CHRISTIAN
FAMILY LIFE

"It is I, Franklin,
the father figure, home to the
family unit and ready
for interaction."

"Oh, for heaven's
sake, Fred—
sell him
Park Place."

GSO 320 CHRISTIAN FAMILY LIFE

Content and purpose:

GSO 320 is a study of the family in its historical, philosophical, theological, and sociological context. It is also a study of the principles of practical, Christian, family living. When you have finished this course, you will be able offer a biblical concept of the family. You will also be able to outline the general history of the family as it can be traced in western civilization. Upon completion of this course, you will be able to evaluate the role and character of the family in contemporary culture.

GSO 320 is also designed to prepare you for family life. You will understand and be able to communicate specific and practical methods for making the family function in terms of the divine intention for this divine institution.

Text: Grunlan, Stephen A. Marriage and the Family: A Christian Perspective. Grand Rapids: Zondervan/Academie, 1984.

Structure of the course

GSO 320 is divided into two sections: The first explores the family philosophically and historically; the second part examines the family pragmatically. This course offers a careful balance between the theoretical and the practical. At the end of each section, an examination will be given. As a part of Section Two, a class project will be assigned.

Grading:

Examinations	85%
Project	15%

Teacher: Roger R. Chambers

Syllabus revised 1987

GSS 210 CHRISTIAN FAMILY LIFE

Selected Bibliography

Adams, Joy. Christian Living in the Home. Presbyterian and Reformed.

Bower, Robert. Solving Problems in Marriage. Eerdmans.

Cheaver, Frank. Creative Parenthood. Word.

Christensen, Larry. The Christian Family. Bethany Fellowship.

Dobson, James. Hide and Seek. Fleming H. Revell.

_____. Dare to Discipline. Fleming H. Revell.

De Santo, Charles. Love and Sex are Not Enough. Herald Press.

Duvall, Evelyn. Family Development. Lippincott.

Getz, Gene. The Christian Home in a Changing World. Moody.

Grant, Wi iam. From Parent to Child about Sex. Zondervan.

Harrell, Pat. Divorce and Remarriage in the Early Church. Sweet

Peterson, J. Alan. The Marriage Affair. Tyndale.

_____. Stop, Look and Listen. Back to the Bible.

_____. Two Become One. Tyndale House.

Scanzoni, Letha. Sex is a Parent Affair. Regal

Strauss, Richard. Marriage is for Love. Tyndale.

Lewis, C. S. The Four Loves. Harcourt Brace.

Williams, H. Page. Do Yourself a Favor: Love Your Wife. Logos

GSO 320 CHRISTIAN FAMILY LIFE

Section One: Perspectives on the Family: Biblical, Anthropological, Cultural, Historical

Reading assignment (text):
1. Part I due at end of second week.
2. " II " " " " fourth " .
3. " III " " " " sixth " .
4. " IV " " " " eighth " .
5. Addenda as assigned

Introduction
A. Divisions of the course:
    1. Section One: biblical, anthropological, cultural, historical
    2. " Two: practical

B. The every-day practice of family life, if it is to be both successful and biblical, must be based on a knowledge and appreciation of the fundamental character and purpose of the family.

I. Marriage: Human Contractual Arrangement or Antecedent Entity?

A. If marriage is simply a human arrangement, merely a civil contract, then it is subject only to the constraints of human expediency.
    a. The expanding tragedy of divorce
    b. The primary cultural value: the right to personal happiness--selfism
    c. The question of transcendent values
    d. The question of transcendent responsibilities
    e. Marriage at the mercy of whim and impulse

B. The undergirding philosophy of marriage, recognized or unrecognized, articulated or unarticulated, has a direct impact upon one's regard for and conduct within the marriage relationship.
    1. Margaret Meade (a leading exponent of moral freedom): "The most serious thing happening in the United States is that people enter marriage with the idea that it is terminable."
    2. Cultural or ethnic groups vary widely in the incidence of divorce. Where marriage is by free choice (vs. family arrangement) and the sexes are of equal status, divorce is frequent.
    3. The impact of philosophy on the matter of preparation for marriage.

C. Marriage, A Divine Institution
    1. Gen. 2:18-24 (the first marriage)
    2. Matt. 19:1-8
    3. Marriage as Covenant
    4. Marriage as trio
    5. Marriage as an aspect of faith

II. The Family: the Anthropologica Perspective

   A. The family as a social institution has been a universal feature of
      all human societies. It has met fundamental human needs, such as:
      1. Companionship
      2. Mutual protection
      3. Division of responsibilities
      4. Care of dependent offspring
      5. Instruction of dependent offspring
      6. The Fundamental building block of social institutions

   B. Family patterns
      1. Monogamy
         a. The almost universal arrangement
         b. The most efficient
         c. The ideal, implicit in the Edenic arrangement
      2. Polyandry (one woman, plural husbands)
         a. Minority and exceptional arrangement
         b. Groups in which polyandry has appeared: Eskimos, Palawan
           Philippine Pygmies, Shoshoneans of the Western United States,
           Tibetans, Todas of Southern India, and a few others.
         c. Even in societies where polyandry is accepted or admitted, the
           majority of persons live(d) monogamously.
         d. Often genuine polyandry was not practiced even in these groups
           in the sense of long-standing domestic unions. Rather it usually
           was a situation of a temporary arrangement wherein one woman was
           shared by more than one man.
      3. Polygyny (polygamy)
         a. Seldom involved more than three wives
         b. The "political marriage," such as those of David and Solomon
         c. Polygyny as an expediency for taking care of unattached females
           or perpetuating family names and property rights (e.g. Levirate
           marriage, Deut. 25.5)
         d. Even in societies where polygyny is practiced, few man have more
           than one wife because of economic limitations. Wives had to be
           bought and supported.
         e. Polygyny was not <u>necessarily</u> degrading to the wives, at least
           not in their cultural context.
      4. Promiscuity
         a. Has never been tolerated. Promiscuity makes survival doubtful;
           social and cultural progress impossible.
         b. Promiscuity, the sexual expression of anarchy
         c. The philosophy of the modern "swinger" separates sexual activity
           from personal committment and responsibility. This is always a
           sign of the deterioration of a culture.
         d. Not accepted as the long-term norm even among those who advocate
           it as recreation.
      5. Group marriage
         a. The commune movement in the '60's
         b. Tried in various utopian schemes in 19th-century America
           (1) Robert Owen's New Harmony
           (2) John Humphrey Noyes and Oneida (Putney, Vt.): community;
              transcendentalism; "complex marriage."

c. A functioning and stable marital union of a group of males with a group of females has never been found.

6. Endogamic and exogamic: preferred mates.
   a. Definition: customs, traditions, laws about whom one can/should and cannot marry.
   b. Exogamic=that portion of society from which no mate can be sought.
   c. Endogamic=the remaining portion from which the mate must be obtained.
   d. Brother and sister marriages are almost universally prohibited.
   e. Parent-child, i.e., incestuous marriages are almost universally tabooed.
   f. "Cousin" marriage rules and traditions vary.
   g. Where a husband is replaced by a brother or cousin, it is called levirate.
   h. Where a wife is replaced in analogous fashion, it is called sororate. This often involves polygyny.

7. Premarital arrangements
   a. In societies where males and females enjoy equal or quasi-equal status, individual freedom of choice is permitted, a partial determinant existing in pressure from members of the family or community; cultural standards.
   b. In agricultural-pastoral societies, parents often decide. This is partly because land or livestock is often involved in the arrangement. E.g. Medieval inheritance customs. E.g. the bride-price paid in cattle in East Africa. This reflects the fact that the daughter has value, and this value is reflected in goods or services rendered to the father. The story of Jacob, Rachel, and Leah is an example of this.

8. Wedding ceremonies
   a. Almost universally secular.
   b. In few societies does the wedding call for supernatural sanction.
   c. There is no wedding ceremony in the Bible, nor any suggestion that the wedding was a religious rite.
   d. Traditional Roman weddings were religious rites, and the historic church adapted this tradition to the Christian tradition.

9. Ages of mates
   a. In more primitive societies, girls-women seem to marry younger than men.
   b. A certain onus is attached to the unmarried, especially unmarried females. Bachelor is a more neutral term than spinster or old maid.
   c. Early marriage reflects the life span in any culture or age; in recognition of puberty, economic conditions, infant mortality rate, etc. Cultural expectations either lengthen or shrink the time young people take to achieve puberty.
   d. In advanced societies, the age differential between mates shrinks.
   e. It is generally more acceptable if the husband is older than if the wife is the older one.

10. Marital residence
    a. Patrilocal residence=couple lives in husbands community
    b. Matrilocal   "   = they live with   her folks
    c. Variations in this regard generally reflect economic conditions
       as well as other social factors, <u>i.e.</u>, rural vs. urban; indus-
       trial vs. agricultural.

11. Stability of marriages
    a. In marriage of free choice, divorce is frequent before the first
       child is born. This is seriously affected by religious convic-
       tions or the absence thereof.
    b. After children are born, marriages tend to last longer. This
       does not mean that couples are happier, but rather that people
       have or develope a sense of moral obligation toward their child-
       ren.
    c. Where marriages involve a bride price, divorce is rare. It
       involves serious financial difficulties.   Laws governing alimony
       often effect the incidence of divorce.
    d. Where marriages are essentially arrangements among or between
       families or clans, divorce is less frequent.
    e. Where strong religious conviction exists, marriages are more
       successful.
       (1) People work from a world-view that creates more happiness.
       (2) People have a conscience against divorce and therefore are
           forced to either "tough it out" or be more creative in their
           relationships.
    f. In societies where there is considerable community or family
       pressure to stay married, extramarital sex is often "accepted."
       In ancient Rome, marriage was highly honored because of inheritance
       and family lineage considerations. As long as "appearances" were
       preserved, marital fidelity was not necessarily held in high
       regard. This, perhaps, is the background of the requirement in
       the pastorals that an elder be "a one-woman man." (I Tim. 3:2)

12. The child in the family; early and late childhood
    a. Childhood-play years have been historically brief in most cultures.
       Economic prosperity expands the "childhood years."
    b. The disciplining of children has been subject to the widest
       variation.
    c. The puberty ritual or <u>rite de passage</u> is widespread. Examples:
       the Jewish <u>Bar Mitzvah</u>; the Roman Catholic Confirmation.

III. Cultural Aspects of Marriage in the Ancient World

Introduction

1. One of the more important and difficult areas of biblical interpretation   is that of women and marriage; in particular, the need to discern which elements are cultural, temporary, and variable, and which ones are transcultural and universal.

2. This sections surveys historical and cultural aspects of betrothal and marriage in the ancient societies that were contemporary with biblical writers and offers in part, a biblical perspective on women and marriage.

A. Preparations for Marriage

1. In ancient Mesopotamia, marriages were arranged by parents. The Code of Eshnunna (#27, ca 1900 B.C.) invalidates a marriage that lacked the permission of the bride's parents. Old Babylonian texts indicate that the consent of the bride was not necessary.

2. In Egypt girls were married between the ages of 12 and 14, and young men between 14 and 20. Judging from the many Egyptian love songs, romantic love played an important role in the choice of a life-mate. This does not negate the fact that, in the ancient world, marriage was for the purpose of procreation and often for the maintenance of property arrangements, rather than for love and companionship, although the latter often developed.

A love poem from 1300-1000 B.C.; D. W. Thomas, Documents from Old Testament Times, pp. 187ff.

The voice of the swallow speaks, saying,
'The land is bright. What of thy way?'
Prithee, do not, O bird, scold me.
I have found my brother in his bed,
And my heart is pleased even more.
We have said (to one another)
'I shall not go far away
While my hand is in thy hand.
I shall stroll about
Being with thee in every beautiful place.'
He has made me the chief of his lovely women
Lest he should wound my heart.

The love of my sister is on yonder side
Of the stream in the midst of the fish.
A crocodile stands on the sandbank;
Yet I go down into the water.
I venture across the current;
My courage is high upon the waters.

It is thy love which gives me strength;
For thou makest a water-spell for me.
When I see my sister coming,

Then my heart rejoices.
My arms are open wide to embrace her;
My heart is glad in its place
Like . . . . eternally
When my mistress comes to me.

3. The Song of Solomon reflects an ancient concept of romantic
love and is evidence that sexuality is a creation of God, is
blessed by Him, and that the biblical doctrine of married love
permits creativity, spontaneity, and openness; while forbidding
perversion.

4. In Talmudic law, a girl before the age of 12½ could not refuse a
marriage contract decided upon by her father. After that age her
consent was essential (Kidd. 2b). Sepulchral inscriptions of
Jewish families buried in the catacombs at Rome give the actual
ages of brides in six cases; two married at 12, two at 15, one
between 15 & 16, and one between 16 & 17. (Leon, The Jews of Ancient
Rome, pp. 230-231.)

The Talmud recommended that girls were ready for marriage at puberty,
which would be at 12-12½. Males were advised to marry between 14 &
18.

5. In Greece, girls were married as early as 12, but more usually
between 14 & 20. Men hardly ever married before their service as
military ephebes from 18-20, and usually wed when they were closer
to 30. In classical Greek society, the tenderest romantic emotions
were often reserved for homosexual relationships, especially among
the males. A woman was always subject to a male kurios or legal
guardian. She was, therefore, the object of marriage negotiations
and her consent was not required. Marriage was viewed as the means
for the continuation of families and was not usually the result of
romance. Aristotle spoke of the growth of philia (friendship)
rather than eros (passionate love) between husband and wife.

Group marriage was to be practiced in Plato's Republic. 16. 457:

So far, then, in regulating the position of women, we may claim
to have come safely through with one hazardous proposal, that
male and female Guardians shall have all occupations in common.
The consistency of the argument is an assurance that the plan is
a good one and also feasible. We are like swimmers who have
breasted the first wave without being swallowed up.

Not such a small wave either.
You will not call it large when you see the next
Let me have a look at the next one, then.

Here it is: a law which follows from that principle and all that has gone before, namely that, of these Guardians, no one man and one woman are to set up house together privately: wives are to be held in common by all; so too are the children, and no parent is to know his own child, nor any child his parent.

It will be much harder to convince people that that is either a feasible plan or a good one.

As to its being a good plan, I imagine no one would deny the immense advantage of wives and children being held in common, provided it can be done. I should expect dispute to arise chiefly over the question of whether it is possible.

There may well be a good deal of dispute over both points

You mean, I must meet attacks on two fronts. I was hoping to escape one by running away: if you agreed it was a good plan, then I should only have had to inquire whether it was feasible.

No, I must pay the penalty for my cowardice. But grant me one favour. Let me indulge my fancy, like one who entertains himself with idle day-dreams on a solitary walk.

6. In Rome, by the time of Augustus, the legal minimum age for marriage for girls was set at 12, and for boys at 14. A study of 145 inscriptions revealed that more than half of the wives, who were mainly from the upper middle class, were married by age 15. Since dowries were expected, wealthy girls were married earlier than poorer girls. As a girl who was not yet married at 19 was considered an "old maid," anxious parents would often increase the dowries and publicize this fact to attract suitors. Grooms were generally men in their 20's, with an average age of 25.

In the early history of Rome, fathers exercised absolute authority over their children as long as they lived, and females were always under a man's _potestas_ or tutelage. Fathers sometimes married off their daughters without consulting their wives. In the late Republic, however, women became more and more liberated.

These customs seem stern, but we must not conclude that there was not widespread tenderness, love, and understanding. Classical Roman literature abounds with examples of tender family love.

An example of arrangements being made for a marriage (Pliny, Letters 1. 14):

> Gaius Plinius to his dear Junius Mauricus, greeting.
> You request me to look for a husband for your niece; and it is fitting for you to give me this commission rather than anyone else. For you know how much I esteemed and loved that great man, her father, and with what encouragement he helped me in my youth, and how he caused me to appear to deserve the praises he used to bestow upon me. You could not give me a more important or more pleasant commission, nor could I undertake a more honorable task than to choose a young man worthy of begetting the grandchildren of Rusticus Arulenus.

Such a person would take a long time to find, were not Minicius Acilianus ready to hand, almost as if by prearrangement. While he loves me very warmly with the affection usual between young men (for he is just a few years younger), he reveres me as he would an old man, for he is as desirous of modeling himself on me and of being instructed by me as I was by you and your brother.

He is a native of Brixia," a city of that Italy of ours, the Italy which still retains and preserves much of the modesty, the frugality, and even the rustic simplicity of the olden days. His father is Minicius Macrinus, one of the leading men of the equestrian order, who desired no higher status; for though elevated to praetorian rank by the deified Vespasian, he very steadfastly preferred an honorable repose to this display—or shall I call it rank—of ours. His maternal grandmother is Serrana Procula, of the municipality of Padua. You are acquainted with the manners of the place; yet Serrana is even to the Paduans a model of strictness. He is fortunate in having also Publius Acilius as his uncle, a man of almost unequaled gravity, wisdom, and integrity. In short, there is nothing in his entire family which would not please you as if it were in your own. As for Acilius himself, he has great energy as well as great application, joined with a high degree of modesty. He has already passed with the greatest credit through the offices of quaestor, tribune, and praetor, so that he has already spared you the necessity of canvassing for him. He has the look of a gentleman, fresh-colored and blooming, and a natural handsomeness in his whole build together with a certain senatorial grace. I think that these factors should not be slighted in the least, for this is a kind of reward that should be given to the chastity of maidens.

I don't know whether to add that his father is very rich. For when I consider the kind of person you are, for whose niece I am seeking a husband, I feel it is unnecessary to mention wealth. But when I look at the public morality and even the laws of the state, according to which a person's wealth claims paramount attention, it certainly merits some notice. And, indeed, where children—in fact, a goodly number of them —are to be thought of, this consideration too is to be weighed in arranging matches. You may perhaps think that I have indulged my affection and exaggerated beyond the merits of the case. But I stake my integrity that you will find everything far greater than what I am telling you in advance. I do love the young man very warmly, as he deserves; but it is one of the characteristics of a lover not to overburden the object of one's affection with praises. Farewell.

Kipling, in his <u>Puck of Pook's Hill series</u>, "A Centurion of the Thirtieth," has, perhaps, captured the spirit of many homes in the later Roman period:

'Good families are very much alike. Mother would sit spinning of evenings while Aglaia read in her corner, and Father did accounts, and we four romped about the passages. When our noise grew too loud the Pater would say, " Less tumult! Less tumult! Have you never heard of a Father's right over his children? He can slay them, my loves—slay them dead, and the Gods highly approve of the action! " Then Mother would prim up her dear mouth over the wheel and answer: " H'm! I'm afraid there can't be much of the Roman Father about you! " Then the Pater would roll up his accounts, and say, " I'll show you! " and then—then, he'd be worse than any of us! '

'Fathers can—if they like,' said Una, her eyes dancing.

'Didn't I say all good families are very much the same? '

7   In the Old Testament, no minimun age is stated as desirable for
     marriage. An אלמה - almah was a nubile, adolescent girl of
     marriagable age. Marriage was arranged by parents. A mother could
     play role (Gen. 21.21; 27.46), but a father could act alone (38.6).
     Although it was not essential, the bride's consent was at times
     asked for (Gen. 24. 5, 58). Romance was involved in some of the
     matches (Gen. 29.20; Judges 14.1-3; 1 Sam. 18.20). In the apocry-
     phal Tobit (6.17), Tobias fell in love with Sarah and yearned
     deeply for her.

8.   The New Testament includes no explicit reference to minimum ages
     for marriage. A possible interpretation of I Cor. 7.36 is that
     this text concerns a father who is anxious about his daughter who
     is ὑπέρακμος - hyperakmos,"past the flower of her age" (AV), "too
     old for marriage" (Jerusalem Bible), or "getting along in years"
     (NIV).

9.   Early Christians followed the Roman precedent in accepting 12 as
     the minimum legal age for girls and fourteen for boys. The study
     by Hopkins of 180 Chritian inscriptions revealed that the modal age
     of Christian brides was from 15 to 18 as compared with the modal
     age of pagan brides which was from 12 to 15. Christian parents
     selected the groom, although the daughter had the right to refuse
     the groom or even to refuse to marry. According to Canon Law, no
     marriage is valid without the consent of both partners.

B. Betrotha and Gifts

   1. In Mesopotamia, the betrothal was effected by the presentation of
      appropriate gifts. The violation of a betrothed maiden was con-
      sidered a capital offense as she was legally considered a "wife."

      Code of Hammurabi #130:

         "If a citizen has forced a citizens wife, who has not known a
         man, and has lain in her bosom, and they seize him, that man
         shall be put to death; that wife shall go free."

      The betrothal was sealed by the transfer of the terhatu ("bride
      price") from the groom to the father of the bride. In the Old
      Babylonian period this averaged ten shekels. (A shekel was a
      month's wage.) The sheriqtu-"dowry" was given by the father of
      the bride to his daughter. From the Old Babylonian period the dowry
      was commonly larger than the bride price. In the case of a divorce
      the wife could take her dowry with her if she were blameless.

   2 Egypt. No evidence of betrothals or of a "bride price" as such
      exists from ancient Egypt. A gift made by the husband to the wife,
      first attested in the 20th Dynasty, may be a rudiment of an
      original sum given to the father of the bride. After the 26th
      Dynasty, it became a nominal sum, and in the Ptolemaic period,
      certain "money to become a wife" was given by the bride to her
      husband. The dowry remained the wife's property and was retained
      by her in case of divorce.

3. Greece. In the early Greek period, a necessary preliminary to marriage was the ἐγγύησις = betrothal. The father of the bride promised his daughter to the groom before witnesses; the girl's presence was not required. In Hellenistic times the engeusis disappeared. The dowry (προίξ or φερνή) consisted of money and goods given to the bride by her family. The dowry remained her private property. Plato wished to abolish dowries in order to prevent insolence on the part of wives (Laws 6. 742c).

4. Roman marriages were usually, but not necessarily preceded by a bethrothal or sponsalia, which could involve children as young as seven. In the presence of witnesses, the male sponsus placed an iron ring on the fourth finger of his sponsa and kissed her. It is explained that the ring was placed on this finger as it was in direct communication with the heart. The dos or dowry was a very important factor in most marriages. The size of the dowry was fixed after hard bargaining between the families. Unless the wife stipulated the return of the dowry, the huband legally acquired ownership.

5. Bethrothal in the Old Testament created a legally binding relationship. Even before the marriage, Jacob called Rachel אשתי "my wife" (Gen. 29:21; cf. Deut. 22:23-24; II Sam. 3:14). The mahar or bride price represented compensation rather than actual purchase.

In its three occurrences, the word mahar is mistranslated by the KJV as "dowry." In Gen 34:12, Shechem is willing to pay any mahar for Dinah. In Exodus 22:16-17, one who has seduced an unbetrothed virgin has to pay her mahar. Instead of silver or goods, an act of valor or of service was at times performed to win a bride (Gen. 29; Josh. 15:16-17; I Sam. 17:25). The shilochim, lit. "parting gifts," are mentioned but twice in the Old Testament (Micah 1:14; I Kings 9:16). In the latter passage, the Pharoah presented the city of Gezer to Solomon as his daughter's dowry.

6. In the rabbinic period, the bride price became purely nominal. Hillel maintained that anything worth a peruta (the smallest copper coin) was sufficient. In this period, ordinarily a year intervened between the betrothal (kiddushin, lit. "consecration") and the nuptials. Rab Judah held that a man should not betroth a woman until he had seen her (Kidd. 41a). Once made, the betrothal was legally binding and could not be broken except by death or by divorce (Yeb. 2.6; Gitt. 6.2).

The serious legal implications of betrothal are evident in the fact that when Joseph discovered before his wedding that Mary was pregnant, he could have pubicly denounced her as an adultress but was disposed to divorce her privately (Matt. 1:19).

7. The early Christians followed the Roman sponsalia. The settlement recording the transmission of the dowry was read before ten witnesses. Such a betrothal agreement could not be broken without discredit. The espoused parties were kept carefully apart until the wedding.

C The Celebration of the Marriage. . . CONTRACTS

1. The Code of Hammurabi (#128) rules that a woman is not a wife without a _riksatu_ or contract. This is usually taken as a written document, although some scholars argue that the agreement may have been oral. Some Nuzi contracts obliged the wife who was barren to provide her husband with a handmaid to bear children (Gen. 16).

   It may seem strange to us that at first Abraham's heir was a slave by the name of Eliezer (Gen. 15:2-3). The adoption of slaves is known in the tablets from the archives of Nuzu (H IX 22, for example), and some of these documents make clear the reason for and the nature of this relationship between Abraham and his adopted son, Eliezer. It was a custom at Nuzu for childless people to adopt a son to serve them as long as they lived and to bury and mourn them when they died. In exchange for these services, the adopted son was designated as heir. If, however, the adopted should beget a son after the adoption, the adopted must yield to the real son the right of being chief heir. Thus we see the legal implications of God's reply in Gen. 15:4: "This (slave) shall not inherit thee, but he that shall come out thine inwards shall inherit thee."

   Since the purpose of marriage was procreation rather than romance and companionship, it is not surprising that Nuzu marriage contracts often go so far as to obligate the wife who fails to bear children to provide her husband with a handmaid who will bear them. For example:

   > "If Gilimninu (the bride) will not bear children, Gilimninu shall take a woman of N/Lullu-land (where the choicest slaves were obtained) as a wife for Shennima (the groom)."

   This helps us understand the statement of Sarah to Abraham: "The Lord has kept me from bearing. Go in, I pray, unto my handmaid (Hagar). Perhaps I shall be built from her" (Gen. 16:2). Sarah's decision fits into the social pattern of her day. Two generations later, Rachel gives Bilhah to Jacob for the same reason (Gen. 30:3).

   After Hagar had borne Ishmael, Sarah was blessed with a son, Isaac. Resentful of Hagar and jealous for Isaac's future, Sarah tells Abraham: "Drive out this handmaid and her son, for the son of this handmaid shall not inherit along with my son Isaac" (Gen. 21:10). The Nuzu code prohibited the wife to expel the handmaid under these circumstances. Because Sarah was not within her rights with this demand, a divine dispensation was required for the unwilling Abraham to comply (Gen. 21:11-12).

2. Although Egyptian contracts begin with the phrase, "I have made you my wife," most of these documents are primarily proprietary in character, dealing with the disposition of property. Many of them were drawn up after the couples already had children.

3. Greek marriage contracts dating at the earliest from the late 4th century B.C. have been preserved on papyri from Egypt. One document reads: "Dionysios will feed and clothe Isidora; he will not maltreat her, nor outrage her, nor repudiate her, nor introduce any other woman (into the house)." His wife was not to leave the house either by day or night without his consent, or else she would lose her dowry.

4 In Rome, no ceremonies of a legal character were required to form a valid marriage. All that was necessary was the intention to form a lasting union. In the early part of the Roman Empire, contracts listing the dowry, called tabulae Nuptiales, were inscribed as a record of the marriages.

5. Exodus 21:10 notes the husband's obligation to provide his wife with her food, her clothing, and her conjugal rights. There is no reference to a marriage contract in the Old Testament. The apocryphal Tobit, however, includes a reference (7.14) to the inscribing of such a contract:

> "Raguel sent for his daughter Sarah, and when she came he took her hand and gave her to Tobias, saying: 'Take her to be your wedded wife in accordance with the law and the ordinance written in the book of Moses. Keep her and take her home to your father; and may the God of heaven keep you safe and give you peace and prosperity.' Then he sent for her mother and told her to bring paper, and he wrote out a marriage contract granting Sarah to Tobias as his wife, as the law of Moses ordains. After that they began to eat and drink."

6. In the second century A.D., Rabbi Meir made the provision of a "writ" for the husband obligatory (Ket. 5.1). The Jewish husband was held responsible for his wife's medical treatment, for the support of her daughters until they were married, for the provision of an inheritance for her sons, and for giving her a respectable funeral (Ket. 4. 11-12).

Three complete marriage and four fragmentary contracts in Aramaic from the 5th century B.C. have been found at the Jewish garrison at Elephantine in Egypt. One of these (Kraeling 2) records the formula, "She is my wife and I am her husband from this day for ever. . . " Aramaic and Greek contracts from the 2nd century A.D. have been found at Muraba'at and Nahal Hever on the western shore of the Dead Sea. A Muraba'at papyrus (Benoit 20) reads, "You have become my wife according to the Law of Moses."

D. The Celebration of Marriage. . . CEREMONIES

1. In Mesopotamia, marriage was a civil affair which required no religious sanctions. The wedding was celebrated in Sumer and Assyria by the act of anointing. During the wedding, the bride's face was covered. The Middle Assyrian Laws (#40) prescribed severe

penalties for wives who went out on the streets unveiled, and conversely for harlots who presumed to veil themselves.

2. No evidence exists that any religious ceremonies were involved in Egyptian weddings. The father of the bride conducted her, accompanied with rich gifts, to the groom's house where a great feast was held.

3. In Greece prior to the wedding, the bride offered up her toys, dedicated a lock of her hair, and was purified with a nuptial bath. For the wedding, the bride wore a veil, and the groom was dressed in bright garments. After a feast at her father's house, she was bourne on a wagon and accompanied by the groom and guests in a merry torch-lit procession to her new home. As she entered it, nuts and dry figs were thrown at her as tokens of fertility. Outside the bridal chamber friends sang nuptial songs to the god of marriage.

4. Among the Romans, the most auspicious seasons for weddings were April and the second half of June. Before the wedding the bride would surrender her toys and her childhood dress to the household gods. On the morning of the wedding a priest would sacrifice a pig. The bride would be dressed in a white tunic of flannel or muslin. She wore a veil of bright orange which left her face exposed. The bride placed her right hand in the right hand of the groom and said something like, "Where you are Gaius, I will be Gaia." The wedding feast was paid for by the groom.

   The ceremonies were completed by the formal transfer of the bride to her new home. The groom went ahead and scattered walnuts about him to the children. He would carry the bride over the threshold to prevent her from stumbling, which would have been an unlucky omen.

5. In the Old Testament, the groom was attired with a wreath or matrimonial crown (Isa. 61:10; Song of Sol. 3:11). The bride was beautifully dressed, adorned with jewels, and veiled (Ps. 45:13-14; Isa. 61:10; Jer. 2:32). The wedding feast might last a day (Gen. 29:22), a week (Jud. 14:12), or, according to the Apocrypha, even two weeks (Tob. 8:20; 10:7).

   Raguel arranges the marriage feast of his daughter to Tobias:

> He told his wife to bake a great batch of bread; he went to the herd and brought two oxen and four rams and told his servants to get them ready; so they set about the preparations. He then called Tobias and said: 'You shall not stir from here for two weeks. Stay with us; let us eat and drink together and cheer my daughter's heart after all her suffering. Here and now take half of all I have, and go home to your father safe and sound; and the other half will come to you both when my wife and I die. Be reassured, my son, I am your father and Edna is your mother; we are as close to you as to your wife, now and always. You have nothing to fear, my son.'

Tobias called Raphael and said to him: 'Azarias, my friend, take four servants with you, and two camels, and make your way to Rages. Go to Gabael's house, give him the bond and collect the money, and bring him with you to the wedding-feast. You know that my father will be counting the days and, if I am even one day late, it will distress him. You see what Raguel has sworn, and I cannot go against his oath.' Raphael went with the four servants and the two camels to Rages in Media and lodged there with Gabael. He gave him his bond and informed him that Tobit's son Tobias had taken a wife and was inviting him to the wedding-feast. At once Gabael counted out the bags to him with their seals intact, and they put them together. They all made an early start and came to the wedding.

When they entered Raguel's house and found Tobias at the feast, he jumped up and greeted Gabael. With tears in his eyes Gabael blessed him and said: 'Good sir, worthy son of a worthy father, that upright and charitable man, may the Lord give Heaven's blessing to you and your wife, your father and your mother-in-law. Praise be to God that I have seen my cousin Tobias, so like his father.'

NOW DAY BY DAY Tobit was keeping count of the time Tobias would take for his journey there and back. When the days had passed and his son had not returned, Tobit said: 'Perhaps he has been detained there. Or perhaps Gabael is dead and there is no one to give him the money.' And he grew anxious. Anna his wife said: 'My child has perished. He is no longer in the land of the living.' She began to weep and lament for her son: 'O my child, the light of my eyes, why did I let you go?' Tobit said to her: 'Hush, do not worry, my dear; he is all right. Something has happened there to distract them. The man who went with him is one of our kinsmen and can be trusted. Do not grieve for him, my dear; he will soon be back.' But she answered: 'Be quiet! Leave me alone! Do not try to deceive me. My boy is dead.' Each day she would rush out and look down the road her son had taken, and would listen to no one; and when she came indoors at sunset she could never sleep, but wept and lamented the whole night long.

The two weeks of wedding celebrations which Raguel had sworn to hold for his daughter came to an end, and Tobias went up to him and said: 'Let me be off on my journey; for I am sure that my parents are thinking they will never see me again. I beg you, father, let me go home now to my father Tobit. I have already told you how I left him.' Raguel said to Tobias: 'Stay, my son. Stay with me, and I will send news of you to your father.' But Tobias answered: 'No; please let me go home to my father.' Then without further delay Raguel handed over to Tobias Sarah his bride and half of all that he possessed, male and female slaves, sheep and cattle, donkeys and camels, clothes, money, and furniture. He saw them safely off and embraced Tobias, saying: 'Goodbye, my son; a safe journey to you!

6. In the New Testament era, the wedding feast, given by the groom's family, would be attended by guests suitably attired (Matt. 22:2-12). Jesus performed his first miracle at the marriage feast at Cana of Galilee (Jo. 2:1-11). The procession to the groom's home took place late at night (Matt. 25:1-13; Luke 12:35-38). Friends of the bridal parties, called the "children of the bridechamber," played important roles in the nuptial festivities (Matt. 9:15). John the Baptist called himself "the friend of the bridegroom" in relation to Christ (Jo. 3:29).

7. The early church retained many elements of the Roman wedding. The bride's veil was purple and white. Instead of the pagan sacrifice, Christians substituted the celebration of the Lord's Supper. In Byzantine times, the promise "to love" was added to marriage contracts. Bishop Ambrose permitted decorous celebrations, but denounced the wanton behavior at pagan weddings.

Though Ignatius counseled, "It befits that those marrying and being given in marriage should enter upon their union with the approval of the bishop so that their marriage may be according to the Lord and not from lust" (To Polycarp 5), neither episcopal approval nor ecclesiastical blessing was necessary to validate marriages in the early church. It was not until the fifth century that ecclesiastical benedictions became a universal custom, and in the 6th century, a special form of marriage service became common.

II. Marriage in Roman Catholic Theology
  A. The historic Church gradually succumbed to the pressures of paganism in all its forms, including philosophic dualism. The low view of the material world and the physical body led to a low view of marriage in general, sex in particular.
  B. The celibate clergy as the spiritual ideal.
  C. Virginity as a sign of spiritual purity.
  C. Example of evolving devaluation of the family--Jerome (340-419):
        Marriage means crying children, clamoring servants, cooks and seamstresses and anxiety about expense. The master comes home to dinner, the wife flutters like a swallow all about the house to see that everything is in order and the meal ready to be served. Tell me, I pray, where, in all this, is any thought of God?
  D. The Roman Catholic view of marriage: A remedy for sin.
    "It seemed to her sometimes that the most important thing about marriage was not a home or children or a remedy against sin, but simply there being always an eye to catch."
    Jan Struther, Mrs. Miniver, 32.

IV. Marriage in the Renaissance (1300 and following)

    A. The Role of Women. In northern Italy, the heartland of the Renaissance, daughters were put under the same humanistic training as their brothers, as a trend. This was a part of the new view of enlightened equality.

    B. Immorality became the order of the day of the new humanism. Syphilis appeared in Europe and spread as a plague. Marital infidelity became a part of the cult of the enlightenment. The French came to associate the sense of duty with the married state and the passion of romance with associations outside of marriage. Romantic love became the cult of adultry.

    C. The humanistic, amoral, view of sex and marriage constituted a reaction against the Medieval Roman Catholic Church and its view of marriage; i.e., that chastity is the ideal and that marriage is a necessary evil. Sex is a venial sin, according to Rome, and it can be expiated only by marriage.

V. Marriage in the Protestant Reformation (16th century and following)

    A. Lutheranism

        1. Roland Bainton, The Reformation of the Sixteenth Century: "The home is the only sphere in which Lutheranism achieved any revolution in attitudes."

        2. The typical Lutheran household came to be a pious family with the father acting as the priest to his family.

        3. Luther inveighed against papal decrees of chastity for the clergy because this was, in his view, to seek to control the uncontrollable. (Luther himself was chaste until his 42nd year. He married out of a sense of obligation to a nun who was left alone with no means of support when a convent, under Lutheran pressure, was closed.)

        4. After his marriage, Luther's emphais shifted. He began to see the home as a school for character.
          a. A substitute for the monastary.
          b. Luther: "A man with home, wife, and babies has no need to go hunting for crosses."

        5. There was no trace of romance in marriage in early Protestant thought. The Protestant theory of marriage (summary):
          a. Because one cannot control the uncontrollable
          b. To mold the character

        6. Luther agreed with the Roman Church on the subject of divorce, yet held the subterfuge of annulment in contempt. When personal relationships broke down, Luther preferred bigamy to divorce. He used the Old Testament patriarchs as precedent. Luther suggested bigamy for Philip of Hesse and for Henry VIII.

7. Luther rejected the device of the Roman Church of regarding spiritual relationships (sponsors at baptism) and physical relationships to the 7th degree as impediments to marriage, and then, for money, granting dispensations.

B. The Reformed View

1. Reformed (Calvinian) churches and Anabaptists allowed divorce for diversity of faith, not just for adultry.

2. Anabaptists would not allow religiously mixed marriages

3. Reformed Protestantism viewed marriage as a <u>partnership</u> romance optional) based on mutual faith and vocation.

Parenthetical summary: <u>Contrasting views of marriage in the late middle ages and the Reformation-Renaissance period</u>:

1. Roman Catholic: <u>A remedy for sin.</u>
2. Lutheran: <u>A school for character.</u>
3. Renaissance humanism: <u>A social convention, not connected with romantic love and requiring no sense of fidelity.</u>
4. Reformed: <u>A partnership based on mutual faith and vocation.</u>

VI. Marriage in the Creative Order

A. God created man and woman and instituted marriage for companionship and <u>intimate fellowship</u>.

1. God created Eve to be a "helper opposite him" or "helper corresponding to him" (Gen. 2:18). The medieval Jewish commentator Rashi explained: "If he is worthy, she will be a help; if not, she will be against him." The context makes it clear that Adam's need could not be satisfied by the beasts of the field. God, therefore, fashioned a creature who could be his counterpart, who would aid him and meet his various needs. It is implicit in this that <u>he</u> would meet <u>her</u> needs.

2. This means that marriage is not to be viewed primarily as a tribal affair, designed to continue the clan as in some societies, but as a relationshp between two individuals for companionship and <u>intimate fellowship</u>. This was before the Fall. We conclude from this that sexual companionship exists for the sake of meeting the human need for intimate fellowship, not simply for the survival of the species through procreation.

3. Gen 2:24 as cited in the New Testament: Matt. 19:5; Mark 10:7; I Cor. 6:16; Eph. 5:31.

B. The secondary purpose of marriage, procreation

1. This is an important, but not the only purpose for marriage.
a. Gen. 1:28; Eph. 6:1-4.

2. Implication: While the sexual union of man and woman is beautiful and honorable (Heb. 13:4), sexual gratification was not designed as an end in itself. We must recognize the universal principle that God's best for man is realized in those areas in which man gives himself for others, rather than to and for himself.

3. Question: What are proper motives for having or not having children.

C. Conflicting views in the early Christian centuries

1. Asceticism, the majority view

Working from the dualistic view of the opposition between the spiritual and the physical worlds, sex was viewed as inherently evil because it was thought to be purely fleshly activity by such sects as the Gnostics. They deplored the procreation of children as an act which brought more souls into the bondage of the flesh. The objection to procreation often was justified by reference to the immediate return of Jesus.

Many of the church fathers also adopted negative attitudes toward the sexual aspect of marriage. Tertullian remarked, "Marriage, forsooth, is better because burning is worse! How much better neither to marry nor to burn!" Christians in Syria adopted Encratite views which promoted "spiritual marriages" without sexual relations.

This trend led to an exaggerated regard for virginity and celibacy as the more virtuous life (Reference was made to I Cor. 7:25ff.). In A.D. 305, the Canons of Elvira in Spain forbade members of the clergy from having relations with their wives. The Nicene Council in 325 ruled that no priest should marry after ordination.

2. Licentiousness, the minority view

Gnostics such as Basilides and Carpocrates, who adopted licentious attitudes toward sex, offered as their rationale that their essential spiritual natures could not be contaminated by what was done in their physical bodies any more than pearls could be sullied by mud. Such rationalization is clearly condemned by the biblical view that believers' bodies are the temples of the Holy Spirit (I Cor. 6:12-20). This is the context of the Epistles of John.

VII. Marriage in the Framework of Christ's Redemption

A. Marriage as a divine vocation

1. Marriage must be regarded as a divine calling to a full-time vocation and a lifelong commitment. Abraham's servant who was sent to fetch

a bride for Isaac made his mission a matter of earnest prayer for divine guidance (Gen. 24). Christian men and women should do no less in regard to the subject of marriage.

2. Paul recognized that the calling to be married or to remain unmarried was, in either case, a gift (I Cor. 7:7). In his own case, Paul, either a bachelor or a widower, chose to remain single for the sake of his ministry. <u>Circumstances</u> made such a choice expedient He regarded this decision as a matter of sacrifice. Nowhere is it suggested that the single-chaste state is <u>inherently</u> more spiritual than the married state. Rather, marriage is offered as the <u>normal</u> state (I Cor. 7; I Cor. 9:5).

Matt. 19:10-12 speaks of the sacrifice of the normal privilege of marriage made by those who were to live the life of the travelling evangelist. Marriage here is forgone because of <u>inconvenience</u>, not because sex is metaphysically tainted.

Implication: One must not decide <u>both</u> to be married <u>and</u> to live a life that makes marriage difficult or impossible. A man may sacrifice his own legitimate sexual privileges, <u>but he may not sacrifice his wife and children</u>.

B. Marriage as a spiritual as well as a physical relationship

1. Old Testament interdiction of mixed marriages was aimed, not at ethnic miscegenation, but rather against spiritual adultry.

In spite of the prohibition against marriage with Moabites (Deut. 23:3), the devotion of the Moabitess Ruth to Naomi and <u>to her God</u> gained Ruth an honored status as an ancestress of David (Ruth 4:17) and of Jesus the Christ (Matt. 1:5).

2. Marriages with non-Jews were condemned as leading to spiritual apostasy (Gen. 24:3; Judg. 3:5-6) as seen most clearly in the case of Solomon and his numerous foreign wives (Neh. 13:26). In the postexilic period, mixed marriages were severely condemned by Ezra (9-10) and Nehemiah (10-13). The baneful results of intermarriage are evident in the fate of the Israelites from the northern kingdom. They were completely assimilated into the society of their pagan Assyrian captors and became the "lost tribes."

3. The New Testament warns against marriages with non-Christians (II Cor. 6:14), and widows are explicitly advised to marry within the faith (I Cor. 7:39). Ambrose warned, "There can be no unity of love where there is no unity of faith." Tertullian in his treatise <u>Ad Uxorem</u> ("To His Wife") listed the problems that a Christian wife encountered when she married a pagan. Her husband objected to her devotions and Christian activities, and forced her to perform pagan ceremonies. Tertullian conceded that matters were different when a wife was converted and her mate not. He would be impressed by her piety. In such cases, Paul advised the wife to stay with her unbelieving husband for the sake of the children (I Cor. 7:13-14). Peter admonished the wife to win her husband "without a word," i.e., by her exemplary behavior (I Peter 3:1-2).

C. Marriage calls for Christlike love and concern

1. The Christian marriage must not be simply a matter of warm <u>philia</u> (friendship) or passionate <u>eros</u> (romantic love), but rather a relationship steeped in <u>agape</u> (the sacrificial love of Christ, <u>gracious</u> love). The husband is called on to love his wife as Christ loves the Church, and the wife is called on to submit to her husband as the church is subject to Christ (Eph. 5:22-25).

2. But how is this subjection of the wife to her husband to be reconciled with Galatians 3:28- which teaches that in Christ there is neither male nor female? Some writers, such as Scanzoni and Hardesy, influenced by the current women's liberation movement, have argued forcefully that Paul's statements about a wife's subordination are altogether cultural and relative.

   It is true that in respect to legal standing and social mores, the degree and manner in which Christian wives are "in subjection" are inevitably culturally conditioned. A Christian husband, however, who suppresses or subjugates his wife violates the command to love her as his own self (Eph. 5:28).

   IF A HUSBAND IS TO HIS WIFE WHAT CHRIST IS TO THE CHURCH, AND THE WIFE IS TO HER HUSBAND WHAT THE CHURCH IS TO CHRIST, <u>THERE IS NO PROBLEM IN THE MATTER OF SUBJECTION. IF NOT, NO OTHER ARRANGEMENT WILL HELP</u>.

   > Reading: Addendum A

   The command for wives to submit to their husbands (Eph. 5:22; Col. 3:18; I Peter 3:1) is based on   redemptive relationships and the creative order (I Tim. 2:11-15). It does not imply subjection or inferiority of the nature that will hinder the full development of <u>either</u> husband or wife; development along the lines and in accord with that which God intends for man. The biblically enjoined submission is temporal, and is part of the larger concept of Christian meekness and humility in submitting to each other (Eph. 5:21; I Peter 5:5).

"I know all about the birds and bees, Dad. What I really want to know is, how do I get to be a corporation president?"

   Clement recognized that women are equal to men in everything, but different in vocation and function. To be a mother and a housewife is not to be a drudge or a drone. In God's sight there can be no higher calling. Ambrose, who believed that the two sexes were complementary, admonished husbands not to dominate their wives: "Let a husband guide his wife like a director, honor her as a partner of his life, share with her as a joint heir of grace" (<u>Epistula</u> 63. 107).

   E. O. James, <u>Marriage and Society</u>, p. 99:

   > The obedience demanded of the wife, however, was based on the underlying theological conceptions in which human relationships were interpreted in terms of God's relationship with man. Thus, for the Christian, obedience was the supreme virtue. . . when freely given, not from weakness, but from strength. . as exemplified . . . in Christ, wherein was manifested the highest . . .love.

Section Two: Practical Christian Family Life--Secrets and Skills

Introduction
  A. Family life is a skill to be learned.
    1. The necessity of learning the skills of family life in a culture that is no longer pro-family.
    2. The necessity of learning the skills family life in a culture in which the traditional nuclear family is one the way out as the norm.
      a. The "modern" definition of family: Any combination of people living together.
      b. The high incidence of single-parent families; the necessity of applying traditional biblical principles insofar as they can be made relevant to the single-parent home.
    3. The insufficiency of romantic love.
    4. The insufficiency of Christian faith.
    5. The insufficiency of an awareness of foundational principles.
    6. The insufficiency of experience; no one is the product of a perfect home.
    7. The subconscious pressure to conduct our marriage the way our parents did.
    8. The subconscious pressure of the popular media-myth of no-committment, no-responsibility, no-consequence, no-love, sexual contact.
    9. Summary: dangerous assumptions
      a. "We're so in love, so we'll make it work."
      b. "I came from a good home, so I'll have a good home."
      c. "If we pray, God will make our marriage work."

  B. The validity of the principles, regardless of the model furnished by the one teaching them, or the degree of success we experience in applying them.
    1. The theological base is the Word of God.
    2. Children and mates are free moral agents; free will can defy sound principle and application.
    3. No one applies sound principles perfectly, evenly, consistently, or with complete wisdom.
    4. The importance of confidence in the Christian home
      a. The "modern" urge to avoid responsibility.
      b. The person who has never experienced a working, Christian home must resist negative attitudes and trust the workability of divine principles.

  C. The importance of honesty and courage.
    1. The need for fundamental changes in attitudes and behavior
    2. The difficulty of change.

. Preparing for Marriage
  A. The difficulties created by the modern engagement.
    1. Unmonitored togetherness, a historical aberration.
    2. The trend toward marrying at a later age.
    3. The value of the engagement as a trial period.
    4. The engagement, a time of sexual ambivalence: An emotional commitment that is not complemented by a legal commitment. The engagement creates a feeling of intimacy, a sense of belonging to one another, that crys out for fulfillment. This creates tension that often causes trouble. Sexual anxiety overshadows other considerations in the engagement period.
    5. The modern cultural acceptance of premarital sex.
    6. Recurrent psychological problems created by premarital sex for those who have a conscience against it, but who, nevertheless, engage in sex

before marriage.
    7. The necessary connection between sex and commitment (to be discussed later).
  B. Inadequate or defective motives for marriage
    1. Loneliness
    2. The desire to escape parental control
    3. Social acceptance
    4. Sexual attraction
    5. Economic security
    6. Evangelism
    -7. Rehabilitation (of either)
    8. To meet the requirements of a profession
    9. To please parents

  C. The responsibilities of marriage--am I ready?
    1. Financial (family budget to be discussed later)
    2. Emotional
      a. "We" vs. "I"--selfism, the primary marriage-killer.
      b. The responsibilty of the mate's wellbeing and happiness.
      c. The selflessness and wisdom required to properly rear children.
    3. Spiritual
      a. Marriage as stewardship
      b. Does the prospective mate have an independent commitment to God?

  D. Is the prospective mate in harmony with one's chosen life's work?
    1. Spiritual harmony
    2. Emotional harmony
    3. Harmony of desire
    4. Harmony of personality traits
    5. General outlook on life--attitudes
    6. Hobbies, art, music, recreation, dress, et al.
    7. Views on child-rearing
    8. Views on the handling of money
    9. The unrealistic expectation of "mirror-image" mating

  E. The benefits of the wedding ceremony
    1. Legal protection
    2. The relationship is strengthened by public affirmation.
    3. The ceremony properly recognizes the societal and familial aspects of the marriage.
    4. Commitment to marriage as a transcendent reality is reinforced.

II. Foundational Principles of Christian Family Life (review and summary)
  A. Covenant
  B. Hierarchy
  C. Stewardship
  D. Grace
  E. Transcendent masculinity and femininity |Reading: Addendum B|
  F. Marriage as creation (vs. accident or natural progression)
  G. Marriage as a living organism vs. a static legal arrangement

III. Fundamental differences between men and woman
  A. The problems created when men relate to their wives as if they were (psychologically) other men, and wives relate to their husbands as if they were

other women.
B. Governing principle: Grace, i.e., husbands and wives must meet as near to the "middle" as possible as often as possible.
C. Male atomism; female holism

Hagar the Horrible   **by Dik Browne**

1. Metaphors: chain vs. web; train vs. merry-go-round
2. Implications
   a. Women must not misinterpret simple maleness as insensitivity.
   b. Men must not misinterpret simple femaleness as vindictiveness.
3. Possible aggravating factors
   a. Female insecurity created by inequities implicit in the natural order or by culture.
   b. Male insensitivity created by requirements placed on men by the natural order or by cultural expectations.
4. Response
   a. Women must be patient and ready to understand.
   b. Men must be more sensitive.
D. Women--emotional, intuitional; men--logical
   1. Women often think successfully where men fail.
   2. Men often fail because they base their conclusions on incomplete data.
   3. Men function better (as a rule) in certain kinds of leadership roles.
   4. Women are often superior in ministries to persons.
   5. It is inconclusive how much of this distinction is intrinsic and how much cultural, because there is no difference in native intelligence.
   6. Women are generally more emotionally dependent on their husbands for their sense of self-worth than men are upon their wives.
F. Women--subject; men--objective
   1. Men more easily focus on data.
   2. Women more easily focus on feelings. Often, how a woman feels has little to do with the facts.
G. Language
   1. The importance of communication: We need to make our marriages into great friendships. Often the newly-married face the task of making eros into agape.
   2. For a man, a conversation has value in direct proportion to the importance of that which is being discussed (the agenda); for a woman, a conversation has intrinsic value.
      a. Example:
   She: "Let's talk."
         He: "Fine, what about?"
         She: "Never mind."
         He: "Now what was that all about?"   .
      b. For a man, a conversation is the transferring of information; for a

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woman, it is also closeness. A woman finds it difficult to feel close to anyone with whom she does not talk at length and with regularity.
3. Men use words specifically; women use words less specifically.
   a. A man intends to say exactly what he means, and he thinks anyone speaking to him is doing the same.
   b. Women communicate with other women in language that is more emotional and less categorical.
4. Women rely on nonverbal communication more than do men.
   a. "If you don't know, I'm certainly not going to tell you."
   b. Women often do not realize that their husbands cannot "pick up on" emotional undercurrents. Rule: Never assume; say it!
5. Women are more open than men. The "no trespassing zone" is smaller for most women than it is for most men.
   a. Men are culturally conditioned away from openness--psychologically gagged--finding it more difficult to speak directly about personal or emotional subjects.
   b. Women tell more about themselves, but the wife has no right to tell a third party something about her husband that he would not tell about himself.
   c. The modern myth that equates unlimited openness with sensitivity is a dangerous one. Men are naturally more private. If a man is manipulated into telling something he really wishes to keep to himself, he often later resents it bitterly.
   d. Many things ought to be kept secret, i.e., kept between God and ourselves. It is not required that we "spill our guts."
   e. Husbands must be willing to communicate in depth, otherwise the relationship will always be superficial and unfulfilling.
   f. Aids to communication
      (1) Time together in prayer
      (2) Mutual, unlimited, grace and mercy
      (3) Sympathetic listening; an audience, neither a judge nor an analyst
      (4) "Prime the pump." (Say it back.)

IV. The Ten Least-wanted Men (Read Least-wanted Woman for female versions)
   A. The Loner
      1. "Marooned on the island of his indifference."
      2. Emotionally self-sufficient
      3. Creates the illusion of strength.
      4. Inaccessible
      5. Capable of only distant or transitory relationships.
   B. The Strong, Silent Man
      1. An American phenomenon, arising from Puritanism
      2. Nurtured by the frontier as an intellectual phenomenon, emphasizing self-reliance, social reserve, and emotional terseness
   C. The Charmer
      1. Makes a show of artifical emotions.
      2. Masters the form of openness without the substance.
      3. The "lady-killer"; Don Juan
      4. Basically narcissistic
      5. Manipulative
      6. Uses charm to conceal insecurity
   D. The Sadist
      1. Emotionally shallow
      2. Self-absorbed
      3. Intentionally sadistic, i.e., he "wins" a woman then demeans her.

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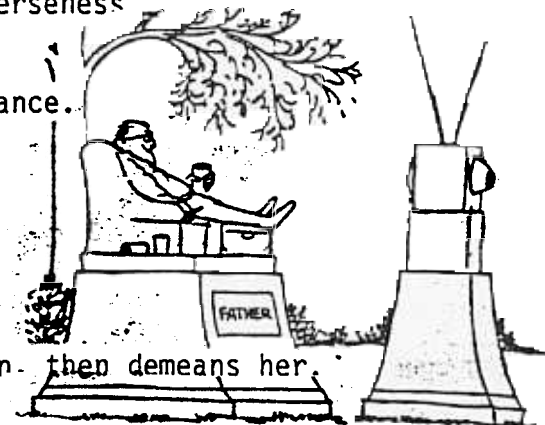
The Sadist compensates for his insecurity by reducing others in his own mind. The sadist systematically dismantles the woman he marries.
E. The Wimp
   1. Usually characterized by absence of will and lack of success.
   2. Extravagantly gentle, sensitive, artistic (often)
   3. Self-doubts are a way of life for the Wimp.
   4. He expects others to carry him through life, especially the woman he marries.
F. The Bleeding Heart: Avoids present commitment and responsibility by making a career out of a past broken relationship.
G. The Weirdo
   1. Weirdo's, wackos, space cadets, and neurotics who appeal to the opposite sex because they are unpredictable and represent a challenge.
   2. Weirdness often passes for individuality.
   3. The Weirdo always keeps his wife off-balance; she cannot live her own life; a lovable oddball that is incapable of substance in a relationship
H. The Bore
   1. Talks incessantly about himself and about the petty and trivial; seldom interested in others or in talking about things that matter: feelings, relationships, life, meaning.
   2. The Bore forces his mate to pretend respect for him.
I. The Role Player
   1. Comes to the relationship with preconceived and unchangeable concepts of his role and hers. The Role Player works incessantly to play his role and to make sure the wife plays hers.
   2. Any departure from the role by the wife is interpreted as betrayal.
J. The Pefectionist
   1. Characterized by unrealistic standards of behavior and achievement.
   2. Transfers his expectations to his marriage partner.
   3. Often an extreme legalist.
   4. Destroys the balance in a home by making impossible demands on self, wife, children, and anyone else who comes close enough to be included.

V. The Gracious Word
   A. Marriage is never static; it is an organism in process, either of growing or of dying. Marriage is a continuing creation. The primary creative dynamic, of both good and bad families, is the spoken word.
   B. What we say, and how we say it, is almost exclusively a matter of CHOICE.
      1. Because of man's sinful nature, we can criticize one another endlessly and seldom, if ever, stray from the naked truth.
      2. Every marriage has those negative factors that will never be eliminated. The principle undergirding the spoken word: GRACE. We choose to emphasize the positive rather than the negative.
      3. After many years of marriage, a wife's self-image is largely the product of what has been said to her by her husband. The primary source of man's self-esteem is his work; the primary source of his wife's self-esteem, is her husband (Dobson).
      4. Rule: The negative clings indefinitely; the positive must be reaffirmed, often every day.
      5. Prophetic grace, i.e., awarding credit for virtues and positive qualities in anticipation, not in present fact. Few men have risen to heights of accomplishment who were not simply driving themselves to become that which an important woman in their life has already declared them to be.

6. The art of giving compliments
   a. Seize the moment.
   b. Focus upon the person, rather than upon the object or deed.
   c. Be creative.
   d. Remember the value that the compliment has for the giver.
7. The art of receiving compliments
   a. Do not refuse it. ("You're just saying that!")
   b. Do not analyze it. ("Exactly what did you like about my sermon?")
   c. Do not discount it. ("This old thing? I got it at a garage sale.")
   d. Do not feel called upon to immediately return a compliment.
   e. Say "thank you."

VI. Make Time to Live
   A. Time is that vital element that makes the application of sound principle possible by creating a context, an opportunity to make the family work.
   B. Overcommitment, the number one marriage killer (Dobson).
      1. A respectable sin.
      2. A sin made deadly because it lurks in the future. It is easy today to ignore the pitfalls in overscheduling tomorrow.
   C. Time myths (Made doubly dangerous because they contain a strong element of legitimacy.)
      1. "The end of the tunnel."
      2. "It's not the quantity of time that's important, but the quality."
      3. "I'll make it up to you."
   D. Results of overcommitment
      1. Time pressure
      2. Fatigue
   E. Solutions
      1. Set priorities. We must "be where the bein' is."
      2. Make family-time plans as specific and binding as other important items on the agenda.
      3. Be creative within the context of a crowded schedule. Often family time can be combined with other things.
   F. Reminders
      1. Today is the only real time that exists.
      2. A day is longer for a child than it is for an adult.
      3. Many important things must be done today.
      4. Today cannot be lived tomorrow. We cannot forever get ourselves off the hook with the promise that "we'll do that someday soon."

VII. Romantic Love in the Marriage
   A. The ancient, universal order: Get married, then fall in love because you are married; the modern, western order: Fall in love, then get married because you are in love.
      1. The weakness of the modern system.
      2. The important skill of falling in love after the wedding.
   B. Romance is critical to self-esteem, especially for women. No one can be complete who does not see himself or herself as an object of romantic love.
   C. The importance of romance in avoiding the "adultry curve": "Normal" to "new" to "normal." The Christian must nurture romance in the present marriage, not seek it outside the marriage. Those who fail to maintain romance in the first marriage seldom maintain it in a second.

D. The importance of romance in maintaining the primary roles of husband and wife when children are born.
E. The importance of romance as a source of security for children.
F. The importance of romance in creating healthy attitudes toward the opposite sex in our children, and in qualifying parents to speak on the subject.
   Shedd: "The greatest thing a dad can do for his kids is love their mother well."
G. Treating one another well in public.
H. The definition of a "date"; creativity in dating.
I. The importance of time alone together.
J. Wise gift-giving
   1. Few men care about the distinction between personal and practical.
   2. Most women care very much about it.
   3. Because women often operate at the emotional level, flowers, notes, and other expressions of romantic love say more to a woman than most men realize.
   4. Expressions of romantic love generally are less "natural" for men than for women. Women realize this and appreciate male efforts in this area.
   5. The qualities of a wise gift for a woman:
      a. Personal (vs. practical)
      b. Unexpected
      c. Creative
      d. Romantic (in some situations)

VIII. Sex
   A. Sex is a gift to be enjoyed, a skill to be learned, and a responsibility to be met.
   B. Sex is not the greatest intimacy; spiritual unity claims that distinction, and is the prerequisite for "great sex."
   C. The failure of the modern doctrine of sex as a substitute for intimacy and commitment. Sex is designed as expression, not as substitute.
   D. Male-female differences in regard to sex
      1. Men treat sex atomistically, women holistically; a specific vs. a general experience.
      2. Men can more easily be aroused at the exclusively physical level; women more often require a sense of relationshiop.
      3. Men think of a union of bodies; women think of a union of spirits.
      4. Men think in terms of quantity, women in terms of quality.
      5. Men and women have an unequal need for orgasm.
      6. Men reach their maximum sexual prowess in the late teens; women do not generally achieve maximum sexual enjoyment until well into the 30's. Beware of the "honeymoon myth," i.e., that the greatest sex is at the very beginning of a marriage and that it goes "downhill" from there.
      7. Man is usually the aggressor; he should not always be.
   E. Communication, a key to a rewarding sexual relationship.
   F. The wisdom of variety in sexual expression; the value of creativity. Partners must distinguish between taste and morals, and must operate on the basis of grace, i.e., seeking first the desires of the other.
   G. The need for information (see text); the possible need for professional counseling.
   H. Birth control (See text.)
      1. Mutual responsibility
      2. Ethical guidelines
   I. That which arouses a woman
   1. A man who is a good father to her children.

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2. A man who provides security.
3. Conversation; general closeness
4. Regular expressions of romantic love
5. Physical appearance: hygiene, dress, et al.
J. That which arouses a man
1. General physical appearance
2. Feminine attire (culturally determined)
3. Special garments
4. The touch
5. "Mystery"
6. Soft femininity

IX. The Art of Being a Parent. The mandate: Deut. 6:6,7; Eph. 6:4

A. Principle: Raise your children so you can like them!
1. No one likes an obnoxious snot, even if it's your obnoxious snot.
2. If we do not like our children they will know it, and an important basis of communication is destroyed.
3. It is an extreme form of child abuse to create a child that other adults cannot like.
4. Children that no one likes find it difficult to like themselves; self-respect is damaged.
5. We must raise the children so that God can like them, for they are His.
6. The biblical warning and mandate:
a. Proverbs 10:1; 23:24,25; 29:17; 31:28; 17:21; 29:15
b. Col. 3:20; Ex. 20:12
B. Children are born with disposition, temperament, tendency, relative strengths of will--each child has his own chemistry.
1. The foolishness of assuming that all children can be treated with perfect equality.
2. Within the framework of genetic tendency and temperament, we CREATE a person. Nurture outvotes nature; Proverbs 22:6.
C. The inadequacy of the Darwinian/Freudian paradigm
1. People are more complex than the theory of evolution permits them to be.
2. People are not naturally good, as the humanist doctrine declares them to be.
D. Parents must not exist "for the children."
1. It is an unreasonable burden to place on children, one they do not want.
2. Children must be brought up to understand the reality of earned privilege.
E. The absolute requirement of a role model.
1. Children are absolutists, thinking in black-and-white, either-or.
2. The problems created by the single-parent family.
3. The problems created by a matriarchal home.
4. The parent-child relationship is determinative in the child's emerging relationship with God.
F. The principle of unlimited grace and mercy.
1. The distinction between acceptance and approval.
2. Prophetic grace applied to the child.   "You are special."
a. Makes room for failing without becoming a failure.
b. Protects from unhealthy peer pressure.
c. Encourages the child to set high standards for himself.
d. To be distinguished from unreasonable pressure to perform and accomplish
G. Discipline
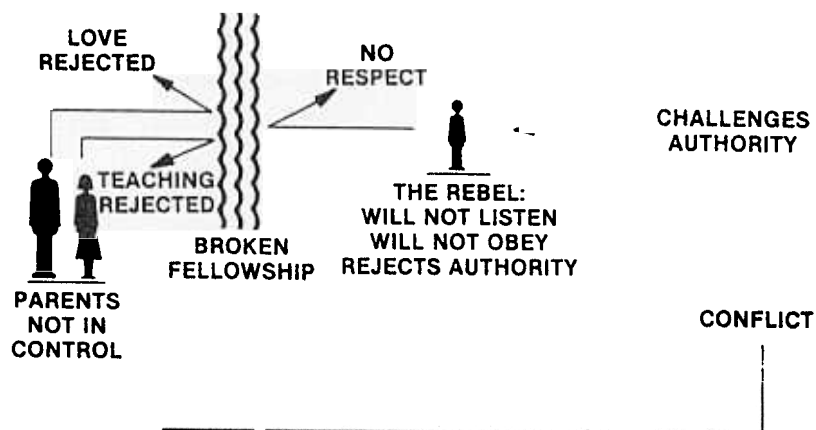1. The divine mandate: Hebrews 12:7,8; Prov. 22:15; 23:13,14; 29:15

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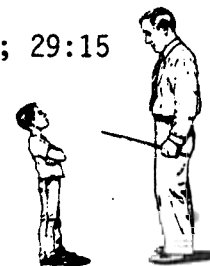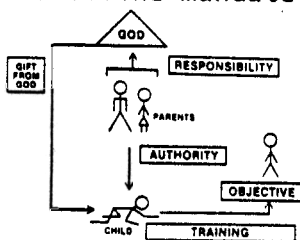
2. Parental unity at all costs. Long-term security outvotes short-term justice.
3. The purpose of discipline: self-discipline.
4. The motive of discipline: love. "Because I love you, you must obey me." "I love you too much to let you grow up to be a jerk." Discipline proves sonship (Heb. 12).
5. Absolute vs. delegated authority.
6. The home is a benevolent dictatorship, not a democracy.
7. What you permit, you teach. No uncontrolled behavior permitted!
    a. Tantrums
    b. Pouting
    c. Whining
    d. Mad crying (vs. the real thing)
8. Why EVERY child challenges the authority of the parent.
    a. The analogy of the new arrival on an alien planet.
    b. The issue: SECURITY.
    c. The strong-willed child. The secret: Break the will, not the spirit.
    d. The compliant child.
    e. The in-between child.
9. Spanking
    a. The principle: As in the physical realm, a small pain warns of and protects from a larger pain, or even from death.
    b. Discipline vs. cruelty
    c. The early decrease in the need for physical punishment.
    d. Spanking should be reserved for open rebellion; other forms of punishment should be used for childish irresponsibility (Dobson).
10. The absolute necessity of consistency in punishment.
11. Forms of punishment for older children:
    a. Grounding
    b. Denial of privilege
    c. Monetary fines
    d. The foolishness of nagging.

    Reading: Addendum C

12. Make room for healthy rebellion.
13. Dobson's "Six Primary Steps in Good Discipline":
    a. Define the boundaries before they are enforced.
    b. The parent must always win (decisively) when the boundaries are challenged.
    c. Distinguish between willful defiance and childish irresponsibility.
    d. Reassure and teach the child after the confrontation.
    e. Avoid impossible demands.
    f. Let love be your guide.
14. Prearrange control of a child in public. Never publicly humiliate the child. Never allow a public situation to be used as a weapon against you.
15. Give a child freedom to respond, but in a respectful manner.
16. In a situation requiring discipline, sometimes the strong-willed child needs time to think about his behavior and make thoughtful decisions.
17. Avoid the "Sinai Complex."
    a. "I'm sorry."
    b. "I was wrong."
    c. "I don't know."
H. Father types (from Samuel Osherson, Finding Our Fathers: The Unfinished Business of Manhood)
    1. The angry father: Judgmental fathers create sons who are always trying to get praise and never feeling as if they succeed.
    2. The weak father: Children live in a matriarchy; sons often become domineering
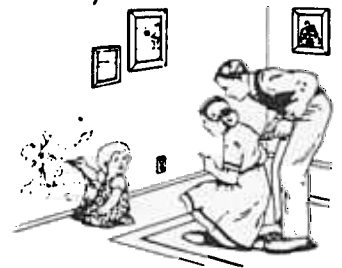
men because of contempt for their fathers.
3. The all-suffering father: The martyr who spends all his time outside the home providing for the material needs or wants of the family.
4. The heroic father: The father has an occupation of high visibility and respect; he is idolized by his children, but seldom enters the real world often enough to form substantive relationships.

I. Expressed love
1. Vs. assumed love.
2. The necessary balance to strong discipline.
3. The need for physical contact with both mother and father.
4. Say it: "I love you."

J. Closeness vs. dependence
1. Danger point: the parent's need to be needed.
2. "   "   : the natural reluctance to allow our children to be hurt.

K. Mother at home?
1. The working mother, necessity or luxury?
2. The importance of bonding. Reading: Addendum D
3. The requirements of time if a parent is to know the child.
   a. The reluctant communicator.
   b. The passing opportunity.

L. Respect for the child as a person
1. Every child needs to be an "only child."
2. We may attack what a child does, never what a child is.
3. Never step on what a child thinks or says.

M. Make Christianity fun in the home.
1. Formal vs. informal devotions.
2. Secret of secrets: Christianty must be a natural, mainstream, aspect of daily family life.

N. Traditions
1. The articulated concept of "family."
2. The role of traditions: security, identity, stability.

O. Take time to play. If we do not enter our child's world when he is young, we must not expect the child to enter our world when he is older.

P. Teach common courtesy in the home.

Q. Make the home a happy place where the child is glad to be, and to which he will want to bring his friends.

R. Teach responsibility in the home.

S. Be aware of the special problems that come with the onset of puberty.

T. Be aware of the special problems involved in living with a teenager.

LOVE REJECTED

NO RESPECT

CHALLENGES AUTHORITY

TEACHING REJECTED

THE REBEL:
WILL NOT LISTEN
WILL NOT OBEY
REJECTS AUTHORITY

BROKEN FELLOWSHIP

PARENTS NOT IN CONTROL

CONFLICT

X. Sex Education
  A. Who?
    1. That which daughters need to learn from their mother.
       a. Puberty and the psychological changes that accompany physical changes.
       b. A healthy attitude toward males.
       c. How to deal with boys: overagressive, shy, et al.
    2. That which girls need to learn from their father.
       a. Male vs. female sexual response.
       b. The role of dress in attracting males.
       c. How to protect one's self in certain situations.
       d. The "lines" that aggressive boys hand out:
          (1) "What are you afraid of? It's a part of growing up."
          (2) "If you love me, you'll prove it."
          (3) "That's the way people have always expressed their true feelings."
          (4) "It's painful for a guy to be in this condition and not get relief. You got me all heated up. If you're any kind of woman, you'll take care of me."
          (5) "It'll be good for your complexion."
          (6) "You're the most exciting girl I've ever met. I've never wanted anyone the way I want you."
          (7) "Life is so uncertain. Who knows if we'll even be alive tomorrow. Wouldn't it be awful if you died in an accident before you experienced the greatest thrill of all!"
          (8) "You're uptight. Sex is a great tension-breaker; it'll relax you."
          (9) "I want to marry you someday, and we should find out if we're compatible."
          (10) "I've heard rumors that you're a lezzi."
          (11) "I promise we won't go all the way unless you want to."
          (12) "You have nothing to worry about. I'm sterile."
          (13) "I swear I'll never tell anybody. It'll be our secret."
          (14) "It isn't sex I'm after. I love you. If you get pregnant, I'll marry you."
          (15) "You have the body of a woman. Mother Nature meant for you to have sex."
    3. That which boys need to learn from their mother.
       a. What a girl finds attractive in a boy.
       b. How to build an honest relationship with a girl.
       c. How to avoid trouble from aggressive girls.
       d. the "lines" girls hand out to boys.
          (1) "I have terrible monthly cramps. The doctor said sex would be helpful. Of all the guys I know, you're the one I want to help me with this medical problem.
          (2) "I've been seeing a psychiatrist. He says I'm too inhibited. He advised me to have sex."
          (2) "I need to know if you're really a man, or just a wimp."
    4. That which boys need to learn from their father.
       a. How to treat a girl with respect.
       b. Male responsibility in the relationship.
       c. The dangers involved in "going steady."
       d. Male vs. female sexual response; how to avoid situations that threaten self-control.
  B. When?
    1. In the prepubescent years, as questions arise.
    2. With the onset of puberty.
  C. How?

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"Hey, Dad! Guess who's pregnant!"

JERRY MARCUS IN GOOD HOUSEKEEPING

1. Choose a good time and place.
        2. Be positive rather than negative.
        3. Be relaxed and unemotional.
        4. Be direct; tell it straight.
        5. Do not preach; emphasize what is smart.
    C. What?
        1. Give specific information.
        2. Tell what the dirty words mean; give the correct and acceptable ones.
        3. Tell it ALL! Do not labor under the illusion that they will not learn
           about the less-attractive aspects of human sexuality. The child will
           hear it from someone; better from you. What they don't know can hurt
           them.
        4. Emphasize the long view of sex.
        5. Ephasize the spiritual foundation of sexuality.
        6. Teach that happiness in sex is reserved for those who obey God.
        7. Teach that sex is an expression of love, not a substitute for it.
        8. Explain the myths surrounding recreational, casual, sex.
        9. Teach that teen years are not "time out."
       10. Tell the truth: Homosexuality is not a legitimte third sex, not
           a minority; a matter of morals, not genetics. The gay world is not
           gay.
       11. Teach the facts on socially transmitted diseases.

 XI. Money, Servant or Master
    A. Financial problems--a primary cause of failure in marriage.
    B. Principles of money management.
        1. God's part first.
        2. Good records.
        3. Divided responsibilities.
        4. The danger of credit cards.
           a. If you don't have the money today, you will not have it tomorrow.
           b. The special danger to those who live "close to the line."
           c. Credit cards for convenience only; pay off the balance each month.
           d. Credit cards carry the highest interest among vehicles of consumer
              credit.
        5. Develop a realistic budget and stick to it.
        6. Avoid impulse buying; take time to think it over before you make a
           significant purchase.
        7. Distinguish between needs and wants.
        8. The wisdom of saving.
        9. Borrow wisely. It is counterproductive to borrow money to buy anything
           that does not appreciate in value.
       10. Carry enough insurance, but not too much, and not the wrong kind.
       11. Provide for retirement.
       12. It is better to buy housing than to rent (in most cases)

XII. When Trouble Comes
    A. Seven rules for a clean fight (Shedd)
        1. Agree that the time is right.
        2. Agree that your aim is understanding, not revenge.
        3. Check your weapons; don't overkill.
        4. Lower your voice a notch instead of raising it two.
        5. Never argue or reveal points of disagreement in public.
        6. Discuss an armistice when you can't agree; call a cease-fire.

7. When you come to terms, discuss it no further except by mutual agreement.
B. Should we see a counselor?
   1. Make sure your counselor is both qualified and operating from the Christian point of view.
   2. Be honest with your counselor.
   3. Don't use the counseling session as a club against your mate; seek genuine understanding.
   4. Be as ready to see your own faults as those of your partner.
C. Living with imperfection: All problems cannot be solved, nor all issues resolved. Few mates become absolutely compatible; every marrige suffers points of tension. Forgiveness will always be in order. The unrelieved determination the change the unchangeable will destroy a marriage.

Male and Female Roles

By JACK COTTRELL

THOUGHTFUL minds have always been impressed with the order of the universe—its natural laws, it predictability and regularity, the symmetry between solar systems and atoms. Spiritual eyes have marveled at a similar order in the moral realm—God's commandments, their universal relevance, their harmony with man's well-being.

At the heart of the moral order of the universe is the principle of authority. God has ordained that order in human society shall be maintained via certain specified authority structures. These are family, state, and church. Within each of these spheres a relationship of headship and submission exists. In the church, every member must submit to the authority of the elders (Hebrews 13:17). In the state, every citizen must submit to civil authorities (Romans 13:1). In the family, children must submit to their parents (Ephesians 6:1-3).

The question here is whether this same relationship of headship and submission also exists between husband and wife, and between men and women in the church. The following Scriptures would seem to indicate that this is so:

"And he shall rule over you" (Genesis 3:16).*

"The man is the head of a woman" (1 Corinthians 11:3).

"Let the women . . . subject themselves" (1 Corinthians 14:34).

"Wives, be subject to your own husbands" (Ephesians 5:22).

"Let a woman quietly receive instruction with entire submissiveness" (1 Timothy 2:11).

A woman must not "teach or exercise authority over a man" (1 Timothy 2:12).

Women must be "subject to their own husbands" (Titus 2:5).

"Wives, be submissive to your own husbands" (1 Peter 3:1).

This array of passages appears to present a consistent testimony to the headship-submission relationship between men and women. This is usually referred to as the *hierarchical* view. It is also the traditional understanding of male-female roles.

But in recent years, under the influence of certain cultural currents (e.g., women's liberation), a different understanding of the male-female relationship has gained strength. Called the *egalitarian* view, it rejects the concept of headship and submission and argues for the full equality of men and women in the sense of a total absence of role distinctions. As might be imagined, this calls for a very different approach to the Bible passages cited above.

In this article I shall first summarize the egalitarian view, then I shall present the traditional or hierarchical view. I believe the latter to be the clear Biblical position on this issue. In a nutshell, men and women are equal before God in terms of dignity and worth, but they have separate and distinct roles to play in God's scheme of things, both in the home and in the church.

Egalitarianism—Those who reject all distinctions between male roles and female roles may be found among believers and unbelievers alike. Here we are concerned mostly with those who accept the Bible's authority and try to follow it. We want to see how they understand the Biblical teaching on this subject, especially the references to submission.

According to this view God's eternal plan for men and women has been full equality. This is the way the first pair were created. That Eve was made to be a "helper suitable" for Adam (Genesis 2:18) is interpreted to mean an equal partner. "Woman was created in every way the equal of man," say Letha Scanzoni and Nancy Hardesty in *All We're Meant to Be* (Word, 1974; p. 26). The relationship of submission is unnatural and exists only as a result of sin's presence in the world. The statement, "He shall rule over you," is part of the *curse* upon women (Genesis 3:16), and nothing more.

Since Jesus came to remove sin's curse, it is assumed that He did away with the headship-submission requirements, along with all male-female role distinctions. The golden text for egalitarians is Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." This verse is called "the liberating vision," the "magna carta of humanity," and "the last word" (Paul Jewett, *Man as Male and Female;* Eerdmans, 1975; see pages 12, 142).

Evidence for a full interchangeability of roles is seen in the New Testament's references to a number of women who seem to be in positions of leadership. A few of these are Philip's daughters (Acts 21:9); Lydia (Acts 16:14, 15); Priscilla (Acts 18:24 ff.); and Phoebe (Romans 16:1, 2). In this last passage Phoebe is described by two terms which are interpreted by many as titles and are translated "deaconess" and "ruler" (Scanzoni, p. 62).

But how do the egalitarians interpret the New Testament passages referring to submission? These are handled in a number of ways. For some the easiest solution is simply to say that the Bible is wrong at these points, and that Paul was guilty of chauvinism. (See Jewett, pages 112-119, 134-35.) Many are not willing to make this kind of statement, though, since it amounts to an attack on Biblical authority. Thus they seek other ways to interpret the references to submission.

One of the most common explanations is that the submissive role for women was an element of the secular culture of the Graeco-Roman world, as was slavery. The New Testament writers tolerated both, but pressed for a transcendent ideal, that of Galatians 3:28. Both submission and slavery are thus seen as relics of a dead culture, having no place in the true church today (Jewett, pp. 11, 12, 137 ff.).

Another common explanation is that the submission passages are dealing with special local problems in individual

churches and thus are not meant to have universal application. For instance, Scanzoni and Hardesty speculate that the women in view in 1 Corinthians 14:34 and Titus 2:5 were new converts from paganism who kept disturbing the services by their endless stream of questions (pp. 69, 109-10).

They also speculate that 1 Timothy 2:11, 12 refers to a local situation in which certain unqualified and bossy-type women were trying to take over. Thus "the passage seems directed at a particular situation rather than at stating a general principle." Indeed, "of all the passages concerning women in the New Testament, only Galatians 3:28 is in a doctrinal setting; the remainder are all concerned with practical matters" (p. 71).

Finally there is the concept of "mutual submission," which is used to explain Ephesians 5:22. The key to this passage is supposedly verse 21: "Be subject to one another in the fear of Christ." Yes, the wife *should* be subject to her husband, but the husband should also be subject to his wife! The husband is the *head* of the wife (v. 23) only in the sense of *source*, i.e., the source of her strength and life. (See Scanzoni, pages 99-100.)

True headship and submission—I believe that the above summary of the egalitarian position is accurate and fair, though necessarily brief. I also believe that this egalitarian view is essentially false, that it is based on speculation and contrived "exegesis" masquerading as scholarship, and that the actual victims of culture-blindness are the egalitarians themselves. I.e., they have been seduced by an unbiblical element of *modern Western* culture (feminism, women's liberation) and are now trying to fit it back into the Bible.

The Biblical teaching on the relation between the sexes can be summed up in two concepts: (1) *equality* in terms of dignity and status before God; yet (2) true *headship and submission* in relation to one another, resulting in a clear-cut distinction of roles.

Equality Before God

The fact that men and women are equal in their worth and value before God can be seen in every part of the Bible. This equality is grounded in the fact that both male and female are created in God's image, and both are given dominion over the rest of creation (Genesis 1:26-28).

We quite agree that the concept of a "helpmeet" or a helper suitable for Adam (Genesis 2:18) does not imply a mere servant status for women. The account of Eve's creation in Genesis 2:18-20 shows that she was not just another animal to be ruled over, but was the equivalent of Adam himself, made to rule alongside him. She was a "helper of the closest possible rank" in their shared task of subduing the whole physical universe (Genesis 1:28). The managerial ability of a good wife praised in Proverbs 31:10-31.

Since both male and female are in God's image, both are equally capable of a personal relationship with the Creator. Both can worship and pray and serve. Likewise, both can rebel

against God, and both must bear their responsibility for sin. On the Judgment Day sinners of both sexes will stand equally condemned, just as Adam and Eve shared the original condemnation (Genesis 3:16-19).

But most important, both male and female share alike in the salvation provided by Christ. When it comes to receiving and enjoying the benefits of redemption, all distinctions are irrelevant. God is no respecter of persons. There is no group which receives privileged treatment in the distribution of saving grace: no special group stands closer to Christ than any other.

This is the point of Galatians 3:26-28. *Each individual*—whether Jew, Greek, male, or female—is equally a child of God (some are not just nieces or nephews or stepchildren). Each person becomes a child of God by the same means, "through faith in Jesus" (there is no privilege of birth or wealth). Each individual comes under the blood of Christ in the same humbling act, baptism (there is no front door as distinct from the servants' entrance). "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." The woman does not have an inferior status; she is "a fellow-heir of the grace of life" (1 Peter 3:7).

Distinction of Roles

This concept of equality before God does not rule out role distinctions when men and women are considered in their relation to each other. The equality of Galatians 3:28 *cannot* be taken as negating the headship-submission principle stated so clearly elsewhere in the New Testament. There is absolutely no conflict between them.

Also, it is patently arbitrary to claim that only Galatians 3:28 has any abiding doctrinal relevance, or that all references to submission applied only to particular first-century circumstances and need not be taken seriously today. This can easily be refuted by reading 1 Peter 3:1-7, a passage often ignored in the feminist literature. Here Peter says. "Wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won . . . by the behavior of their wives" (v. 1).

The command to be submissive is *not* given just to wives of unbelievers, as Scanzoni and Hardesty allege (p. 93), but to wives in general—*some* of whom *may* have unbelieving husbands. In verses 5 and 6 Peter shows that submission was not just a passing phenomenon of first-century culture, as he cites the example of Old Testament women who were "submissive to their own husbands." The prime example to imitate is Sarah, who "obeyed Abraham, calling him lord." Then in verse 7 a wife is called "a weaker vessel, since she is a woman."

So here is a reference to submission which is general in application, not limited to a cultural or specific situation. And the important point is that the passage concludes in verse 7 with a reference to *equality*: "You husbands likewise, live with

your wives in an understanding way, as with a weaker vessel
. . .; and grant her honor as a fellow-heir of the grace of life"!
Thus equality and submission are presented side by side with-
out a hint of contradiction.

How does this apply in the home? Both 1 Peter 3 and Ephe-
sians 5 are relevant here. In each passage the wife is com-
manded to be subject to her husband, and in Ephesians 5:23
the husband is called "the head of the wife, as Christ also is the
head of the church." This means that the husband is to assume
the role of *leader* in the family. It does not mean that the wife
simply fades into the background, meek and mute, and takes
orders. It means that she *allows* her husband to take the lead
while assisting and contributing in every way possible.

The husband's role as head of the wife does not give him the
right to boss and to browbeat and to be domineering. This is
specifically forbidden in the comparison with Jesus' headship
over the church in Ephesians 5. Christ's headship must un-
questionably be understood in the sense of lordship (see Ephe-
sians 1:22; Colossians 2:10), but it is a lordship tempered by
love. The husband likewise must love, nourish, and cherish his
wife (vv. 25-29). As Peter says, he must live with her "in an
understanding way, as with a weaker vessel." The wife should
not be considered a "weaker vessel" in the sense of a cheap
plastic cup, but rather as a delicate porcelain vase—to be
treated with honor and care.

The attempt to interpret Ephesians 5 in terms of *mutual*
submission and thus egalitarianism is completely out of order.
Verse 21 does say to "be subject to one another," namely, in
every way that submission is appropriate. I.e., respect the
various orders of submission and authority which God has
established among you.

For example, it is proper for wives to be subject to their
husbands; therefore let Christian wives be submissive. But this
can *not* be turned around; this is not the point of verse 21.
Husbands are not to submit to their wives any more than Christ
submits to the church.

For another example (Ephesians 6:1 ff.), children should
obey their parents. Should parents also obey their children?
Obviously not. Again (Ephesians 6:5 ff.), let slaves be obedi-
ent to their masters. Should masters also take orders from their
slaves? No. (By the way, *all* slavery is not evil—only *involun-
tary* slavery. Thus the New Testament references to slavery are
not necessarily culturally limited.)

Finally, how does the principle of submission apply in the
church? First Timothy 2:11-13 sums it up: "Let a woman
quietly receive instruction with entire submissiveness. But I do
not allow a woman to teach or exercise authority over a man,
but to remain quiet. For it was Adam who was first created,
and then Eve." This shows that women should not be in roles
of general leadership in the church, since they are not to "ex-
ercise authority over" men. Women as elders and preachers is
a violation of Scripture.

This also shows that women are not to teach men. Gifted
women should exercise their talents by teaching children (at
least their own) and other women (Titus 2:3-5).

Some try to distort this by saying that the word translated
"exercise authority over" can mean "commit murder" and
thus must be forbidding a sinfully domineering spirit in women

and not leadership as such. This is false for at least three
reasons: (1) If this is what the word means, then why limit the
prohibition to women? Such would be wrong for men, too. (2)
The words for "exercise authority" and "commit murder" are
not the same word. The former is used here, not the latter. See
Moulton and Milligan, *The Vocabulary of the Greek Testa-
ment,* page 91. (3) Finally, the comparison with verse 11
shows that ordinary authority is what is forbidden, as com-
pared with submission.

Others try to say this passage deals only with a limited local
cultural situation. This is refuted by the passage itself, i.e.,
verse 13, where Paul bases the submissiveness principle on the
very order of creation: "Adam who was first created, and then
Eve."

But were there not women leaders and teachers in the early
church? Yes, women could prophesy (Acts 21:9; 1 Corinthians
11:5); but this was a miraculous gift not under their own
control. Also, there is a difference between the *gift* of proph-
ecy and the *office* of prophet. Priscilla did help her husband
teach Apollos about Christian baptism (Acts 18:24 ff.); but
this was private, not public, and we do not really know how
much of a role Priscilla played in the explanation.

What about Phoebe? She was a *diakonos* (Romans 16:1), but
the word can refer to a servant in general as well as to the
office of deacon. There is no basis for assuming it means
"deaconess" in this verse. (But even if it does, the office of
deacon is *not* an office of *authority* in the New Testament,
though it is often wrongly considered so today.) The attempt to
call Phoebe a *ruler* instead of a *helper* (Romans 16:2) is an
obvious disregard of the context. Phoebe was surely not *Paul's*
"ruler."

In short there are no New Testament examples which violate
the general principle of headship and submission in the church

Conclusion—A few general remarks may be made in closing.
First this divinely-established order puts a great responsibility
on men, and a great many men have shirked their responsibil-
ity by not preparing themselves spiritually and intellectually
for leadership in the home and the church. This is to their
shame.

Second, the *principle* of headship and submission is univer-
sally valid, but it may express itself in different ways in differ-
ent cultures. It may have to do with hair length or head cover-
ing (1 Corinthians 11:1-7), or it may have to do with the type
of clothing worn (Deuteronomy 22:5). Christians should defi-
nitely respect the cultural expressions of the principle, what-
ever they are.

Finally, the roles of headship and submission should not be
confused with superiority and inferiority. The male is not supe-
rior, nor the female inferior. Equality of worth and dignity
must not be forgotten.

Feminism shifts into reverse

Women are taking on social ills they caused

By Dinesh d'Souza

WASHINGTON POST

Number of female-headed households below poverty level

Brownmiller

Greer

In thousands

3500 3000 2500 2000 1500

'59   '69   '79   '80   '81   '82   '83   '84

Source: Census Bureau

JIM BREDECK/SENTINEL

Feminism, which once helped open windows of opportunity for women, has turned against itself. Many of its pioneers and most brilliant advocates are now protesting the very social developments they once cheered.

Betty Friedan's 1963 classic, The Feminine Mystique, helped launch the feminist movement by identifying the family as an oppressive institution. Recently, in The Second Stage, Friedan worries about "feminist denial of the importance of family, of women's own needs to give and get love and nurture."

In 1970 Germaine Greer wrote in The Female Eunuch that "if women are to effect a significant amelioration in their condition, it seems obvious that they must refuse to marry." Instead, they should be "deliberately promiscuous" but not conceive babies. In 1984 Greer published Sex and Destiny, a self-avowed "attack

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upon the ideology of sexual freedom," which laments family breakup and sex for sex's sake and says the export of contraceptive technology to the Third World is "evil."

Susan Brownmiller, whose Against Our Will alerted feminists to the politics of sex and rape, now argues that the women's movement ignores "profound biological and psychological differences" between men and women. She remarks, "I don't see why men should have to step aside and wait for women to catch up after they've taken time off to have children. That's a very difficult truth for a lot of feminists."

Having helped to remedy social

evils that existed, feminists are turning to social ills that they helped to cause.

The best example of such an issue is no-fault divorce. There are now easy, egalitarian divorce laws in 48 states, passed largely in response to pressure from the women's movement. But in a recent book, The Divorce Revolution, Lenore Weitzman of Stanford University points cut that men have benefited from no-fault divorce laws and women have been harmed. Her study of 3,000 cases shows that, as a result of these laws, divorced women and their children suffered an immediate 73

FEMINISM

From H-1

percent drop in their standard of living, while their ex-husbands enjoyed a 42 percent rise in theirs.

This happened partly because of married women's relative lack of job training resulting from lesser earnings in the marketplace. A further reason is that because equal sharing of property under no-fault laws usually means the forced sale of the family home, which previously used to be awarded to the wife and children.

Judy Goldsmith, former president of the National Organization for Women, recommends a combination of tighter restrictions on divorce and more lucrative settlements for women. Gloria Steinem, editor of Ms magazine, says the forced relocation of women and children after the family house is sold "poses enormous hardship" that the courts should not permit.

Feminists are becoming increasingly aware of the role of divorce and out-of-wedlock births in creating poverty for women in the United States. The feminization of poverty has come about precisely as sexual discrimination has decreased — thanks to social and legal prohibition.

Divorced and unmarried women with children frequently do not marry; as a result, their children are raised in single-parent households. There are now 10 million female-headed households in the United States; 35 percent of them live below the poverty line. In 1959 only 25 percent of poor whites and 29 percent of poor blacks lived in female-headed households; in 1984 42 percent of poor whites and 68 percent of poor blacks did. Few of these women were poor when they lived with their husbands or their parents.

The only feminist solution for female-headed households — increased government aid to unwed mothers to improve their condition — was tried during the 1960s and 1970s; the evidence now shows that it might have added to the problem it was designed to solve.

For example, the number of female-headed black households has more than doubled since 1965, as increased welfare payments reduced women's incentives to stay with their husbands, as well as providing men with excuses to leave their wives and children. "What middle-class white feminists construed as oppressive, the family, has been the main source of economic stability of poor black women," comments Jean Elshtain, a feminist professor at the University of Massachusetts at Amherst.

In fact, she says, "It's time to admit that the feminist vision was limited. We can't keep blaming everything on sexism and backlash."

A few feminists are even taking on the recent drive of the women's movement for comparable worth.

It arbitrarily overvalues desk jobs like secretarial work while undervaluing jobs with unpleasant working conditions and irregular hours, like truck driving, says Elshtain. Because of its emphasis on education and credentials, by most comparable worth criteria, "Bruce Springsteen would probably get minimum wage," says Karen DeCrow, NOW president from 1974 to 1977. Brownmiller says that comparable worth "makes a mockery out of work" by pretending it can be objectively assessed for monetary value.

In the social arena, "women who have lived through the sexual revolution have a lot of remorse," says Andrea Dworkin, founder of Women Against Pornography. "They got hurt badly. Sexual liberation only made life harder for women. They got used. They got abused. They got beaten. They got raped."

Feminist activist Rachel McNair says, "The sexual revolution has become an excuse for sexual exploitation. The idea of sex as totally recreational has turned women into objects of recreation, into playthings."

A similar epiphany came to Dierdre English, former executive editor of Mother Jones, who recently wrote an article wondering whether the feminists who heralded sexual liberation had in fact played into the hands of men. "Men have reaped more than

their share of benefits from women's liberation." English wrote. "If a woman gets pregnant," for example, "the man who 20 years ago might have married her may today feel that he is gallant if he splits the cost of abortion."

Homosexuality is another issue where we find feminism repudiating ideas and events that it once hailed as liberating. Brownmiller remarks that when feminists adopted the lesbian cause they didn't see the slippery slope. "We tried to make people proud of who they were," she says. "That wasn't so bad when the gays and lesbians felt a sense of self-worth. But then the sadomasochists came out of the

closet and became proud of themselves."

Finally, feminism is at odds with itself when women who do not espouse the entire feminist agenda rise to top positions in business and government. While NOW is wedded to the Democratic Party, Jeane Kirkpatrick, Elizabeth Dole, Sandra Day O'Connor, Paula Hawkins and Nancy Kassebaum are all Republicans. All of these women are commited to women's equality, and some explicitly identify themselves as feminists. But even as feminist groups declare that their mission is to help women rise to higher posts in politics, they ridicule and denounce conservative women who represent, in some sense, the greatest triumph of feminist aspirations.

What saying 'no' says to children

## Kids must learn who pulls strings

By Jeff Kunerth

The toy-store ritual would go like this: 6-year-old Laura would find something she simply could not live without. She would beg. She would nag. She would get it.

Soon after, the toy that Laura needed so badly would be in pieces, or ignored altogether. It was the same with the new clothing she asked for — the dresses that got torn, the outfits that became floormats.

Laura's disregard for her prized possessions extended to a lack of respect for other people's belongings as well. Felt-tipped markers were left uncapped on the furniture. Drinks were spilled on the rug. Her mother's makeup and jewelry would disappear from the bedroom dresser.

"She was the princess of the family who had all the things provided for her," said Gail Davis, a Longwood psychologist. "Basically the dynamic was to give her everything. There was nothing stopping her. There were no consequences other than Mom and Dad saying they didn't like it."
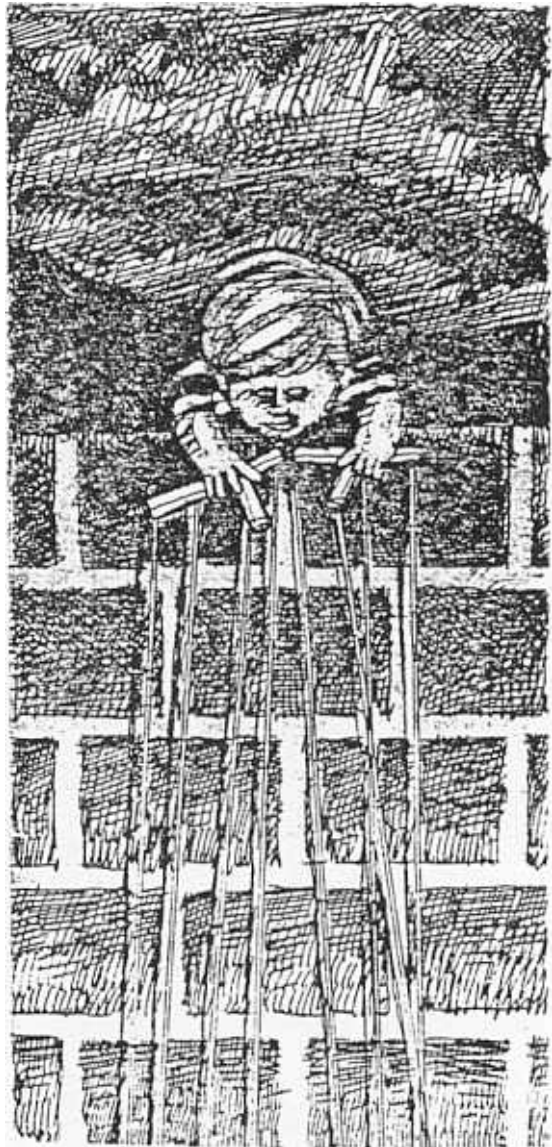
Parents who can't say "no" to their children are creating problems more difficult to mend than broken toys and ripped clothing. Psychologists warn that a craving for instant gratification fostered in childhood lasts a lifetime. The self-centeredness of children may never mature into a concern for others. The result, say experts, is an adult who remains emotionally a child.

Kids fed the expedient diet of "yes" by their parents fail to develop self-discipline, patience and the ability to handle life's roadblocks. They grow up expecting everything to come easy, and blame others when it doesn't.

"They want a Disneyland experience. Everything should be enjoyable. Nothing in life should be hard work," said Davis. "We expect that to taper off with older kids, but it often doesn't happen when kids don't experience limits set by parents."

The use of "no" extends across the entire spectrum of child-rearing, from the authoritarian parent who uses it as a club to the permissive parent who banishes it from the vocabulary as if it were a dirty word. But when used properly to define choices and set lim-

ART ROCHE/SENTINEL

NO

its for a child, "no" can be one of the most valuable tools in effective parenting.

"No" is a word encountered early in life. In infancy, the world is filled with "no-nos." The parental litany of the forbiddens includes: Don't touch this. Don't eat that. Stay out of here. Get out of there.

You might think with all that practice, parents would be increasingly adept at saying "no" as the child grows up. It doesn't work that way. As soon as the child reaches the argumentative age, the parents' command of "no" begins to falter.

"What the child learns very early on is 'Nag me, nag me, nag me, and I'll give in,' " said Mimi Hull, a Maitland psychologist who formed Professional Parenting Consultants in 1983. "Children can outlast parents. A lot of times parents find it easier in the short run to say 'yes.' "

"Yes" becomes an easy out for work-weary parents. Giving in can compensate for the guilt two-income couples feel about not spending enough time with their children, or for the single parent harried by the obligations of family and work.

The parental "no" becomes further undermined when the child discovers the leverage of reason. Parents who have immunized themselves against nagging can fall prey to child logic, even when it remains in the child's best interests to say "no."

As children grow older they become more skilled at manipulating the insecurities, flaws and fears of their parents. Parents who grew up poor may find it hard to resist their children's pleadings for the trappings of affluence. Divorced or separated parents competing for the affection of their children are often afraid of being regarded as the "bad" parent.

"The non-custodial parent feels the need to give in more because, 'I don't get to see the child and I don't want conflict. I want it to be fun and have the child want to see me again,' " said Hull.

Stepparents often are hesitant to discipline their spouse's children in an attempt to win their love.

"Wanting to be a nice guy sometimes makes it hard to say 'no,' " said Penny Lukin, a Longwood psychologist and family counselor.

In other instances, said Lukin, "Some parents fear the loss of their child's love. In the end if you want to raise your children successfully, you can't play up to that fear."

Other parents find themselves in the position of being unable to say "no" because they want to protect their children from failure. Hull recalls one case where a physician ended up doing his son's homework every night to prevent the child from failing math and science. In the parent's mind, it was easier for him to do the homework than to say "no" and see his child flunk.

But hearing "no" is a natural and necessary part of normal child development. Parents who establish external restrictions help the child formulate the internal limits that will allow them to say "no" themselves later on to such temptations as teen sex, drugs and impulse buying. Because so much of American culture — from television ads to credit cards — is geared toward immediate satisfaction, it be- comes all the more important for parents to teach their children self-restraint.

"Our society is still very me-oriented. Parents have to counter the trend that everything is instantly available," said Sharon Hiett, associate professor of education at the University of Central Florida. "We have to be willing to present the opposite model."

Parents who say "no" and are willing to face the negative reaction from their children are setting an example for the child to follow later when encountering peer pressure, said Hull: "Parents have to allow themselves to be momentarily unpopular. The same thing is true with the teenager dealing with a peer."

Walter Busby, director of the Institute for Development of the Whole Person at the University of Florida, sees the ability to say "no" as the mechanism by which a person develops a balanced personality. Busby regards the elements of personality as the "inner family" — "father" is reason, "mother" is intuition and "child" is emotion. A person who grows up without the restraints of reason remains a child inside, he said.

"Instant gratification is the overdevelopment of the 'child' within each person. If the 'child' is too strong, then you have problems," said Busby.

At the same time, parents should beware of becoming too authoritarian in their use of "no," Busby said. Parents who are too restrictive can raise children who either rebel against authority or are unable to make their own decisions. The parent who says "no" for no other reason than "because I said so" or because "I'm the father, that's why," is looking for trouble later on, said Busby.

"I work with delinquent kids whose parents say 'no' all the time, but there is weakness behind it. It may be the fear of losing control," he said.

"No" deserves an accompanying explanation as to why, but parents should not allow themselves to be dragged into an endless debate over the subject, said Lukin: "Kids will just argue their parents senseless and the parents will give in."

Both "no" and "yes" should be bestowed in tandem with the consequences of those decisions. If a child wants a privilege, but then abuses it, he or she should know beforehand what the punishment will be. A parent who says 'no,' and then ignores it when the child disobeys is no better off than the parent who can't say 'no' at all, said Hull.

"One reason parents give in to kids is they are unsure of their position on something. One of the things we work with parents to do is develop confidence in their own beliefs and values," said Hull.

The best advice to parents is that they begin to develop that confidence early. Although it may seem easier to say 'yes' in the short term, it gets harder to say 'no' in the long run.

In the case of 6-year-old Laura, her parents began setting limits and devising consequences. When they started denying her the things she enjoyed, Laura's behavior began to change.

"She responded quickly. In this case, it didn't take a long time. That isn't always true," said Davis. "The older your children get, the less control you can exert on them. It's harder to say 'no' to a 15-year-old who has gotten everything he wanted in life."

Breaking the Tie that Binds

The church—the leading provider of day care—faces a dilemma.

BRENDA HUNTER

THE SIDE DOORS OF COLUMBIA BAPTIST CHURCH swing open at 7:30 each weekday morning, and a parade of parents and preschoolers files in on its way to day care. Until 8:30, when their teachers arrive, the children are free to play in two brightly lit rooms filled with Tinker Toys, blocks, a slide and seesaw. Clustered around one table, three- and four-year-old girls are absorbed in drawing pictures of hearts. Brian explains to the boys at his table that he wants to be Darth Vader next Halloween. And Sa-

rah, two-and-a-half, one of the youngest children Columbia accepts into day care, is quiet and sticks close to the adults.

Janice Engels, the church's director of children's ministries and day care overseer, emphasizes individual care and loving concern. "We try very hard to create a family atmosphere," she said, where the children feel they are "back with their brothers and sisters" when they arrive each morning.

According to child-care experts, local churches—like Columbia in Falls

Church, Virginia—are the leading providers of day care. Amy Wilkins of the Children's Defense Fund says there are 18,000 church-based centers, about half of which operate as church ministries. The others, she said, are run by outsiders using church facilities.

Many, like Columbia, are licensed only to care for children past infancy (over two years of age). Yet the fastest-growing segment of America's work force consists of mothers with children under three years of age. In 1970, 24 percent of the mothers of infants

PHOTO ILLUSTRATION BY BETH SPRING

worked outside the home. By 1984, that number had reached 46 percent. Infants as young as three weeks old are spending a large portion of their lives cared for by someone other than their mothers.

According to Jay Belsky, associate professor of human development at Pennsylvania State University, "The research evidence is compellingly consistent in demonstrating there is absolutely no adverse effect of out-of-home care, be it in centers or in families, on children's intellectual functioning." But the picture is different, he notes, when we look at children's emotional development or what is defined as the qual-

Neal Jones summed up the day-care challenge by saying that "there is the temptation for the church to take on cultural values, but also the temptation exists to do nothing."

To date, few churches or denominations have grappled with the implications of the psychological research on day care. *When Churches Mind the Children*, a study of day care in local congregations affiliated with the National Council of Churches (NCC), states that day care arose in the church as a "grass roots phenomenon." It was a local response to a local need. One of the study's authors, Eileen Lindner, says NCC churches did not consciously decide to become providers of child care; instead, many saw day care as a way of ministering to the local community.

Ted Johnson, secretary of educational ministries for the Baptist General Conference, said there is no definitive stand on day care guiding its 732 affiliated churches. And former Assemblies of God president Thomas Zimmerman said, "We really don't have a position on day care. Our form of government leaves that more or less a matter for the local church." He said Assemblies churches are encouraged to meet local needs, and many have provided day care "with a great deal of success."

In contrast, the Church of the Nazarene has taken a position on day care. According to Mark York, coordinator for Nazarene Christian schools, the church does not view day care as detrimental to children nor would it refuse to offer infant day care. York said Naza-
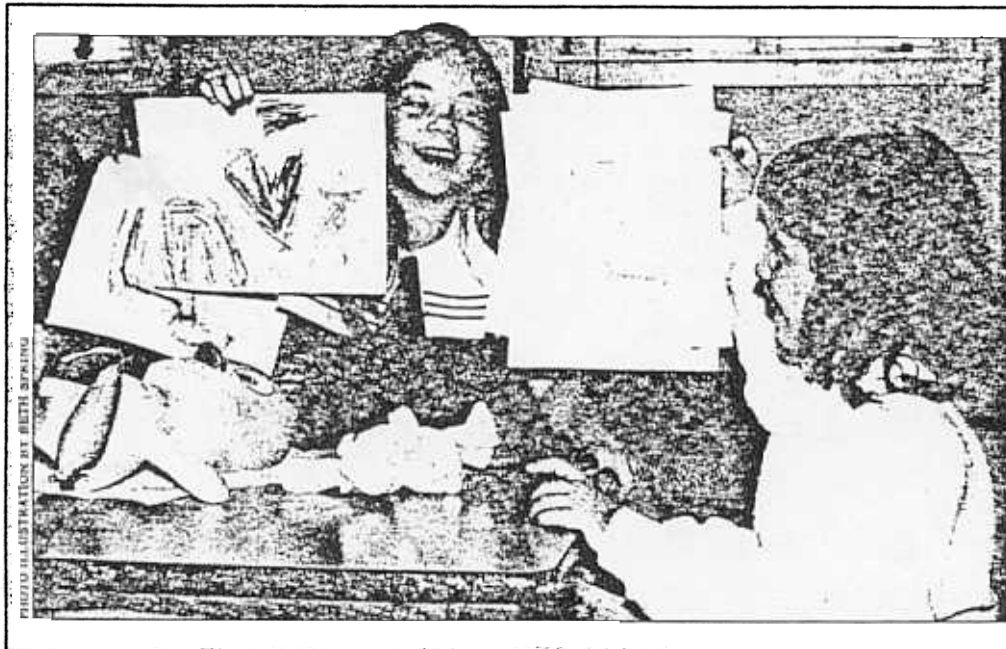
To date, few churches or denominations have grappled with the implications of the psychological research on day care.

ity of the infant's emotional bond with the mother.

Testifying before a U.S. House of Representatives hearing on child care services (Sept. 6, 1984), Belsky said, "Today I cannot conclude, as I did in 1978 and again in 1982, that the data show no apparent adverse effects on infant care."

A church dilemma

While day-care ministries began as simple responses to clear-cut needs, the impact of "other-than-mother" child care has presented the church with a dilemma it is ill-prepared to face. At Columbia Baptist Church, where a well-established center has served more than 1,200 children in 16 years, pastor

Churches affiliated with the more conservative National Association of Evangelicals (NAE) have also been concerned with meeting human needs. But, according to Ted Ward, dean of international studies at Trinity Evangelical Divinity School and an expert on the family, these same churches, when faced with need, rarely make policy decisions. Instead, they respond in the manner of the Good Samaritan.

Few NAE-member denominations have an official position on day care. Instead, they leave the issue up to the individual local churches. Charles Beekley, head of Christian education for the Brethren Church, says, "We can formulate and postulate all we want, but each church is responsible for its own program."

rene congregations see themselves as the "extended family of God," able to minister to both the day-care child and the child's family.

Affecting the tie that binds

What is at issue is the quality of the infant-mother bond. British psychoanalyst John Bowlby has written that "a young child's hunger for his mother's presence is as great as his hunger for food." This hunger helps produce attachment, or the enduring bond that forms between a child and mother during the first 12 months of life.

Bowlby believes this bond forms the core of a child's personality. The process of developing an attachment to the mother may be disrupted or impaired if

the mother is physically or psychologically inaccessible to her child. If this happens, Bowlby believes the child could grow up to be anxious, insecure, compulsively self-reliant, or depressed. While arguments rage among child development theorists about the impact day care has on this bond, numerous studies indicate that the quality of attachment is indeed affected.

Some studies show that day-care children, particularly if they have been in some form of out-of-home care since infancy, are more likely to avoid contact with their mothers after a brief, stressful separation than children reared at home. Certain researchers, including Jay Belsky and Edward Zigler, argue that this may be evidence of insecure attachment. Others, such as Greta Fein and Alison Clarke-Stewart, suggest this is merely a coping style the day-care child has adopted.

Early personality development is viewed as significant because studies show that children who were insecure or who avoided their mothers at 12 and 18 months become hostile, withdrawn, uncooperative kindergarteners. Children found to be securely attached early became the social leaders of their kindergarten classes: forceful, self-directed, and better able to cope with life.

Other considerations

Bryna Siegel, a psychologist at Stanford University, who has observed children in day-care centers, day-care homes, and at home with their mothers for more than 1,000 hours, believes the "texture" of the day-care child's life is different from that of the child reared at home with his mother. "A child at home is always hanging around his mother," she notes. "He and his mother go many places together—the grocery store, a friend's home, the park, the library." In day care, on the other hand, there is more confinement and the risk of an "attenuated experience." The child has fewer building blocks with which to put his world together," Siegel suggests. She is opposed to day care before a child reaches two-and-a-half years of age.

The absence of scientific studies on long-term effects of day care is a concern among researchers. Jerome Kagan, professor at Harvard University, has said of day care's children, "I think they will be different, but I can't say how." T. Berry Brazelton, this generation's Dr. Spock, has said (*Fortune*, Nov.

28, 1983) that the effects on character are largely uncharted. Siegel suggests that day care is "altering the cultural fabric." She speculates that children who grow up lacking a close bond with their mothers will have fewer marriages, fewer nuclear families, and more divorces.

Options for the church

If long-term effects of day care are unknown, what is the church to do? Many leaders believe day care is here to stay and that the church cannot stop offering such support. But most also agree that it is time for the church to seriously review—in light of psychological findings and scriptural teachings—what it *can* do to help struggling families.

Ted Ward believes a commitment to day care needs to be fashioned in the context of clearer biblical teaching about values. Meeting needs pragmatically comes second, he said, and influencing national policy to promote family stability is a third priority for the church.

"Christian response begins not when our own is hurt but when the other is hurt," he said. Day care, he believes, indicates church responsiveness beyond the confines of the white, middle-class, "traditional family." That attitude, he said, needs additional nurturing.

Also in need of nurturing, according to Ward, is the church's attitude toward materialism. He believes day care is a response to a more pervasive problem whose root cause is affluence. Says Ward, "Some of the dual-spouse work is unnecessary, but as long as ours is a goods-oriented society, the notion of access to that materialism is part of the national psyche."

Psychologist Siegel has studied the influence of lifestyle choices on parenting by taking a look at professional women in their mid-30s in California. Many of these married women lived in areas where monthly house payments ranged from $2,500 to $3,500. Many had a live-in nanny, and drove a Mercedes or a Volvo.

"They had simply developed lifestyles that couldn't be supported by one income," said Siegel, "and their expensive lifestyles may have predetermined their attitudes toward their babies." Siegel found that women who go back to work soon after giving birth (by 12 weeks) believe their babies need a lot of material goods to survive the early weeks of life. "This is a far cry from the

way women in my mother's generation viewed their babies. Sometimes their babies slept in a laundry basket or drawer during the early weeks of life."

As the church challenges its members' definition of "need," it can also support the value of mothering. The popular press, with blatant disregard of much developmental literature, suggests that anyone can perform the role of "mother." This message undercuts a woman's belief that she is central to her child's life and emotional development. Feeling alone and unsupported, sometimes by their own churches, many women claim that choosing to devote themselves to child-rearing, even for the first few years, is just too costly in terms of psychological pain. The church needs to counter this cultural message by actively supporting the value of mothering and by providing emotional support for mothers at home.

The church can also provide some measure of financial assistance for struggling two-parent families or single parents who wish to devote more time to child care. Within the community of believers, individual Christians can sensitively respond to instances of genuine need. Such responses will not, of course, begin to cover the needs of all Christian families relying on day care, single parents, or families outside the church's sphere of influence. But the value of viable Christian community should not be minimized. Not only can it serve those in its midst, but it also can model a totally different approach to human relationships and nurturing than society proposes.

Unfortunately, our very young children cannot effectively articulate their needs. We can be sure, however, that babies' needs remain the same no matter how our techniques of child-rearing change. Lay Christians and church leaders who feel compelled to meet the growing need for child care have an obligation to assess how day care affects child development—physical, emotional, and spiritual. In this way, the church will help fulfill an important part of its calling and become an advocate for our children. □

Brenda Hunter is in a doctoral program in psychology at Georgetown University. She is the author of Beyond Divorce *(Revell, 1978) and* Where Have All The Mothers Gone? *(Zondervan, 1982).*

Christian Family Life

Project Baby Egg

Time: To be assigned.

Rules:

1. The egg cannot be boiled

2. The egg must be brought to class with a name, any decorations or clothes you might wish to use, and a basket for carrying. Imagination is encouraged. The egg will be attached to the student's wrist by a two-foot string (taped tothe egg).

3. The egg must be <u>at all times</u> between 7:00 a.m. and 11:00 p.m. tied to the wrist of the student, or to the wrist of a designated egg sitter. The mate of a student enrolled in Christian Family Life may <u>not</u> take over the responsibility of Baby Egg; he or she may serve only as an occasional sitter. If the sitter damages the egg, the <u>student</u> is responsible.

4 The egg may be put to bed for the hours between 11:00 p.m. and 7:00 a.m.

5. The egg is to be diapered; this diaper (use kleenex tissue or any other suitable material) must be changed every four hours, except for the sleep time.

6. The egg must be washed and dried twice a day.

7 The egg must be held and cuddled for at least ½ hour per day.

8. Baby egg must not be cracked or broken; if this happens, it will seriously effect the grade on this project.

9. After the completion of project Baby Egg, the student will write a 2-3 page essay on the experience and what has been learned from it The essay is due Wednesday, March 9.

Students who have children or who participated in this project at some other time have another assignment: These students will submit (March 9) a 5-7 page essay on "Creating a Likeable Five-Year-Old."