What is the duty of a husband toward his wife?

A: A husband's chief duty is to love his wife as Christ loved the Church. This love must be sincere, constant, and self-denying, seeking her good above his own. He is to show a readiness to care for her, protect her, and serve her faithfully in all things, even as Christ gave Himself for the Church (Eph. 5:25).

Q.399 What example did Christ set for husbands in their love for their wives?

A: Christ's love for the Church was beyond measure, He gave His life for her (John 10:11; Eph. 5:25). Husbands should love their wives in the same way, putting her good above their own, even to the point of laying down their life for her if necessary (1 John 3:16).

Q.400 What caution must husbands take when following Christ's example?

A: Husbands should only sacrifice their life if there is an absolute necessity, such as for the salvation of their wife's soul (2 Cor. 12:15), and the good they seek for their wife must be greater than their own life (Eph. 5:29).

Q.401 What is the opposite of a husband's sacrificial love?

A: A husband's unkindness is when he prefers his own desires, profit, pleasure, or promotion over the well-being of his wife (1 John 3:16). Such a husband does not demonstrate true love for his wife.

Q.402 Is it right for a husband to fight for his wife's honor through violence?

A: No, husbands should not resort to violence or duels to defend their wife's honor. Such actions bring shame, danger, and reproach to both the husband and wife (1 John 3:16).

Q.403 How should a husband's love for his wife remain?

A: A husband's love should be constant and unwavering, like Christ's love for the Church, which remains steadfast despite her faults (John 13:1; Hosea 2:19). His love should not change due to provocation or hardship (2 Sam. 7:15).

Q.404 What does it mean for a husband to love his wife as his own body?

A: It means that a husband should regard his wife with the same care, tenderness, and affection that he shows to himself. As he naturally seeks the good and comfort of his own body, so he must seek her welfare, protecting, cherishing, and providing for her with loving regard and selflessness, as one united with him in marriage (Eph. 5:28-29).

Q.405 Why does the Apostle mention loving one's wife as oneself?

A: This is to help us understand Christ's perfect example of love, which may seem too high for us to reach. Loving our wife as ourselves is a more practical and attainable way to reflect that love (Eph. 5:28).

Q.406 How should a husband express his love to his wife?

A: A husband should show his love with tenderness, cheerfulness, and a willing heart. He must serve his wife gladly, not grudgingly or by constraint, but with a ready and affectionate spirit that seeks her comfort and good. His love should be constant and sincere, expressed in both words and deeds, as becomes a faithful husband in the sight of God (Ruth 3:11).

Q.407 What role does Christ's example play in a husband's love for his wife?

A: Christ's example serves as the highest and most powerful motivation for a husband to love his wife. Christ loved the Church despite her imperfections and gave all for her good. Husbands should do the same, loving their wives for their benefit, not their own (John 15:13).

Q.408 Is there any reason a husband might not love his wife?

A: No, there is no valid reason for a husband to withhold love from his wife, no matter her faults or failings. Just as Christ loves the Church despite her sins, a husband should love his wife unconditionally (Eph. 5:25-26).

Q.409 What can a husband learn from loving himself?

A: A man should love his wife as he loves his own body, with tenderness, care, and joy, because she is part of him (Eph. 5:29). If a man loves himself well, he can extend that same love to his wife.

Q.410 How does Christ's love for the Church encourage a husband to love his wife?

A: Christ's love for the Church was completely sacrificial, with no benefit to Himself. Husbands should love their wives selflessly, even if they gain no personal benefit (Eph. 5:25-29). This is a love that seeks the good of the wife above all else.

Q.411 What should a husband do if his wife seems unworthy of his love?

A: A husband's love should not be based on the worthiness of his wife but on his commitment to her as his spouse. Christ loved the Church despite her imperfections

(Eph. 5:25). Similarly, husbands should love their wives regardless of their faults, helping them to grow in grace.

Q.412 What should a husband do if his wife does not seem to be helping him?

A: Even if a wife does not appear to bring benefit or advantage to her husband, he is still bound to love her faithfully. His love is not to depend on what he receives from her, but on the duty God requires of him. Therefore, he should continue to care for her with patience and goodwill, seeking her good as Christ loved the Church, without expecting reward in return (Eph. 5:25).

Chapter 5

Duties of Children

Ch 1-4:

Q. 413 What are children's duties to their parents?

A: Children are to obey and honour their parents in all lawful things, as God requires. They should show respect in word and behaviour, and willingly submit to their guidance, recognizing that this is pleasing to the Lord and ordered by Him for their good (Eph. 6:1-3).

Q. 414 Why should children obey and honor their parents?

A: Because it is commanded by God, it is right, and it brings blessings, such as well-being and long life. (Eph. 6:1-3)

Q. 415 What does the duty of honoring and obeying parents involve?

A: The duty of children toward their parents includes showing them sincere love, reverence, and willing obedience in all things lawful. This obedience is to be given in the Lord, with a respectful and dutiful spirit, as God has commanded and approved for their good (Eph. 6:1-3).

Q. 416 What is the source of children's duties?

A: The source is a heart filled with love and fear, combining affection and respect for parents. (Ephesians 6:1-3)

Q. 417 How should children show love to their parents?

A: By reflecting the great love their parents show to them, children should love their parents back, even though their love is naturally weaker. (Gen. 37:2, 43:7, 45:9)

Q. 418 What happens when children lack love or respect for their parents?

A: It is a grievous sin, as children must never lack natural affection or hate their parents. (Rom. 1:30, 2 Tim. 3:3)

Q. 419 What is the role of fear in a child's respect for parents?

A: Fear should be mixed with love, creating a respectful and obedient attitude. This fear arises from an honorable esteem of the parent's position. (Exo. 20:12; Lev. 19:3, Num. 12:14)

Q. 420 How should children show reverence in speech?

A: Children should refrain from speaking when parents are speaking, and listen patiently when their parents instruct them. (Job 29:9-10; James 1:19)

Q. 421 What does patience in listening to parents involve?

A: Children should listen quietly and patiently, without interrupting or murmuring, even if the parent's speech seems long. (Proverbs 1:8; 4:1; 7:1)

Q. 422 What are the opposite behaviors of reverence and patience?

A: The opposite of reverence toward parents is rudeness, boldness, and interrupting them in speech. The opposite of patience is murmuring, fretting, or withdrawing before they have finished speaking. Such behaviours show a lack of honour and meekness, which must govern children in their duty toward their parents (Job 29:21).

Q. 423 What is the consequence of a child dishonoring their parent?

A: Dishonoring parents, like mocking or mocking them, is a grave sin, as seen in the story of Ham. (Gen. 9:22)

Ch 5-8:Reverence and Respect in Family Life

Q. 424 How should children show reverence to their parents in their speech?

A. Children should use respectful and honorable titles like "Father" and "Mother" to address their parents, as these titles are dignified and divinely appointed (Jer. 31:9; Gal. 4:6).

Q. 425 Is it wrong to call someone other than God “Father”?

A. It is not unlawful to use the title “father” for others when it is given in a civil and respectful sense. Such a title may be used for those who have authority, care, or instruction over us, such as rulers or spiritual guides, provided it is understood that all true fatherhood ultimately comes from God, who is the supreme Father of all (1 Sam. 24:12; 2 Kings 5:13).

Q. 426 How should children speak to their parents?

A. Children should speak to their parents with humility, respect, and due restraint. They must not be forward or overly talkative, but to speak modestly and only when there is need, waiting for a suitable opportunity and leaving where it is fitting. Their words should be gentle and honourable, showing reverence and a teachable spirit, as becomes those under parental authority (Gen. 22:7; Gen. 27:12; 1 Sam. 19:4).

Q. 427 When is the best time for children to speak to their parents?

A. Children should wait for a time when their parents are not busy, angry, or upset. Just as Jonathan’s respectful speech to Saul was well-received when Saul was calm (1Sam. 19:6), children should choose the right moment to speak.

Q. 428 What is the proper way for children to respond when their parents speak to them?

A. Children should answer promptly, with willingness and respect, just as Samuel responded to Eli (1 Sam. 3:4,6).

Q. 429 What are the vices in children that show disrespect to their parents' speech?

A.

1. **Pride:** When children refuse to address their parents with proper titles, especially if they have more wealth or status (1 Kings 2:20).
2. **Loquacity:** Children must not speak too much or argue over trivial matters, causing frustration to their parents.
3. **Stubbornness:** Answering disrespectfully or not responding at all is a sign of undutifulness (Matt. 21:29).
4. **Indiscretion:** Speaking at inappropriate times or without considering their parents' mood provokes disrespect (Eph. 6:4).

Q. 430 How should children speak about their parents when they are not present?

A. Children should speak of their parents in ways that honor them, never saying anything they would be ashamed to repeat to their parents. They should protect their parents' reputation and respond kindly if others slander them (John 8:49; Proverbs 30:11).

Q. 431 What is the consequence of dishonoring parents through speech?

A. The punishment for dishonoring one's parents is severe, as shown in the case of Ham (Gen. 9:22) and those who slander their parents (Lev. 20:9).

Q. 432 What is the proper way for children to carry themselves before their parents?

A. Children should show reverence in their actions, not just in words. They must respect their parents through their behavior:

1. **Greeting:** Children should eagerly go to meet their parents, as Joseph did with his father (Gen. 46:29).
2. **Obeisance:** Proper gestures of respect include bowing or standing when in the presence of a parent (1 Kings 2:19).
3. **Modesty:** Children should behave in a respectful and modest manner in their parents' presence.
4. **Position:** Children should give their parents the highest position and honor, even if they are in a higher social or economic position than their parents (Gen. 48:12).

Q. 433 Are children who are wealthier or more honorable than their parents still to show reverence?

A. Yes, even if a child is wealthier or more honored, they must still show reverence to their parents, as fatherhood carries a dignity beyond any social status (1 Kings 2:19).

Q. 434 Should children ask for their parents' blessing?

A. Yes, children should ask for their parents' blessing according to the customs of their time (Gen. 48:12).

Ch 9-13:

Q. 435 Is it lawful for children to ask their parents' blessing?

A. Yes, it is lawful and good. Jacob and Joseph sought their father's blessing (Gen 27:19, Gen 48:1), showing that asking for a blessing is an acknowledgment of parents' authority. Even though not all blessings are prophetic, the prayer of faithful parents is a means to obtain God's blessing (Heb 11:20, Gen 17:7, Acts 2:39).

Q. 436 Should children kneel when asking for their parents' blessing?

A. Kneeling is a proper gesture for showing honor, as seen with Joseph (Gen 48:12). While kneeling is associated with worship, it can also be a civil gesture to show respect to parents, as with the young man kneeling before Jesus (Mark 10:17). The meaning of the gesture depends on the heart and intent.

Q. 437 What are the vices against children's reverence toward their parents?

A. Children sin against reverence when they show rudeness, contempt, prideful boldness, or a rebellious spirit toward their parents. It is also a fault when they neglect due honour, such as failing to seek their parents' blessing or acting without regard for their counsel. Such behaviours dishonour the authority God has placed over them and show a lack of humility and respect (Prov. 15:8; Gen. 27:34; Matt. 21:31; Prov. 26:16).

Q. 438 What is the duty of children in obedience to their parents?

A. Children must obey their parents, as this proves honor and respect (Eph 6:1, Col 3:20). Disobedience is a grave sin, likened to rebellion against authority (2 Tim 3:2, Titus 1:6, Deut 21:18). Christ set an example by being subject to his parents (Luke 2:51).

Q. 439 What should children forbear from doing without their parents' consent?

A. Children must not take upon themselves weighty matters without their parents' knowledge and consent, such as choosing a calling, entering marriage, or making vows. In such things they remain under parental authority and guidance, and therefore should submit themselves to their parents' counsel and direction. Parents are given by God to oversee and guide them in these important decisions (Num. 30:16; Gal. 4:1; Ex. 21:7; Num. 30:4; Gen. 28:2; 1 Sam. 16:11; Mark 6:3).

Q. 440 What if parents are wicked? Should children still seek their blessing?

A. Yes, children should still seek their parents' blessing. While God may not bless

wicked parents for their own sake, He may hear their prayers for the children's benefit, maintaining the respect of authority (Heb 7:7).

Q. 441 How far does the duty of obedience extend?

A. The duty of obedience extends to all things that parents command, so long as it does not contradict God's will. A child should not act without the consent of their parents in all major matters (1 Peter 1:14, Eph 6:1).

Q. 442 What is the role of parents in determining a child's calling?

A. Parents have a rightful role in guiding and approving the calling and employment of their children. Since they have brought them up and provided for them, it is fitting that they also direct them in the choice of their vocation, giving counsel and oversight for their good. This duty is seen in Scripture, where parents were involved in the ordering of their children's lives and service (Gen. 28:2; 1 Sam. 16:11; Luke 2:51; Mark 6:3).

Q. 443 Can children choose a calling or vocation without consulting their parents?

A. No, children should seek their parents' consent in choosing their calling, as parents have the responsibility to guide and oversee their children's lives (Gen 28:2, 1 Sam 17:17, Luke 2:51). Children should honor their parents by respecting their guidance.

Ch 14- 20: The importance of honoring parental authority

Q. 444 What is the biblical teaching regarding children's obedience to their parents in matters of marriage?

A. Children are commanded to honor and obey their parents in all things, including marriage. Parents have authority over their children, and children must seek their consent before marrying. This reflects God's design, as seen in Genesis 2:22, where God gave Eve to Adam, showing that parents have the right to arrange marriages for their children. (Deut. 7:3, 1 Cor. 7:36-37)

Q. 445 Is it lawful for children to marry without their parents' consent?

A. No. It is unlawful for children to marry without or against their parents' consent. This violates God's command to honor one's father and mother (Exod. 20:12, Matt. 15:4). Marriages done in defiance of this authority often lead to grief and disobedience. (Gen. 26:35)

Q. 446 What if parents provide an unsuitable marriage match?

A. A child should first seek to submit their will to their parents, praying for a right and obedient heart, since God governs all things (Prov. 21:1). If they still cannot consent,

they may with humility and respect lay their concerns before their parents and seek a reconsideration, handling the matter with patience and order rather than rebellion (Judg. 14:2).

Q. 447 What if parents neglect their duty to provide a suitable spouse for their child?

A. Even if parents are negligent, children are not free to marry without consent. A child may inform their parents about a suitable match and request their help. If the parents refuse, the child may seek help from extended family or authorities, as God has placed the magistrates over both parents and children for such cases. (Judg. 14:2, Prov. 21:1)

Q. 448 Is there any example in Scripture of children marrying without their parents' consent?

A. Esau's marriage to Canaanite women, which caused grief to his parents, is an example of disobedience (Gen. 26:35). Such marriages are not blessed by God and are to be avoided.

Q. 449 Why is parental consent necessary for marriage?

A. Marriage marks the leaving of one's father and mother to cleave to a spouse (Gen. 2:24). Therefore, it is fitting that parents, who have cared for their children, should be consulted. Additionally, parents, with more wisdom and experience, are better equipped to guide their children in making wise choices in marriage for their long-term welfare. (Prov. 22:6)

Q. 450 What if a child marries against the will of their parents?

A. Such marriages are sinful and disrespectful to God's order. God's law is transgressed, causing grief to parents, and often resulting in consequences. (Gen. 6:2, 1 Sam. 13:13) Children are to honor their parents, and ignoring this command leads to divine disfavor. (Eph. 6:2-3)

Q. 451 How does the church view marriages made without parental consent?

A. The church holds that children should not enter marriage without the consent and guidance of their parents, to whom God has given authority over them. Such marriages done without due parental approval are disorderly and should not proceed as fully settled until they are rightly consented unto. This preserves due order in families and upholds the honour of parental authority according to God's ordinance (1 Cor. 7:36-37).

Q. 452 Are there any exceptions for a child to marry without parental consent?

A. Ordinarily, children should not marry without their parents' consent. Yet if parents refuse without just cause, or are negligent in their duty, the child may, with humility and a clear conscience, seek orderly help from lawful authority or wise counsel. In all such cases, they must act peaceably, without rebellion, and with due respect to God's ordinance of government in both family and society (1 Cor. 7:36-37; Deut. 21:18-21).

Q. 453 What about when a child enters into religious orders or travels without parental consent?

A. Children must respect their parents' authority, even in matters of joining religious orders or traveling. It is unlawful for a child to enter into such vows without parental consent, as it violates the command to honor one's father and mother (Mark 7:11). Disregarding this authority causes division and dishonors God's order. (Eph. 6:1-3)

Q. 454 What is the result of disregarding parental consent in marriage?

A. Children who marry without their parents' consent often face sorrow and regret. Such marriages may bring God's curse upon them, as it disrespects the authority God has given to parents over their children (Gen. 6:2, Gen. 26:35). Parents' blessing is a crucial part of a marriage's success.

Q. 455 What is the role of prayer in the process of marriage decisions?

A. Prayer is essential, as God holds the hearts of all in His hands. A child should pray that God would guide their heart and bring them in agreement with their parents' choice, trusting God's will for their good. (Prov. 21:1)

CH 21-30:

Q. 456 What is the sin of stealing children for marriage?

A: Stealing children from their parents for marriage is a grave sin, worse than stealing material goods, as children belong to their parents and are more precious than possessions (Gen 34). Such unlawful action breaks the order of families, provokes great grief, and often brings lasting harm, division, and ruin upon households (Gen. 34; Deut. 5:16).

Q. 457 What is the responsibility of ministers in such matters?

A: Ministers who marry children without parental consent are guilty of aiding this sin. Their actions dishonor God's marriage ordinance (Matt 19:6). The Church forbids ministers from performing such marriages to prevent this grave offense (Eph 6:1).

Q. 458 Should children dispose of their parents' goods without permission?

A: No, children must not dispose of their parents' goods without consent, as they are under their parents' authority. As long as they are children, they differ not from servants and have no right to their parents' belongings (Gal 4:1). Disobeying this command brings harm to both parents and children (Prov 20:17).

Q. 459 What is the sin of children in purloining or wasting their parents' goods?

A: Children who secretly take or waste their parents' property are committing theft (Gen 31:36, Prov 20:17). This includes taking goods with deceptive intentions or spending excessively, like the prodigal son (Luke 15:13). Such actions are sinful and dishonor to parents.

Q. 460 How should children behave regarding their apparel?

A: Children must order their apparel in a modest and obedient manner, according to their parents' direction and estate. They should not seek costly, proud, or unsuitable attire against their parents' will or beyond their ability, but should submit to their guidance in what is fitting and meet. Such modesty and obedience show reverence, while excess and wilfulness reflect vanity and disobedience (Gen. 37:3; Zeph. 1:8).

Q. 461 Can children make vows without their parents' consent?

A: Children must not make vows without the knowledge and consent of their parents. God has placed them under parental authority, and therefore such weighty commitments should be guided by their parents' counsel. The Scripture also shows that a father may confirm or disallow a child's vow (Num. 30:4). Hence, children must act with humility and order, especially in matters that may bind them in a lasting way (Matt. 15:4).

Q. 462 What is the proper attitude of children in obedience?

A: Children are to yield a sincere and willing obedience to their parents, readily following their lawful commands, instructions, and corrections. Their obedience must not be merely outward or forced, but active and cheerful, showing a readiness to do what is required with a respectful heart. True obedience includes a loving regard for their parents' will and welfare, as seen in the example of those who submitted themselves in order and duty (Eph. 6:1; Prov. 1:8; Gen. 28:2; 29:18).

Q. 463 What are examples of disobedience in children?

A: Children show disobedience when they are slow to answer or neglect their parents' calls, when they make excuses to avoid duties, or when they refuse to do what is required through pride, laziness, or willfulness. Such behaviour dishonours parental authority and brings harm both to the child and to the peace of the household (Prov. 10:26; Prov. 22:13; Matt. 21:30).

Q. 464 How should children respond to their parents' instructions?

A: Children must obey their parents' instructions, as these are meant for their good (Prov 1:8, 4:1). Obeying such guidance leads to wisdom and brings joy to parents (Prov 10:1, 13:1). Rebellious children, like the sons of Eli (1 Sam 2:25), show disregard for both their parents and God's commandments.

Q. 465 What is the result of a child's disobedience?

A: Disobedience leads to sorrow and misfortune. Like the rebellious sons of Eli and Lot (1 Sam 2:25, Gen 19:14), children who refuse to follow their parents' instructions invite God's judgment and harm to themselves and their families.

CH 31- 38:

Q. 466 What is the duty of children towards their parents' reproof?

A. Children must receive their parents' reproof with patience and humility. When they are justly corrected, they must amend their faults and reform their behaviour. Even when reproof seems hard, they should not answer with pride or stubbornness, but carry themselves meekly, showing reverence to their parents' authority and readiness to be bettered by instruction (Eph. 6:1; Prov. 13:1).

Q. 467 Should children speak in response to their parents' unjust reproof?

A. If a reproof from parents seems unjust, children may speak with humility, mildness, and due respect to explain themselves. Yet they must not answer back in a contradicting, proud, or disrespectful manner, but continue to show reverence to their parents' authority even in their words (Luke 2:49).

Q. 468 What should children do when they are justly reproofed?

A. Children must readily amend their faults as part of their obedience to their parents. (Exo. 18:17; 1 Sam. 2:25; Proverbs 29:17)

Q. 469 How should children react to corrections from their parents?

A. Children must receive corrections from their parents with patience, humility, and submission. They should not resist or grow stubborn, but quietly bear reproof and earnestly seek to correct themselves. In doing so, they show reverence to God's

ordinance and benefit their own growth in wisdom and obedience (Heb. 12:9; Prov. 29:17).

Q. 470 What happens if children refuse to obey their parents' correction?

A. When children refuse to accept corrections from their parents and continue in stubborn disobedience, it shows a rebellious heart. Such behaviour is not a small fault, but a serious sin against God's order, and it brings guilt and displeasure upon the child, unless it is repented of and amended (Deut. 21:18).

Q. 471 How far should children's obedience extend?

A. Children must obey their parents in all things, as long as it does not go against God's commands. (Eph. 6:1; Col. 3:20)

Q. 472 How should children handle situations where they do not agree with their parents?

A. Even if children do not think something is the best, they should obey their parents, trusting in their authority and wisdom. (Gen. 22:6-7; 1 Sam. 20:31-32)

Q. 473 What if parents ask children to do something sinful?

A. Children must not obey if it goes against God's commandments. (1 Sam. 19:11; Dan. 6:10)

Q. 474 Is it a sin if children obey their parents against God's will?

A. Yes, it is a sin for children to obey parents in things that are sinful and contrary to God's will. (Matt. 10:37; Luke 14:26)

Q. 475 What should children remember when faced with difficult commands from their parents?

A. Children should remember that their parents' authority is limited, and that God's commands must come first. They should always obey God above their parents when there is a conflict. (Heb. 12:9; Luke 12:4-5).

CH 39-46:

Q. 476 What is the duty of children toward their parents?

A: Children must show thankfulness for the love, care, and sacrifices their parents have made for them. They should honour them by giving help, comfort, and support according to their ability, especially when their parents are old, weak, or in need. In doing so, they repay, as far as they can, the kindness they have received from them (1 Tim. 5:4).

Q. 477 How much should children repay their parents?

A: Children should do all they can within their ability, understanding that parents do much more for their children than children can ever repay (Eph 6:1-3).

Q. 478 What does the Bible say about neglecting to help parents?

Answer: The Bible teaches that children who refuse to help and provide for their parents in time of need are guilty of great ingratitude. Such neglect dishonours both their parents and God, who commands children to care for those who have cared for them (1 Tim. 5:8).

Q. 479 How should children treat their parents' weaknesses?

A: Children should patiently bear with their parents' weaknesses and continue to treat them with love, honour, and respect. They must not despise or shame their parents because of age, illness, or other infirmities, but should show kindness and care, remembering God's command to honour father and mother (Eph. 6:2-3).

Q. 480 How should children respond to their parents' infirmities?

A: Children should respond to their parents' weaknesses with patience, compassion, and respect. Whether their parents are weak through age, sickness, or other infirmities, children have to help and care for them, never treating them with contempt, but continuing to honour them as God has commanded (Ex. 20:12; Gen. 27:12; 37:10).

Q. 481 What is the role of children in covering their parents' shortcomings?

A: Children should lovingly cover their parents' weaknesses and should not mock, shame, or unnecessarily expose their faults to others. Instead, they must show respect, kindness, and discretion, remembering that love covers a multitude of sins (1 Pet. 4:8; Gen. 9:23).

Q. 482 What should children do when their parents experience casual hardships?

A: Children must continue to respect and assist their parents, even in times of hardship, such as sickness, poverty, or imprisonment (Gen 42:8; Ruth 1:16).

Q. 483 How should children help relieve their parents' needs?

A: Children should visit, comfort, and provide for their parents during times of sickness or mourning, and protect them in times of danger (Gen 48:1; Ruth 2:18).

Q. 484 What is the Bible's teaching on children honoring their parents after they pass away?

A: Children must continue honouring their parents even after death by showing due respect to their memory and ensuring they are buried in an honourable and fitting manner. In this way they acknowledge the dignity of those who brought them up and fulfil a final act of duty and love toward them (Gen. 25:9; 2 Sam. 2:5).

Q. 485 How should children conduct the burial of their parents?

A: The burial should be done with decency and honor, reflecting the parents' status in life without exceeding their means or the child's ability (Gen 50:7; Acts 8:2).

Q. 486 What are the two extremes children should avoid when burying their parents?

A: Children should avoid two wrong extremes when burying their parents. First, they must not spend beyond their means in a vain or showy way. Second, they must not be careless or stingy and give too little respect or care. Instead, they should act with wisdom and respectful honour (Luke 16:19; 1 Tim. 1:9).

Q. 487 What does the Bible teach about children disrespecting their parents?

A: The Bible teaches that it is a very serious sin for children to dishonour or act violently against their parents. Such behaviour breaks God's order of authority and shows great wickedness. Scripture shows that this sin is not light, but worthy of severe judgment, because of the high honour God has placed upon parents (Ex. 21:15; Prov. 30:17).

Q. 488 What should children do if they are the last to care for their parents?

A: If children are in a position to provide for their parents in their later years, they should faithfully ensure that their needs are met and their welfare is secured. Even when children are near death or unable to continue caring personally, they should make diligent provision for their parents' care, following the pattern of love and responsibility shown in Scripture (John 19:27).

CH 47-57: Children's Duties Towards Their Deceased Parents

Q. 489 What should children do concerning their deceased parents' debts?

A. Children must pay their deceased parents' debts as much as they are able, especially if the law allows for recovery. The Bible says, "The wicked borrows and does not repay" (Psalm 37:21), so children should do what is right, even if the parent did not leave enough to pay all debts. (Psalm 37:21)

Q. 490 How should children handle ill reports about their deceased parents?

A. Children should guard the honour of their deceased parents and not spread or

repeat evil reports concerning them. They should avoid speaking dishonourably of them, but rather cover their faults with discretion and reverence. For God takes notice of all speech and will judge every man accordingly, so children must seek to preserve their parents' good name even after death (Matt. 7:2).

Q. 491 Should children imitate their parents' good example?

A. Yes, children should follow the good examples of their parents, especially if they lived righteously. This honors the memory of their parents and keeps their virtues alive. (1 Kings 3:3; 2 Kings 22:2)

Q. 492 What should children avoid doing for their deceased parents according to the Church?

A. Children should not perform superstitious acts such as paying for masses or prayers to free their parents from purgatory, as these practices are not supported by Scripture. After death, one's fate is fixed. Therefore children should rest in God's justice and mercy rather than follow human inventions (Heb. 9:27).

Q. 493 Is it lawful for children to seek revenge for wrongs done to their parents after their death?

A. No. Children must not seek revenge for wrongs done against their parents after their death. God has not given private persons authority to avenge injuries, but commands that all vengeance be left to Him. Therefore, children should commit the matter to God's justice, and not repay evil for evil, but maintain a meek and Christian spirit (Matt. 5:39; Rom. 12:17-19).

Q. 494 How should children perform their duties to their parents?

A. Children must perform their duties sincerely, cheerfully, reverently, and constantly, doing all as if they were doing it for the Lord. (Col. 3:20; 2 Cor. 9:7)

Q. 495 What is the proper attitude children should have in performing duties to their parents?

A. Children should perform their duties without grudging, disrespect, or outward show, but with a true heart for God. (Col. 3:23)

Q. 496 Should children respect both parents equally?

A. Yes, children should honor both father and mother equally, as both are given authority over them by God. (Exo. 20:12)

Q. 497 What if parents disagree on something?

A. If the father and mother give opposing commands, the child should obey what is lawful according to God. If it is an indifferent matter, the father's command is to be followed. (Eph. 6:1-2)

Q. 498 Do children owe the same respect to step-parents and guardians as to their natural parents?

A. Children should honor and respect step-parents and guardians, though not with the same absolute duty as to natural parents. They are still owed child-like respect for their care. (Exo. 18:7; Ruth 1:16)

Q. 499 Should children obey both fathers and mothers-in-law?

A. Yes, children are to show respect and subjection to both fathers and mothers-in-law, as they are in the place of natural parents. (Lev. 18:8; Ruth 1:16)

Q. 500 What is the general rule for children's obedience?

A. Children are to obey their parents in all lawful things, doing so as obedience to the Lord. They must honour and submit to them, acknowledging the authority God has placed over them for their good and order of life (Eph. 6:1).

CH 58-64:

Q. 501 What is the duty of children towards their guardians, tutors, and parents?

A. Children are to be subject to their guardians, tutors, and parents, as they hold a position of care and authority over them, just as Esther obeyed Mordecai even after becoming Queen (Esth. 2:20) and Elisha respected his teachers (2 Kings 2:15).

Q. 502 Why should children obey their parents?

A. Children should obey their parents because they are appointed by God to represent His authority and care. Disobedience to parents is disobedience to God (Eph. 6:1-2).

Q. 503 What does the Bible say about the relationship between children and parents?

A. The Bible commands children to honour and obey their parents, because this is right in itself, agreeable to God's law, and well-pleasing to the Lord. This duty is joined with God's promise of blessing, showing how acceptable it is in His sight when children walk in obedience and reverence toward their parents (Eph. 6:1-3; Col. 3:20).

Q. 504 What is the significance of a child's obedience being "right"?

A. "Right" means it aligns with God's law, nature's law, and the laws of nations. It is fair and just that children obey their parents, who have cared for them (Eph. 6:1).

Q. 505 What does it mean that a child's obedience is "well-pleasing to the Lord"?

A. It means that when children obey their parents, they please God Himself, because they are obeying His command. Such obedience is accepted by God and brings His favour and blessing, even if men do not always notice or reward it. Therefore, children

should serve their parents faithfully, knowing their duty is done first to the Lord (Col. 3:20; 1 Tim. 5:4).

Q. 506 How does God's command make children's duty to obey parents binding?

A. Obeying parents is not optional but a command from God. It is a moral law for all children, regardless of age or status. This command is perpetual and universal (Exo. 20:12; Eph. 6:1).

Q. 507 What if children are grown and no longer under their parents' authority?

A. Even adult children must honor their parents. Joseph, though a governor in Egypt, still showed respect to his father (Gen. 47:12). Solomon, though king, honored his mother (1 Kings 2:19).

Q. 508 Why is the command to honor parents called the "first with promise"?

A. It is called the first commandment with a promise because it is the first commandment that includes a special promise from God. He promises blessing, long life, and well-being to those who honour their parents. This shows both the weight of the duty and God's favour toward obedient children (Eph. 6:2-3).

Q. 509 What is the promise attached to honoring parents?

A. The promise is that those who honor their parents will experience well-being and long life, as God rewards obedience to this command (Eph. 6:3).

Q. 510 Why does God give a promise with the command to honor parents?

A. God, in His mercy, adds a promise to this command to encourage children to obey it willingly and faithfully. He shows that honouring parents is both their duty and their benefit. And because God is true and able to perform what He promises, children may be assured that He will reward obedience, unlike men who often fail in their word (Eph. 6:3; Isa. 5:3-4).

Q. 511 What happens to disobedient children?

A. Disobedient children rebel against God's command and forfeit the blessings attached to honoring parents. They may face God's judgment, as seen in the examples of rebellious children like Hophni, Phinehas, Absalom, and Adonijah (1 Sam. 2:34; 1 Kings 2:25).

Chapter 6

Duties of Parents

CH 1-7

Q. 512 What is the primary duty of fathers towards their children?

A: Fathers must not provoke their children to wrath but bring them up in the nurture and admonition of the Lord. (Eph. 6:4)

Q. 513 What are the two types of duties mentioned for parents?

A: Parents' duties are set down by a **prohibition** (not to provoke children to wrath) and a **precept** (to nurture, nourish, and instruct them). (Eph. 6:4)

Q. 514 What three main duties must parents perform towards their children?

A:

1. **Nourish** children (with food, clothing, and other necessities).
2. **Nurture** children (with good discipline).
3. **Instruct** children in the ways of God. (Eph. 6:4)

Q. 515 What is the fountain of all duties for parents?

A: The fountain of all duties is **love**. Parents are to love their children deeply, as love motivates all other duties. (Titus 2:4)

Q. 516 How should parents' love for their children affect their duties?

Answer: Love for children should motivate parents to perform all duties cheerfully and diligently, as love helps overcome all hardships and sacrifices. (1 Cor. 13:4-7)

Q. 517 What are the extremes in parents' love for their children?

A:

1. **Excessive love:** Too much doting, neglecting duties, and overindulgence. (Proverbs 23:4-5)
2. **Deficient love:** Lack of natural affection, such as neglecting or harming children. (Rom. 1:30, Titus 3:3)

Q. 518 What is the importance of parents' prayer for their children?

Answer: Parents must pray for their children at all stages of life, as prayer brings God's blessings to their children. (1 Thess. 5:17, Gen. 25:21)

Q. 519 What are the consequences of neglecting to pray for children?

Answer: Neglecting to pray for one's children is a serious failure of parental duty. Parents should faithfully pray for their children before they are born, throughout their childhood, and all their lives, asking God to bless, protect, and guide them. Such prayer is both a duty and a means by which God is pleased to show His mercy (Job 1:5; Luke 1:64).

Q. 520 What is another important duty parents must fulfill for their children?

Answer: Parents must live godly and upright lives before God. By their holy example, they encourage their children to walk in the same way, and God is often pleased to bless the children of those who faithfully follow Him (Ps. 112:2; Prov. 20:7).

Q. 521 Should parents pursue wealth for their children above all else?

A: No. Parents must not seek earthly wealth for their children by neglecting their own salvation or the spiritual good of their household. They are to value godliness and the fear of the Lord above all riches, knowing that worldly gain without grace brings sorrow rather than true benefit (Proverb 23:5; 1 Tim. 6:9-10).

Q. 522 What should parents prioritize for the good of their children?

Answer: Parents should prioritize spiritual health, faith, and righteousness over material wealth, as God's blessings are far greater than worldly riches. (Matt. 6:33, Proverbs 10:22)

Q. 523 What is the result of covetous or unjust actions taken by parents to provide for their children?

Answer: Parents who pursue wealth unjustly bring curses upon their families. They should trust in God's provision rather than relying on unrighteous means. (Proverbs 10:22, Hosea 13:11)

CH 8-10:

Q. 524 What is the primary duty of parents toward their children?

A: The chief duty of parents is to seek and to provide a provident care for the good of their children in both outward and spiritual matters. This care should extend through every stage of their life, guiding them in the fear of God, and continuing as far as their duty may reach even after them, by leaving them well instructed, well ordered, and well commended to God (Prov. 22:6; 3 John 1:4).

Q. 525 What does "provident care" for children include?

A: Provident care includes ensuring both the temporal and spiritual well-being of children, from infancy to adulthood, and even beyond a parent's life. (Eph. 6:4)

Q. 526 What is the first stage of a child's life, and what care does the mother owe to her child during this stage?

A: The first stage is the time in the mother's womb. The mother must take special care of herself to ensure the safety of the child, avoiding harm through actions like eating harmful substances or violent movements. (Jud. 13:4)

Q. 527 How should husbands act in regard to their pregnant wives?

A: Husbands should be tender and supportive of their wives, ensuring they are provided with everything necessary for the safety of both mother and child. (Jud. 13:8-9)

Q. 528 What is the moral responsibility if a miscarriage happens due to negligence or harmful actions?

A: If a miscarriage is caused by carelessness, neglect, or any harmful action, it is a grievous matter before God. Such an act brings guilt upon those responsible, as they have failed to preserve the life God entrusted to them. The seriousness is greater still when both mother and child are harmed, showing the weight of sin involved in endangering life (Ex. 21:22-23).

Q. 529 What is the duty of parents after the child is born?

A: Parents must provide sufficient care and all necessary provisions for the child, ensuring they are nurtured and protected in their weakness, as exemplified by the Virgin Mary who wrapped Jesus in swaddling clothes. (Luke 2:7)

Q. 530 What is the sin of cruelty in regard to a newborn child?

A: It is a very great and unnatural sin for a mother to neglect or abandon her newborn child, leaving it without due care or protection. Such behaviour shows a lack of natural affection and a failure of maternal duty, and is therefore grievously sinful in the sight of God, who requires tenderness and preservation of life (Job 39:14-16).

Q. 531 How should a mother treat her unborn child according to God's word?

A: A mother should care for herself during pregnancy, keeping the child's welfare in mind, as the child is part of her and requires her protection. (Psalm 139:13-16)

Q. 532 What is the consequence of a husband neglecting his wife's care during pregnancy?

A: A husband who neglects his wife during her pregnancy, and fails to give her due care, comfort, and provision, is guilty of a serious breach of his duty. By such negligence he becomes, in a measure, partaker of the harm that may come to her or the child, and brings guilt upon himself before God. For he is commanded to dwell with his wife in understanding, tenderness, and honour (1 Pet. 3:7).

Q. 533 Why is it important to provide for the spiritual and temporal good of children?

A: Children are entrusted to parents by God, and parents are responsible for raising them in both body and soul, ensuring their physical safety and spiritual growth in accordance with God's will. (Deut. 6:6-7)

CH 11-15:

Q. 534 What is the natural duty of a mother towards her child after birth?

A. A mother is bound, as far as health and ability allow, to nourish her child with her own milk, since it is the most natural and fitting provision God has appointed for infants. In doing so she shows both natural affection and faithful care for the life entrusted to her (Gen. 49:25; 1 Pet. 2:2).

Q. 535 Why is it important for mothers to give suck to their children?

A. It is a blessing from God that mothers nurse their own children, and it is commanded by Scripture. To neglect this duty is contrary to God's design. (Gen 49:25, Hosea 9:14)

Q. 536 Does the Bible provide examples of mothers nursing their own children?

A. Yes, Scripture gives examples such as Sarah nursing Isaac (Gen 21:7), and Mary nursing Jesus (Luke 11:27), showing that even women of high or low status should perform this duty. (1 Sam 1:22, 1 Kings 3:21)

Q. 537 Are there any consequences for not nursing one's own child?

A. Neglecting to nurse one's own child, without just cause, is a failing against natural affection and the order God has appointed. It deprives the child of that proper care and nourishment which God has ordinarily provided through the mother. Scripture speaks of such neglect as a grievous condition, showing the sorrow that follows when natural duty is forsaken (Hos. 9:14; Lam. 4:3).

Q. 538 What does Scripture say about the role of the father in this duty?

A. The father is to encourage and support the mother in her nursing duty, providing all necessary comfort and care. (1 Sam 1:23, Gen 21:8)

Q. 539 What objections might mothers have to nursing, and how should they respond?

A. Some mothers object for reasons like convenience, vanity, or financial gain, but Scripture teaches that nursing is a duty, and no other reason should outweigh this responsibility. (1 Tim 5:10, Titus 2:4)

Q. 540 Can a mother be excused from nursing her child?

A. Yes, if there is a genuine physical inability, sickness, or danger to the child, then a mother may be excused from nursing. (Matt 9:12, Hosea 6:6)

Q. 541 How should a mother feel about nursing her child?

A. A mother should see nursing as an act of love and a blessed responsibility, which strengthens her bond with the child. (Titus 2:4)

Q. 542 What does it mean if a mother chooses not to nurse?

A. Choosing not to nurse without necessity is considered a neglect of a natural duty, often motivated by self-interest rather than love for the child. (Gen 49:25, Lam 4:3)

Q. 543 Is there any biblical example of a mother who failed to nurse her child?

A. The Bible does not mention any holy woman failing to nurse her own child, as it was considered a fundamental duty. (Exodus 2:7)

Q. 544 What are the consequences of putting a child to be nursed by others?

A. Putting a child to be nursed by others without necessity can lead to neglect, as mothers are naturally more attentive and tender towards their own children. (Lam 4:3)

Q. 545 What should a husband do regarding his wife's nursing duty?

A. The husband should encourage and assist his wife in performing her duty to nurse, just as Elkanah supported Hannah. (1 Sam 1:23)

Q. 546 What are the faults of mothers who neglect their duty to nurse?

A. Such mothers may neglect the duty for reasons like comfort, vanity, pride, or financial gain, but all these reasons show a lack of true love for the child. (Gen 49:25)

CH 16- 22:

Q. 547 What is the role of fathers in ensuring their wives nurse their children?

A: Fathers should support their wives in nursing their children by providing encouragement and necessary resources. If fathers hinder or discourage this duty, they share in the fault. (1 Tim. 5:8)

Q. 548 What is the father's primary responsibility in a child's baptism?

A: The father, as the head of the household, has the primary responsibility to ensure his child is baptized, considering that the mother is often weakened after childbirth. (Eph. 6:4)

Q. 549 Why is baptism important for a believer's children?

A: Baptism is important because it is a command of God and a sign of His covenant. It shows that children are brought under God's promise, marked for His mercy, and admitted into the visible fellowship of His Church. It also reminds us of the cleansing from sin through Christ and the blessing that belongs to those who are in His covenant (Gen. 17:10; Matt. 28:19; Acts 2:39; Matt. 19:14).

Q. 550 What does the Bible say about the timing of a child's baptism?

A: Baptism must not to be unnecessarily delayed, but children should be brought to it in due time according to God's ordinance. As soon as it may conveniently be done, they should be admitted into the sign of the covenant, showing God's mercy and their belonging to His visible Church (Luke 2:21; Acts 16:15).

Q. 551 What are the necessary elements of a valid baptism?

A: Baptism must be performed by a minister, using water, and in the name of the Father, Son, and Holy Spirit. The outward application of water according to Christ's ordinance is essential, as He has commanded for this sacrament. (Matt. 28:19, John 3:5)

Q. 552 Why should parents choose a suitable name for their child at baptism?

A: Parents should give their child a proper and meaningful name at baptism. The name should be decent, honest, and suitable for a Christian life. It should be chosen with respect for God, not out of pride or vanity, and if possible, should come from the Bible or have a good godly meaning, fitting for one who belongs to God's covenant (Gen. 17:19; Luke 1:59).

Q. 553 How should parents care for the baptism of their children?

A: Parents must ensure their child is baptized at the right time and in a fitting place, preferably with the congregation present, to honor the sacrament properly. (Matt. 28:19)

Q. 554 What is the danger of neglecting a child's baptism?

A: To neglect or needlessly delay a child's baptism is to disregard God's command and order. It shows a lack of due reverence for His ordinance and withholds the child from

the outward sign of His covenant and grace, which God has appointed for His people (Mark 16:16; Acts 2:39).

Q. 555 What errors are associated with rejecting or delaying infant baptism?

A: Some groups, like Anabaptists and Separatists, wrongfully deny or delay infant baptism, showing lack of faith in God's promise and disobedience to Scripture. They do not rightly consider Christ's gracious reception of little ones, nor the extent of His promise to His people (Acts 2:39; Matt. 19:14).

Q. 556 How should parents avoid improper practices in baptizing their children?

A: Parents must take care that their children's baptism is done rightly and reverently. They should avoid treating it lightly or privately without due order, delay it without just cause, or give unfit and vain names. In all things, baptism must be handled with honour, as a holy ordinance of God and a sign of His covenant (Matt. 28:19; Acts 16:15).

CH 23-30:

Q. 557 What duties do parents owe to their children in their infancy?

A: Parents must care for their children's physical and spiritual well-being. This includes nourishing them, nurturing them, and providing what is necessary for their health and life (Matt. 7:9-11; 1 Tim. 5:8).

Q. 558 What is the general distinction of a person's life stages?

A: Life is often divided into four stages: Childhood (birth to 14), Youth (14-25), Manhood (25-50), and Old Age (50 and beyond). However, for parenting, we focus on infancy and childhood as distinct periods (Prov. 22:6).

Q. 559 What are the two main duties parents must perform for their children in childhood?

A: Parents have two chief duties toward their children in their early years: first, to nurture and bring them up well in godly instruction and care; and second, to guide and place them rightly in their calling or condition of life. In both, they must seek the children's true good, both temporal and spiritual, as the Lord requires (Eph. 6:4).

Q. 560 What are the key aspects of nourishing children properly?

A: Parents are to provide for their children's necessary needs, such as food, clothing, and due care for their health and well-being, according to their ability and condition. In

doing so, they show the natural love required of them, as God also teaches that a father gives good things to his children (Matt. 7:9-11; Gen. 37:3; 1 Kings 14:2).

Q. 561 What are the two extremes parents may fall into in caring for their children?

A: Parents may sin in two extremes. On the one hand, they may be too sparing, withholding necessary food, clothing, and care through covetousness or neglect. On the other hand, they may be too indulgent, providing excess and luxury that fosters pride and corruption in their children. In both cases, they fail in the wise and godly care that parents owe to their children (Prov. 27:7).

Q. 562 How should parents nourish and nurture their children?

A: Parents should provide moderate food and care, not indulging children in excessive luxuries, which can lead to poor health and vanity (Prov. 27:7; 1 Tim. 5:8).

Q. 563 What is the danger of too much indulgence in children's upbringing?

A: Excessive indulgence in children is dangerous, for it weakens their health, encourages vanity, and hinders the forming of a sober and disciplined character. When children are over-pampered, they often grow idle, self-willed, and unfit for duty. Therefore, parents must govern their care with wisdom and moderation, aiming at their children's true good (Prov. 22:6; 1 Tim. 5:8).

Q. 564 What is meant by nurturing children beyond physical needs?

A: Good nurture involves teaching children good manners and training them for a responsible calling, which is essential for their future well-being (Prov. 22:6; Eph. 6:4).

Q. 565 How should parents train their children in good manners?

A: Parents should teach respect for others, humility, and proper behavior in all circumstances, as the Bible instructs (Lev. 19:32; Prov. 25:6; Luke 14:8). Good manners are an outward expression of inward Christian values (1 Thess. 4:12).

Q. 566 What happens when parents neglect to teach their children good manners?

A: Children may grow up rude and disorderly, damaging their reputation and dishonoring God's name. Good manners reflect God's order and should be nurtured from a young age (1 Cor. 14:33).

Q. 567 Are good manners an important part of Christian life?

A: Yes, good manners are an important aspect of a Christian's witness. They reflect respect for others, decency, and the love of Christ (1 Cor. 14:40; 1 Peter 3:1).

Q. 568 What is the objection against focusing on good manners in Christian upbringing?

A: Some argue that manners do not directly relate to true grace. However, good manners support grace by showing that a Christian's life is orderly and respectful, which honors God (Matt. 23:23; Phil. 4:8).

CH 31-35:

Q. 569 What is the second branch of good nurture for children?

A: It is training children unto a good calling, as commanded in Proverbs 22:6: "Train up a child in the way he should go." (Gen. 4:2, 37:12; Exo. 2:16)

Q. 570 Why should parents train their children to a good calling?

A: A good calling helps children maintain themselves and support others, including their parents. It also keeps them away from sin and idleness, as shown in Psalm 91:11.

Q. 571 What is the role of a calling in a child's life?

A: A calling helps children be useful to society and show Christian duties. It protects them from sin, as it occupies their time with something meaningful. (Psalm 91:11)

Q. 572 Is it enough for parents to leave land or wealth to their children?

A: No. It is not sufficient for parents to leave only land or wealth to their children, for riches without wisdom are easily wasted. A well-ordered calling and skill in a lawful trade bring greater and more lasting benefit than inheritance alone, and therefore parents should chiefly aim to equip their children for a faithful and useful life (1 Cor. 12:31).

Q. 573 How should parents choose a calling for their children?

A: Parents should train their children in skills like reading and writing, which are foundational to all callings (2 Tim. 3:15). The calling should be lawful, suit the child's abilities, and be beneficial for both the child and society. (Deut. 6:7)

Q. 574 What should parents consider when choosing a calling for their child?

A: Parents should observe the child's abilities and inclinations. Some children are suited for intellectual pursuits, while others for physical work. (1 Cor. 12:31)

Q. 575 Should parents train children to the ministry?

A: Yes, the ministry is a noble and beneficial calling. If a child is suited for it, parents should encourage it, as it brings the most good to others. (1 Cor. 12:31)

Q. 576 What are common faults parents make in training their children?

A: Some parents allow their children to live in idleness or neglect to teach them the basics of a calling. Others train them for unlawful professions, leading them into sin. (Matt. 12:44)

Q. 577 What is the spiritual duty of parents in raising their children?

A: Parents are chiefly bound to train their children in piety, that is, in the fear and knowledge of God. They must diligently teach them godliness, instruct them in the ways of the Lord, and guide them by holy example, as God has commanded in His Word (Deut. 6:7; 1 Sam. 3:13).

Q. 578 Why is it necessary for parents to teach piety to their children?

A: Children are born without piety, and it is the parent's responsibility to teach them godliness, as shown in Genesis 6:5. Neglecting this is a great fault. (Ezek. 16:20)

Q. 579 Who is primarily responsible for teaching children piety?

A: Parents are primarily responsible for teaching their children piety, even though ministers also have a role. Parents know their children's needs and capacities better than anyone else. (Deut. 6:7)

Q. 580 What benefits come from teaching children piety?

A: Teaching children piety brings many blessings, for it forms them to be obedient, thankful, and established in the fear of God. It also helps to preserve true religion in families, passing it on faithfully from one generation to another, according to God's will (Ps. 101:2; Josh. 24:15).

Q. 581 How can parents teach their children piety effectively?

A: Parents should ground their teaching in God's Word, using Scripture and catechisms daily. They should also teach through examples, conversations, and by pointing out God's works in nature. (2 Tim. 1:5; Isa. 28:10)

Q. 582 How important is example in teaching children piety?

A: Example is crucial. Parents should live out their faith, as children are more likely to follow the example of their parents than merely their words. (Josh. 24:15; Psal. 101:2)

Q. 583 What role does Scripture play in teaching piety to children?

A: Children should be taught Scripture from an early age, as it contains the wisdom of God and is more powerful than any other book. (2 Tim. 3:15)

Q. 584 How should parents balance teaching piety with other duties?

A: Parents should teach piety throughout daily life, such as at meals, during walks, or

through observing God's works. It should be a constant part of the child's environment. (Deut. 6:7)

CH 36-45:

Q. 585 What is the duty of parents in teaching their children piety?

A: Parents must prioritize their children's spiritual well-being, teaching them godliness and guiding them toward eternal life, not just temporal success (Deut 6:7; Prov 22:6).

Q. 586 What are the faults of parents who neglect teaching piety?

A:

1. They focus solely on worldly success, neglecting their children's spiritual life (Matt 6:33).
2. They teach harmful behaviors like pride, lying, and deceit, leading children toward sin (Eph 6:4).
3. They care more for temporal gains than the true faith of their children (Matt 16:26).
4. They neglect basic teachings like the Lord's Prayer and the Ten Commandments (Deut 6:6-7).
5. They fail to use the works of God to instruct their children (Ps 78:4-6).
6. They prioritize financial or social connections over the moral education of their children (1 Cor 15:33).
7. They set bad examples, leading their children to imitate sinful actions (Eph 5:1-2).

Q. 587 When should parents begin nurturing their children in piety?

A: Parents should begin teaching their children as soon as they are capable of understanding, even from a very young age (Prov 22:6; 2 Tim 3:15).

Q. 588 Why is it important to start teaching children early?

A:

1. Children are naturally inclined to sin, and early instruction helps guide them away from evil (Gen 8:21; Prov 22:15).
2. Early training prevents them from becoming stubborn in their folly (1 Sam 2:25).
3. Young children are more impressionable and can learn virtues easily, like soft clay (Prov 4:3).
4. What is learned in youth is most easily retained (Prov 22:6).

Q. 589 Should only mothers teach young children?

A: No, both mothers and fathers have a responsibility. Mothers often have the most

direct influence in early years, as seen in the example of Lois and Eunice with Timothy (2 Tim 1:5; Prov 31:1). Fathers must also be involved, providing guidance as the head of the household (Eph 6:4).

Q. 590 What happens if parents neglect the best time for nurturing their children?

A: Neglecting early nurturing can lead to stubborn, rebellious children who are difficult to correct later (1 Kings 1:6). Time lost cannot be regained, and such neglect often leads to disastrous outcomes for both parents and children (Prov 29:15).

Q. 591 How long should parents continue nurturing their children?

A: Parents should continue their nurturing role as long as they have authority over their children, even as they grow older (1 Sam 3:25; Job 1:5). The responsibility doesn't end at a certain age but continues as long as they are under their parents' care.

Q. 592 What should parents avoid doing when nurturing their children?

A: Parents must not "let go" of their authority too soon, as this can lead to rebellious behavior (2 Sam 15:1). The example of David's neglect with Absalom shows the danger of allowing children too much freedom without proper guidance (1 Kings 1:6).

Q. 593 What are the means to properly nurture children?

A:

1. Frequent admonition: Parents must consistently remind and teach their children, emphasizing lessons to make a deep impact (Deut 6:7; Prov 1:8).
2. Corrective discipline: This includes both verbal reproof and, when necessary, physical correction (Prov 6:23; 17:10).

Q. 594 How should parents deal with weariness in instructing their children?

A: Parents must not grow weary of teaching their children. Constant instruction is necessary, and they must persist even when it seems hard (Gal 6:9). Children require continuous guidance to avoid becoming disobedient or ungrateful (Prov 6:23).

Q. 595 How should parents reprove their children?

A: Parents should use reproof to correct their children gently before resorting to harsher forms of correction. Reproof helps children grow in wisdom and leads to life (Prov 15:32). It also brings joy to parents when done rightly (Prov 24:25).

Q. 596 What is the danger of "cocker" or indulging children too much?

A: Indulging children without correction leads to rebellion and sin. As seen in the story of David and his sons, not disciplining children can result in grave consequences (1 Kings 1:6). Parents must balance love with correction to prevent foolishness from taking root (Prov 29:15).

CH 46-50:

Q. 597 What is the purpose of correcting children?

A: Correction helps children grow in wisdom and avoid evil. It is a means appointed by God for their nurture and education. (Proverbs 19:18, 22:15)

Q. 598 Does the Bible command parents to correct their children?

A: Yes, God commands parents to correct their children. "Chasten your son" (Proverbs 19:18), and "You shall beat him with a rod, And deliver his soul from hell." (Proverbs 23:14).

Q. 599 Why is it important for parents to correct their children?

A: Correction frees children from foolishness and evil, helping them grow in wisdom and righteousness. (Proverbs 22:15, Heb. 12:6)

Q. 600 How does God's example guide parents in correction?

A: God corrects His children out of love. Parents must follow His example, as "For whom the Lord loves He chastens" (Heb. 12:6).

Q. 601 What benefits does correction bring to children?

A: Correction drives out foolishness, purges evil, and can even save their souls from death (Proverbs 23:13-14).

Q. 602 How should parents view the pain of correction?

A: Parents should focus on the long-term good. Though correction is painful, it leads to peace and righteousness (Heb. 12:11).

Q. 603 Can instruction alone replace correction?

A: No, correction brings children to practice wisdom, not just knowledge (Matt. 7:24).

Q. 604 What are the benefits of correction for parents?

A: Correction helps parents avoid repeated grief and ensures their children's good behavior, bringing rest and peace to the home (Proverbs 29:17).

Q. 605 How should parents approach correction?

A: Parents should correct with love, in a calm mood, and ensure the child understands why they are being corrected. (1 Cor. 16:14)

Q. 606 What are the extremes in correction that parents should avoid?

A: Parents must avoid two extremes in correcting their children. They should not be too lenient by overlooking sin and disobedience, nor too harsh by punishing without wisdom, justice, or moderation. Both extremes harm the child and hinder faithful discipline (1 Sam. 2:29; Prov. 29:17).

Q. 607 What should parents do if they see their child committing serious sins?

A: When parents see their children committing serious sins, such as lying, stealing, or swearing, they must faithfully correct them. They should not overlook such sins, but lovingly discipline and instruct their children, seeking their repentance and growth in godliness according to God's Word (Prov. 22:15).

Q. 608 How should parents balance correction with compassion?

A: Parents should correct their children with both firmness and compassion. All discipline should be guided by love, tenderness, and a desire for the child's good, not by anger or harshness. In this way, correction reflects both God's wisdom and a parent's faithful care (Heb. 12:6; 1 Cor. 16:14).

Q. 609 How should parents provide for their children's future?

A: Parents should ensure their children are trained for a good calling, such as a profession or trade, to serve both themselves and society (Gen. 4:2, 1 Sam. 17:13).

Q. 610 Why is it important to prepare children for specific roles?

A: Preparing children for specific callings allows them to use their gifts, live independently, and contribute to the good of the Church and society (1 Sam. 16:11).

CH 51-60:

Q. 611 What should parents do when providing callings for their children?

A: Parents should guide their children into callings that suit their gifts, abilities, and training. They should wisely consider what each child is fitted for, so that they may serve God faithfully and be useful in their vocation (Ex. 35:35; 1 Kings 5:6; Gen. 47:6).

Q. 612 How should parents seek God's blessing in providing a calling for their children?

A. Parents should pray and trust in God's providence when guiding their children into a calling, relying on lawful means to bring them into the right profession (Jer. 17:16).

Q. 613 What are the extremes to avoid in providing callings for children?

A. The two extremes are:

1. Neglecting the child after education, leaving them to fend for themselves.
2. Forcing children into lucrative but unsuitable callings or using unlawful means (Proverbs 10:2, Ecclesiastes 5:12).

Q. 614 What is the role of parents in providing marriages for their children?

A. Parents should wisely guide and provide suitable marriages for their children. They should seek a match that is honourable, godly, and according to God's will, looking to the spiritual and lasting good of their children, as seen in the examples of Abraham, Isaac, and Naomi (Jer. 29:6, 1 Cor. 7:36, Gen. 24:4).

Q. 615 Can children marry without their parents' consent?

A. No, children must not marry without their parents' consent. Parents must guide them to make wise choices in marriage, but not force them (Gen. 24:57).

Q. 616 What are the extremes in providing marriages for children?

A. The two extremes are:

1. Carelessly delaying marriage until the child is past the age of marriage.
2. Forcing children into marriages for wealth or status, disregarding their desires (Gen. 24:18, 1 Cor. 7:36).

Q. 617 How should parents provide a stock for their children's callings and marriages?

A. Parents should lay aside a reasonable portion for their children's futures, but must ensure it is done justly, without being driven by greed, and without neglecting charity (1 Tim. 5:8, 2 Cor. 12:14).

Q. 618 What are the extremes in laying up provisions for children?

A. The extremes are:

1. Spending all their resources without saving for their children's future.

2. Hoarding wealth and refusing to help their children when needed (Proverbs 10:2, Ecclesiastes 5:12).

Q. 619 What should parents do as they approach the end of their lives?

A. Parents should give wise direction, faithful prayers, and choose trustworthy friends to care for their children after their passing (Gen. 28:2, 1 Kings 2:2-3, 1 Chron. 29:19).

Q. 620 Why is it important for parents to give a blessing to their children before their death?

A. A parent's blessing and prayers for their children, especially when nearing death, are vital for their spiritual well-being and God's favor (Gen. 23:3, 1 Chron. 29:19).

Q. 621 How should parents choose friends to care for their children after their death?

A. Parents should choose trustworthy, wise, and loving friends to guide and support their children after their passing (1 Chron. 22:17, 28:21).

CH 61-70:

Q. 622 What is the duty of parents towards their children regarding their future?

A: Parents must care for their children's future, preparing them for life after the parents' death, not leaving them to neglect or uncertainty. The Bible says, "A good man leaves an inheritance to his children's children" (Proverbs 13:22).

Q. 623 What is the consequence of neglecting the future care of children?

A: Neglecting this duty is sinful. It shows a lack of love and faith, and fails to honor God's command to provide for one's family (1 Tim. 5:8). It may cause confusion and strife among children.

Q. 624 Is it proper for parents to make a will?

A: Yes, it is a commendable practice to make a will to ensure peace among children after the parent's death. "Put your house in order" (2 Kings 20:1) is a clear biblical command. A will helps prevent disputes and ensures that the children know their inheritance.

Q. 625 What happens if parents neglect to make a will?

A: Failing to make a will leads to disputes, wasted estate, and may even leave creditors unpaid. The Bible advises against this negligence, as it can cause great harm (Proverbs 22:7).

Q. 626 What should parents do with their estate?

A: Parents should leave their estate to their children, especially what they have received from their forefathers. “Abraham gave all that he had to Isaac” (Gen. 25:5), and God’s law demands the inheritance be passed down (Lev. 25:23).

Q. 627 What is the danger of improvident parents?

A: Improvident parents may waste their estate or leave it burdened with debt, putting their children in hardship. This violates the duty to preserve the family’s heritage (Proverbs 22:7).

Q. 628 How should parents treat all their children?

A: Parents must treat all their children equally, without favoritism. God loves all His children equally, and parents should mirror His impartiality (Rom. 8:17). Favoritism leads to envy and division (Gen. 37:4).

Q. 629 Can parents prefer a dutiful child over a disobedient one?

A: Parents can reward and correct children according to their behavior, but they must still love and care for both equally, as God does (Heb. 12:6).

Q. 630 May parents prefer the firstborn son in inheritance?

A: Yes, the firstborn has a right to a double portion of the inheritance, as God appointed (Deut. 21:17). However, this does not mean the firstborn is loved more than others, as the parent’s love and care should remain equal.

Q. 631 Can a firstborn son be disinherited?

A: A firstborn son may be disinherited only for just and lawful causes, not out of mere displeasure or partiality. Such causes may include notorious sin, shameful conduct, or other serious faults that make him unfit for the inheritance. In all such cases, the father must act according to God’s righteousness and not his own will or passion (Gen. 21:10; 1 Chron. 5:1).

Q. 632 What is the role of parents in preserving family heritage?

A: Parents are to carefully manage their estate, leaving it to their children and ensuring that family heritage is passed down. The Bible commands that inheritance should remain within the family and tribe (Lev. 25:23-28).

Q. 633 How should parents live to provide for their children?

A: Parents should live within their means, avoiding wasteful living and ensuring that they have enough to provide for their children’s future needs (Proverbs 13:22).

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Q. 634 Who are considered "fathers and mothers" in the context of marriage and domestic duties?

A: Fathers and mothers in law are considered in this context. They are those who, by marriage or relationship, take on the responsibilities of parents toward their children-in-law, such as Joseph and Naomi toward Jesus and Ruth (Luke 2:48; Gen 25:1; Ruth 3:1).

Q. 635 What duties do fathers and mothers-in-law have toward their children-in-law?

A: They should treat their children-in-law as their own children, supporting them as natural parents would, except in duties like nursing or inheritance (Exod 18:1; Ruth 1:22; Luke 2:21-22).

Q. 636 Why should fathers and mothers-in-law respect and care for their children-in-law?

A: Respecting children-in-law shows love for the spouse and fosters mutual love in the family, which strengthens the marriage bond (Eph 5:1; 2 Cor 11:2). It prevents division and discord in the family (Matt 2:14).

Q. 637 What is the wrong behavior of many fathers and mothers-in-law?

A: Many act with envy, hinder their children's prosperity, and sow division by seeking to alienate the affection between their children and their spouses (Matt 2:14). This leads to sin against God's order and causes strife within families.

Q. 638 What should parents avoid in regard to their children's spouses?

A: Parents should avoid favoritism, partiality, and giving bad advice that could damage the marriage (1 Tim 5:8). They must not pry or cause suspicion, as this leads to discord and potential separation (Ruth 4:6).

Q. 639 What duties do relatives have toward orphans?

A: Relatives such as grandparents, uncles, and others near in blood have to take care of orphans as if they were their own children. They should provide for their nourishment, upbringing, education, and also guide them in settling and marriage, not neglecting their need or leaving them destitute, but showing true family love and responsibility, as Mordecai did for Esther (Esth. 2:7; 1 Tim. 5:8).

Q. 640 What is the common neglect toward orphans?

A: A common sin among relatives is to neglect orphans and care only for their own households, leaving those in need without help or provision. Such neglect is contrary to Christian duty, for God requires that the needy, especially orphans, be cared for by those nearest to them, showing true love and faithfulness according to His law (1 Tim. 5:8; Ps. 68:5).

Q. 641 What is the duty of guardians?

A: Guardians are to faithfully care for those under their charge, providing for their upbringing, education, and protection. They must also wisely preserve and manage the child's inheritance, seeking their true good both in life and estate. In this way they act as faithful stewards of the trust committed to them, as seen in Christ's provision for His mother when He entrusted her care to another (John 19:27).

Q. 642 What are the faults of guardians?

A: Guardians sin when they abuse their trust by neglecting the child's education, wasting or misusing their estate, or arranging unsuitable marriages for their own advantage rather than the child's good. Such unfaithfulness is a grave injustice in the sight of God, who is the defender of the helpless and will judge those who oppress or neglect them (Ex. 22:22; Ps. 10:14).

Q. 643 What is the role of schoolmasters and tutors in a child's life?

A: Schoolmasters and tutors act for a time in the place of parents, helping to educate and guide children. They are to teach learning, good behaviour, and piety, laying a strong foundation for the child's future growth in both knowledge and godliness (Eph. 6:4; Deut. 6:7).

Q. 644 What are the faults of schoolmasters and tutors?

A: Many schoolmasters and tutors fail in their duty through lack of skill, true piety, or faithful care for the children committed to them. Some are moved by greed or negligence rather than love of their work, and so they teach poorly and do not rightly guide children in knowledge, good behaviour, and godliness, to the hurt of their charge (1 Tim. 5:8).

The End

“To God alone be all the glory”