

Marriage Series 2009, (#5)
“COVERT AUTHORITY” (#1)

Today, we will study our fifth lesson in a current series of lessons on Marriage.

Lesson 1	Overwhelmingly Conquer	Rom.8:35-39
Lesson 2	Family feud	1 Sam.19:11-14
Lesson 3	Disenchantment (#1)	Gen.16:1-2
Lesson 4	Disenchantment (#2)	Gen.16:1-2
Lesson 5	Covert Authority	1 Sam.25:14-22

Today’s married couple lived in ancient time and country with a different culture and language than ours. Yet their marital problem transcends all of these things in such a way that we can relate to them.

We will examine our lesson text by the following three homiletical points. It will identify three different types of authorities of believers that created problems inside and outside of marriage.

Callous authority – Nabal (1 Sam.25:14-17)

“Now therefore, know and consider what you should do, for evil is plotted against our master and against all his household; and he is such a worthless man that no one can speak to him.” (1 Sam.25:17)

Covert authority – Abigail (1 Sam.25:18-20)

“But she did not tell her husband Nabal.” (1 Sam.25:19)

Carnal authority – David (1 Sam.25:21-22)

“And blessed be your discernment, and blessed be you, who have kept me this day from bloodshed, and from avenging myself by my own hand.” (1 Sam.25:33)

None of these three types of authority were CHRIST-LIKE

“Father, forgive them; for they do not know what they are doing.” (Luke 23:34/ Jesus)

Today’s lesson will look at a dysfunctional marriage with role reversal and a spiritual mature believing wife who operates by covert authority in her marriage.

In times of great stress, everyone associated directly with this married couple knew that Abigail was the real leader:

“And she said to her young men, ‘Go on before me; behold, I am coming after you.’ But she did not tell her husband Nabal.” (1 Sam.25:19)

You might hear Abigail saying things like,

“We wouldn’t have anything if I didn’t _____.” “If I left it up to him, we would _____.”

This is the language of covert authority.

This lesson will study three aspects of Abigail’s covert attack upon the <u>position of authority</u> of the divine institution of marriage.

1. It is important to distinguish the different between the perfect position of authority and the imperfect person of that authority.

Marriage is 1 of 5 divine institutions (DI) established by God for the welfare of the human race throughout human history. Every DI has a perfect position of authority and an imperfect person or persons of that authority.

They will be listed in their order found in the Book of Genesis. Each operates from a set of divine laws of establishment throughout human history. They might change lightly based on the Covenant (Old or New).

DI #1	Freedom	(Gen.1:26-27; 2:17)	volition of soul
DI #2	Employment	(Gen.2:15; 3:17-19)	management
DI #3	Marriage	(Gen.2:18-25; 3:7, 10-11)	husband (perfect position of authority)

Nabal (imperfect person of authority). You can read how the divine laws of establishment of marriage were advanced in New Covenant:

- **(OC: divorce and chain of command - Matt.19:1-12; 1 Cor.11:3) and**
- **(NC: relationship of Christ and the Church - Eph.5:22-33; Col.3:18-19).**

DI #4	Family	(Gen.4:1; 3:15-16)	parents
DI #5	Nation	(Gen.10-11)	government

2. You might wonder why NC believers would study marriages of OC believers to learn biblical truths from their mistakes. Here are three basic doctrinal answers.

The first doctrinal answer is what we have learned about marriage as a divine institution (DI #3) for the human race throughout human history.

The second doctrinal answer is that fall of Satan resulted in every member of the human race being born into a world of cosmos diabolicus thinking in conflict with the word of God (Isa.14:12-15; Gen.2:17; 3:1-7; John 12:31; 14:30; 16:11; Eph.6:11-12). “We know that we are of the God, and the whole world lies in the power of the evil one.” (1 John 5:19)

The third doctrinal answer is that the fall of Adam resulted in every member of the human race being born under AOS (Adam’s original sin) with OSN (old sin-nature) separated from divine nature and power and relationship (Rom.5:12; 2 Pet.1:3-4; 1 Cor.6:19-20; Gal.5:16-17).

3. What stands out in our lesson story is that all three believers didn’t respond to God but rather chose to react to people. This is an important doctrinal point of our lesson on marriage.

Nabal reacted to David – he scorned (1 Sam.25:14) and insulted (1 Sam.25:15) and returned evil for good to David (1 Sam.25:21, 3). If he had responded to God, he would have shown hospitality (Luke 6:30-31). Nabal is like so many men who hold positions of divine delegated authority who do not understand the importance of the difference between **authoritarian** (weakness of person) and **authoritative** (strength of position). **“Be hospitable to one another without complaint.” (1 Pet.4:9)**

Abigail reacted to Nabal and the threat of violence – she circumvented the authority of her husband (1 Sam.25:18-38) – “But she did not tell her husband Nabal.” (1 Sam.25:19) “So she did not tell him anything at all until the morning light.” (1 Sam.25:36). If she responded to God, she would have trusted God to leave it in the hands of those who hold the position of authority (1 Cor.11:3; 1 Pet.3:1-6). **Is God able to do what He promises? (Rom.4:21)**

David reacted to Nabal rudeness – he was about to take his panned-up anger of other mistreatments in life out on Nabal - “If by morning I leave as much as one male of any who belong to him.” (1 Sam.25:22) “You have kept me this day from bloodshed, and from avenging myself by my own hand.” (1 Sam.25:33) If David responded to God, he would have turned the other cheek (Luke 6:28-29). “Vengeance is Mine, I will repay.” (Heb.10:30a) Did God? “And about 10 days later, it happened that the Lord struck Nabal, and he died.” (1 Sam.25:38) **It is better to be righteous than right.**

- People were quick to say that Nabal was being Nabal (1 Sam.25:17, 25). But what about Abigail and David? The truth is that they were all acting out of OMCD carnality (Eph.4:17-32) [walking in the futility of their minds].

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