



Marriage and Family Counseling
Course Notes

George C. Scipione, PhD

**Biblical Counseling Institute
of the
Reformed Presbyterian Theological Seminary
7418 Penn Avenue
Pittsburgh, Pennsylvania 15208**

**Author's Copyright 1991
Revised October 2015**

TABLE OF CONTENTS

Introduction to this Course	5
I. Why Study the Family	6
A. What is the family?	6
B. What is marriage and family counseling?	6
C. Why is it necessary to study and to help the family?	6
II. How to Study the Family	6
A. The starting point is God's holy created norms found in Scripture, not sinful, sociological, statistical norms.	6
B. God starts mankind's history with a family, not any other institution.	7
C. God works through families in His covenant of grace.	7
D. God made the family a symbol or analogy or model.	8
E. The family is central to the functioning of the other God-ordained institutions.	8
III. The Biblical Theology of the Family and Its Relationship to Theology Proper	8
A. The family is a major key in understanding God's nature.	8
B. The family is a major key in understanding God's redemptive covenant of grace.	9
C. Modern secular views of the family, as well as contemporary evangelical views, distort God's nature and His acts in history.	9
IV. The History of the Family	10
A. Biblical History	10
B. General Conclusions from the Biblical Data	11
C. Para-Biblical and Post-Biblical History	11
V. The Biblical Theology of the Family.	13
A. Biblical Theology of Gender Roles	13
B. Marriage	25
C. The Husband: the Loving Leader	30
D. The Wife: the Suitable Helper	32
E. Communication in Marriage	34

F. Problem Solving in Marriage	41
G. Sexuality in Marriage	43
H. Children	46
I. Parenting	47
J. Growth, Maturity, Aging	48
K. Education of Children	56
L. Assessment and Diagnosis of Dyslexia	58
M. Assessment and Diagnosis of ADD with Hyperactivity	61
N. Rebellious and Dangerous Sons	65
O. Finances and Inheritance	67
P. Covenantal Family View of Contracting Marriage vs. American Romantic Dating	69
Q. Premarital Counseling	70
R. A Biblical Theology of Divorce	70
S. Divorce Counseling	76
T. Remarriage	77
U. Physical Abuse	77
V. Pornography, Adultery, etc.	78
W. Incest	79
X. Family Worship	79
Y. Adoption and Foster Parenting	80
VI. The Soteriology of the Family	82
A. Problems Defined	82
B. Solutions Developed by the Culture	82
Psychotherapies for Families	83
CODEPENDENCY OR CO-IDOLATRY?	86
C. A Biblical Framework for Marriage and Family Counseling	90
VII. How To Do Marriage and Family Counseling	91
A. The Seven Key Elements Hold True	91
B. Team Counseling and Specialists	92
VIII. Case Studies	93

IX. Questions and Answers	94
Appendix A: Marriage Enrichment Weekend.....	95
Appendix B: The Family – An Annotated Bibliography.....	110
Appendix C: Requirements for the Course	118
Appendix D: The Westminster Confession of Faith on Marriage and Divorce.....	120
Appendix E: John Calvin – <i>Institutes of Christian Religion</i> , Book 1, Chapter 1.....	122
Appendix F: C. Van Til – <i>A Christian Theory of Knowledge</i> (excerpt).....	125

Introduction to this Course

You must have:

1. Knowledge of God
 - a) He is the infinite, eternal, unchangeable Creator of all things.
 - b) All things reflect His nature and character.
2. Knowledge of self
 - a) You must know God to know self. See excerpt from Calvin's *Institutes*, Appendix E.
 - b) You must know self in relationship to God's norm for the family.
3. Knowledge of the teacher
 - a) You need to know who I am.
 - b) You need to know about my family.
 - c) You need to know my requirements. See Appendix C.
4. Knowledge of God's Word concerning the family
 - a) You must start with His revelation.
 - b) You need a systematic theology of the family.
5. Knowledge of the history of the family
 - a) The family always has certain characteristics.
 - b) The family does have variations across culture and time.
6. Knowledge of how these principles apply to real families
 - a) The purpose of knowledge is personal godliness and the ability to help others.
 - b) Real families must change.
 - c) Remember the structure of the *Introduction to Biblical Counseling* course.

I. Why Study the Family

A. What is the family?

1. The family is the basic building block of every other social unit.
2. Everything grows out of it and depends on it.

B. What is marriage and family counseling?

1. Marriage and family counseling is "pastoral work."
 - a) God defines it.
 - b) God's Word gives a design for this work.
 - c) God's creation mandate to man puts marriage and family under the covenant to have dominion.
 - d) God's purpose is to sanctify society as well as individuals.
 - e) God's people do this work. The present trend is that this kind of help is moving from a sub-set of parental-family and/or church activity to a state-controlled, professional activity.
2. Marriage and family counseling is important because:
 - a) The family molds and trains the individual (Deut. 6:6-9).
 - b) The family is a key transmitter of the truth.
 - c) The family is the foundation of economic and cultural growth.
 - d) The family is the foundation of the church.
 - e) The family is the foundation of the state.
3. Who is responsible?
 - a) Family heads; other family members can help.
 - b) After the family, the church counsels through its elders. All Christians need to help.
 - c) The state or its licensed counselors are not responsible. Their involvement confuses.

C. Why is it necessary to study and to help the family?

1. If we are off here, distortion will be great in every other unit.
2. To help the church or government, etc., this must be the first area of change, beyond individual conversion.

II. How to Study the Family

A. The starting point is God's holy created norms found in Scripture, not sinful, sociological, statistical norms.

1. We must work systematically.
 - a) God is precise (Exod. 12:40ff., 1 Cor. 14:33, 40).
 - b) God gives patterns to be followed (Exod. 25:9-40, Deut. 29:29).
 - c) God's people have always realized this (Acts 7:44, Heb. 8:5).

2. We must start with revelation. See Chapter II of *A Christian Theory of Knowledge*, Van Til, Appendix F.
 - a) Experience must build on revelation.
 - b) Reason must build on revelation.
3. We must start with God's character.
 - a) God's infinite, eternal and unchangeable character and His covenantal acts in time and space history are the starting point for all thinking, scientific or otherwise.
 - b) A Biblical world and life view is essential to "true" science.
 - c) A Biblical world and life view is doubly essential in the social sciences dealing with man, the image bearer of God.
 - d) A Biblical worldview is essential with family counseling and theory, because His character is directly reflected in family units as it is not in general creation.

B. God starts mankind's history with a family, not any other institution.

1. God starts revelation with the book of beginnings.
2. God starts creation with the family as His basic building block.
3. The family is unique and irreplaceable.
 - a) Other institutions grow out of it.
 - b) The others *cannot* replace it, nor can it grow out of them.
 - c) The family gives a material inheritance.
 - d) The family gives a covenantal inheritance.
4. The family is interdependent with God's other ordained institutions, but it is also independent.
 - a) The Church
 - b) The State
5. Only an individual's relationship to God is more basic than the relationship to the family.

C. God works through families in His covenant of grace.

1. Adam and Eve (Gen. 3:15, 4:1, 25)
2. Noah (Gen. 7:13, 9:1)
3. Abraham (Gen. 12:1-3)
4. Moses (Exod. 32:9-14)
5. David (1 Chron. 17:11-15)

6. Church (2 Cor. 6:16-18, Hosea 1:10, Eph. 2:19-22, 1 Tim. 3:5, Heb. 3:5, 1 Pet. 4:17)

D. God made the family a symbol or analogy or model.

1. God used the family in CREATION to reflect His nature (Ps. 94:8-11).
 - a) The *image* is reflected in the male-female relationship, as well as individually.
 - b) The *unity-diversity* in the Godhead or Creator is reflected in the *one flesh-individual* combination and parent-child.
 - c) The *equality-subordination* of the *ontological-economic* Trinity is reflected in the *equality-subordination* of the husband-wife and parent-child.
 - d) The *stability-change* in the creation and sustaining of the universe by God is reflected in the *rule-reproduction* of the cultural mandate (Gen. 1:28).
2. God uses the redeemed family to reflect His covenant of grace (Eph. 5:22-33).
 - a) Jesus Christ saves the Church, His bride.
 - b) The husband loves and sacrifices for the wife in love.
 - c) The wife submits out of gratitude.
 - d) Parents sacrifice for children, who submit in return, out of gratitude.

E. The family is central to the functioning of the other God-ordained institutions.

1. The Church (Psalm 128, 1 Timothy 3, Titus 1)
2. The State (the view of the Massachusetts Bay Colony)

III. The Biblical Theology of the Family and Its Relationship to Theology Proper

A. The family is a major key in understanding *God's nature*.

1. Man is the IMAGE of God (Gen. 1:27, 1 Cor. 11:7, James 3:9).
2. Man reflects the "communicable" traits of God.
 - a) God is *personal*; so is man.
 - b) God is *tri-personal*; stability and order-change.
 - (1) Unity-diversity: in relationships, the husband and wife are two, but become one (Gen. 1:26ff., 2:18-24).
 - (2) Independent-interdependent. The ontological-economic Trinitarian distinction is reflected in the family. The husband and wife are equal in being, but economically, there is authority, i.e., headship. The parent-child relationship is also one of equality of being, but subordination in action or function.
 - c) God is *sovereign*.
 - (1) God is King of kings and Lord of lords (1 Tim. 1:17, 6:15-16).
 - (2) Man is a vassal who is to have dominion (Gen. 1:28).
 - d) God *creates*.

- (1) Genesis 1
- (2) Men and women, in a "creaturely" way, create (Gen. 1:26-28, 4:1, 5:1-3).
- e) God *rules*.
 - (1) God develops the earth in six days (Genesis 1).
 - (2) Man is to subdue the earth, then rule over it.
- f) God *rests*.
 - (1) God enjoys the work of His hands (Gen. 2:1-3). He celebrates.
 - (2) Man is given the garden of grace, the day of grace, and the tree of life to enjoy sacramental fellowship with God. He loses this and is given foretastes of heaven in redemption.

B. The family is a major key in understanding *God's redemptive covenant of grace*.

1. The family is a *vehicle* of grace.
 - a) Adam and Eve
 - b) Noah
 - c) Abraham
 - d) Moses
 - e) David
2. The family is a *symbol* of grace.
 - a) Father-child
 - (1) Sons of Israel (Deut. 32:6-18, Ps. 89:26-29, Hosea, Mal. 4:1-6)
 - (2) Children of God in New Testament (Rom. 8:12-17)
 - b) Husband-wife (Hosea, Eph. 5:22-33, Rev. 19:9)

C. Modern secular views of the family, as well as contemporary evangelical views, distort God's nature and His acts in history.

1. Evangelical thought is largely controlled by sociological-psychological presuppositions and secular categories.
2. "Shoulds" cannot be deduced from what is. Romans 1-3 is ignored.
3. Theologians relativize and trivialize God, His Word, and His redemption:
 - a) Paul Jewett
 - b) Virginia Mollenkott
 - c) Clark Pinnock
 - d) Balswick and Balswick

IV. The History of the Family

A. Biblical History

1. ***Pre-fall created order*** (Genesis 1-2: key text – Gen. 2:25)
 - a) This is reality. This is the family as it should be.
 - b) The family is the basic building block.
2. ***Pre-diluvian*** (Genesis 3-6:8: key texts – Gen 3:15, 6:1-8)
 - a) The authority and nature of the family are cursed (Genesis 3).
 - b) Murder enters the family (Genesis 4).
 - c) Bigamy and violence enter (Genesis 4).
 - d) Yet God preserves a godly line via a family.
 - e) The seriousness of non-covenantal marriage is seen (Gen. 6:1-8).
3. ***Noahic*** (Genesis 6:9-11:32: key texts – Gen. 6:8, 7:1, 9:1-17)
 - a) Noah
 - (1) His family is the vehicle of redemption.
 - (2) A family line can be cursed, e.g., Canaan.
 - b) Babel
 - (1) In pride, non-covenant man attacks God.
 - (2) God curses by the confusion of the languages. Nations come from this.
4. ***Patriarchal*** (Genesis 12-50: key text – Gen. 12:1-3)
 - a) Abraham (Some good and bad examples of family are set)
 - b) Isaac
 - c) Jacob
 - d) Egypt
5. ***National Israel*** (Prophetic judges, Exodus to Ruth: key texts – Deut. 6:1-19, 7:6-11)
 - a) The Law is given; much shapes the family directly and indirectly.
 - b) The Law contains curses on the family that is unfaithful (Exod. 32:1-14).
 - c) The national system revolves around the family.
6. ***National Israel*** (Monarchy, 1 Samuel-2 Chronicles: key text – 2 Samuel 7)
 - a) Problems arise in the family of leaders.
 - b) This affects the nation; cf. David/Absalom/Solomon.
7. ***The Exile and post-exilic Israel*** (key texts – Malachi 2, 4)
 - a) There is no king in office but the royal line continues; e.g., Zerubbabel.
 - b) The priestly line continues.
 - c) Individualism and degeneracy of the family-clan structure occurs (Mal. 4:6).

8. ***New Testament: pre-resurrection*** (key texts – Matthew 5, 19)
 - a) Christ blesses family life. He is raised in one. He teaches on the family (John 2:1-11, 19:25-27).
 - b) The Old Testament view of the family continues in the Church.
9. ***New Testament: post-resurrection*** (key texts – 1 Corinthians 7, Eph. 5:22-33)
 - a) This continues Christ's teaching, giving specifics.
 - b) This extends to the evangelistic spread of the gospel age (1 Corinthians 7).
10. ***The Eternal State*** (key text – Matt. 22:23-33)

B. General Conclusions from the Biblical Data

1. The family is the basic unit and the heart of created reality.
2. Other institutions grow out of it, not vice versa.
3. Other institutions are dependent on it.
4. The family must be maintained as a first priority, prior to the Church and State.
5. The family is not independent, but interdependent.
6. The family demands top loyalty, next to God and His kingdom.
7. To change the structure of the family will affect every area of individual and societal life. It will distort reality and redemption.

C. Para-Biblical and Post-Biblical History

1. C. C. Zimmerman: a historian's historian
 - a) His life
 - b) His works
 - (1) *Family and Society: A Study of the Sociology of Reconstruction* (London: Williams and Norgale, Ltd., 1936)
 - (a) Le Play's work: an anti-evolutionary, anti-functional, anti-companionate, anti-Comte approach. Source of family type theory: patriarchal, opposite, souche or stem
 - (b) The issues at stake in doing sociology correctly
 - (2) *Family and Civilization* (New York: Harper and Brothers, 1947)
 - (a) Family vs. State issue
 - (b) Family types: trustee, domestic, atomistic
 - (c) History of the family and family types from ancient Greece to the present
 - (d) The centrality of the family as the primary cause and agent of change in society: "This is the basic theme of family and civilization ... the fundamental mother-source-familism" (p. 783).

- (3) *The Family of Tomorrow – The Cultural Crisis and the Way Out* (New York: Harper and Brothers, 1949)
 - (a) The facts of history need interpretation and always get it
 - (b) Helpful analysis of Erasmus, Luther and Milton
 - (c) Misunderstanding of the Protestant Reformation and Roman Catholic response
 - (d) Misidentification of the solution to family crisis in education and academic intellectual elite
 - (4) *Marriage and Family: A Test for Moderns*. Zimmerman, C. C. and L. F. Cervantes. (Chicago: H. Regerny, 1956)
 - (a) Part I (Zimmerman) deals with the crisis in familism, its recurrent nature, the dual nature of the family, the three types of family systems, movement in the family system, false views of movement in the family system, the family's relationship with other institutions.
 - (b) Part II (Cervantes) deals with the difference between the sexes: physical, emotional, psychological, religious. He also deals with the social science attacks on conservatism in general and Christianity in particular. He has a helpful chapter, "Religion and the Sexes," in which he examines the overt, vitriolic attacks on Christianity and the family by Margaret Sanger, Havelock Ellis, Bertrand Russell, and others.
 - (5) *Successful American Families*. Zimmerman, C. C. and L. F. Cervantes (New York: Pageant Press, Inc., 1960)
 - (a) Minimal definition, again centered on education and non-criminal or state involvement
 - (b) Religious and ethical unity of family and friendship circle very important
 - (c) Modern historical period well described
 - i) Nineteenth century doctrine; French Revolution to 1914; family disturbed
 - ii) Extreme Family Reforms, 1914-1945; Communism, Fascism, Democratic totalitarianism
 - iii) 1945 to present; recovery or reaction to social disorganization
 - (d) Modern "reforms" described well on national levels [see (c) ii) above] and sociological-anthropological levels in academic circles.
 - (e) Again, a weak non-Biblical solution; an intellectual, academic elitist, Plato's *Republic* type of answer
2. The history of the historical study of the family
- a) Liberal Renaissance – Enlightenment Hegelian view of:
 - (1) History – Hegel: history of state
 - (2) The family
 - (a) Rousseau Romanticism
 - (b) Comte's Positivism
 - (c) Aries
 - (d) Casey
 - (e) Mead
 - (f) Balswick
 - (g) Problems with this view
 - b) Conservative counter-culture sociology
 - (1) De Coulanges
 - (2) Le Play

- (3) Sorokin
 - (4) Zimmerman
 - (5) George Gilder, et al.
 - (6) Problems with this view
3. Critical issues in sociology-anthropology
 - a) Van Til: simply profound, central
 - b) Powlison's article: "Which Presuppositions? Secular Psychology and the Categories of Biblical Thought," *Journal of Psychology and Theology*, vol. 12 (Winter 1984): 270-278; "Integration or Inundation" in *Power Religion*, ed. M.S. Horton (Chicago: Moody Press, 1992); "Critiquing Modern Integrationists," *Journal of Biblical Counseling*, vol. 11, no.3 (Spring 1993).
 - c) James Davidson Hunter
 - (1) *American Evangelicalism – Conservative Religion and the Quandary of Modernity* (New Brunswick: Rutgers University Press, 1983)
 - (2) *Evangelicalism: The Coming Generation* (Chicago: University of Chicago Press, 1987)
 - d) *Made in America*, M. S. Horton (out of print)
 - e) David Wells' works

V. The Biblical Theology of the Family

A. Biblical theology of gender roles

1. Old Testament theology of gender roles
 - a) The battle rages over sexual gender and gender roles.
 - b) The sides are not always clear.
 - (1) Most view it as traditionalists vs. feminists and transsexuals, but,
 - (2) Real battle is between Biblical exegesis (position) and humanism, both liberal & conservative.
 - c) There is agreement.
 - (1) All agree that patriarchy is the *historical reality*.
 - (2) All agree that the issue of patriarchy is *philosophically central*: doctrine of creation, fall, redemption (individual & social), eschatological consummation (and others) are all effected.
 - d) There is fervent disagreement.
 - (1) What was God's original intent?
 - (2) What is sin's effect?
 - (3) What are redemption's effect and the kingdom norm?
 - e) My thesis is that the Bible requires BOTH.
 - (1) There is essential equality between male and female on the ontological level (or pagan totalitarian oppression) OEE.
 - (2) There is Complementary Gender Specific Hierarchy on the functional or economic level (or pagan revolutionary chaos) FCGSH.
 - (3) Only Biblically-defined patriarchy gives vigor and compassion in God's presence, power and peace (Ps. 103:8-14).
 - f) Method of Study
 - (1) A redemptive historical analysis (framework) for general observation

- (2) Epochs
- (a) Pre-fall perfection: the covenant of creation
 - (b) Post-fall problems:
 - i) Pernicious perversion of perfection: Fall
 - ii) Pre-diluvian problems: raising Cain
 - iii) Post-diluvian developments: Noahic Covenant
 - (c) Patriarchal period: Abrahamic Covenant
 - (d) The Law: Mosaic Covenant
 - (e) The Kings & Kingdom: Davidic Covenant
- g) Pre-fall Perfection: the Covenant of Creation or Works (Genesis 1-2)
- (1) **O**ntological **E**ssential **E**quality (**OEE**)
- (a) Man's uniqueness (Gen. 1:26-28)
 - i) Both are image (vv. 26-27)
 - ii) Both have dominion (vv. 26-28)
 - iii) Both are blessed (v. 28)
 - (b) Male & female created (Gen. 2:18-25)
 - i) Adam's counterpart – Eve alone corresponds to him; man alone is not good (vv. 18, 20)
 - ii) Adam's rib, literal part of him, bone of bone, flesh of flesh
 - iii) Adam's name (אָדָם), Eve's name (חַוָּה)
 - iv) Adam's destiny, leave father and mother
 - v) Adam's comfort, naked and shameless
- 2) **F**unctional **C**omplementary **G**ender **S**pecific **H**ierarchy (**FCGSH**)
- (a) Genesis 1:26-28 (general observations)
 - i) General hierarchy: man to rule all created things
 - ii) Man: generic title is man (אָדָם); woman (חַוָּה), feminine ending on the word
 - iii) Federal headship
 - (b) Genesis 2:18-25
 - i) Woman is helper (עֲזָרָה); woman is not head.
 - a)) Verb: (עָזַר) 1. surround, enclose with wall; 2. to help, succor, support, aid
 - b)) Usually God helps and the picture is of a 5-star general coming to aid of a 4-star. Helping is not of a slave but a battle chief, to aid as a covenant king helping vassal (Exod. 18:4, Deut. 33:7, 26, 29, Ps. 20:2, 33:20, 70:5, 89:19, 115:9-11, 121:1-2, 124:8, 146:5, Isa. 30:5, Ezek. 12:14, Dan. 11:34, Hosea 13:9).
 - ii) Woman is named by man. To name or call someone is to define him or his role. Man names animals. God names man. Certainly, rule is clear (Ps. 147:4, Isa. 40:26).
 - iii) Woman is derived from man. She is not first physically or temporally. Man is the first.
- h) Post-fall problems: the Covenant of Salvation
- (1) Pernicious perversion of perfection: the Fall (Genesis 3)
- (a) Satan's subtle attacks on God's good order
 - i) He *reverses* the created order and bypasses the head. Why?
 - a)) If he, as an enemy, attacks the weaker person, OEE is not possible.

- b)) If he foolishly attacks the stronger person, OEE is not possible.
 c)) He attacks God's authority structure as an act of rebellion.
- ii) He *reviles* the Highest, cf. 2 Pet. 2:4, 15-16, Jude 6, 11.
 iii) He *rejects* God's command: doubts, distorts, denigrates, denies.
- (b) God's curses and kingly kindness
- i) God follows *His* order in confronting the rebels: 1. man, 2. woman, 3. snake/Satan.
 He does not follow Satan's order.
- ii) Adam and Eve *both* blame-shift to the one *under* them.
- iii) God curses chiastically, to curse (קָרַח).
- a)) The cursing starts with lowest to highest.
 b)) Each rebel is cursed individually, according to his areas of responsibility and sin.
- 1)) The Serpent/Satan
- (a.) **Pride**: the attitude dictated the animal for possession. Verb: (עָרַם) to be cr
 (b.) **Pleasure**: wanted worship; gets enmity, hostility (אֵי קָרַח) to be an
 enemy (אֵי קָרַח).
 (c.) **Power**: wants to rule in God's place but is ruined-crushed under heel,
 אֵי קָרַח, he vs. woman, his seed vs. her seed.
- 2)) The Woman
- (a.) **Pain**: (עָצָב) multiplied
 (b.) **Pain**: particular in her area of rule, children
 (c.) **Pain**: particular, her relationship under husband. She will try to
 subjugate her husband, (אֵי קָרַח).
- Genesis 4:7 – same verbs, tenses, and phrases
 - Song of Solomon 7:10
- 3)) The Man
- (a.) Perversion of power
- Listen vs. lead
 - Disobey vs. obey
- (b.) Punishment: cursed creation
- Dominion is now difficult.
 - Dominion is now distorted.
 - Dominion is now deadly.
 - There will be blood, sweat and tears.
- (c) Adam's continued rule
- i) **OEE**: both are cursed; both still have dominion; both barred from tree of life;
 both clothed by God.
- ii) **FCGSH**:
- a)) Adam "calls" his wife, Gen. 2:23 (קָרַח)
- 1)) אֵי קָרַח (אֵי קָרַח)
 2)) Life, living
 3)) Home village

- b))  mother
- (2) Pre-diluvian problems
- (a) OEE
- i) Women are mentioned (Gen. 4:1)
 - ii) Sons and daughters (Gen. 5:4, 7, 10, 13, 16, 19, 22, 26, 30)
- (b) FCGSH
- i) Genealogies are first-born males (Genesis 4-5)
 - ii) Cultural achievements of Cain's line are male (Genesis 4)
- (3) Post-diluvian developments (Genesis 6-11, Job)
- (a) OEE
- i) *Both* sin and are under God's judgment (Genesis 6).
 - ii) *Both* are taken into the ark (Genesis 7).
 - iii) *Both* are included under the protection of the prohibition against murder (Genesis 9).
 - iv) *Both* are given the reissued task of dominion and the covenant sign of the rainbow (Genesis 9).
 - v) *Both* receive the curse of Babel (Genesis 11).
- (b) FCGSH
- i) Male is the covenant head: Noah (Genesis 6)
 - ii) Male covenant head is same as covenant of creation with Adam and the covenant of grace after the fall with Adam (Genesis 9).
 - iii) Genealogies are still first-born males (Genesis 10-11).
- (4) Patriarchal Period: the Abrahamic Covenant (Genesis 12-50)
- (a) OEE
- i) Both are honored, e.g., Sarah (Genesis 12).
 - ii) Both receive a new covenantal name (Gen. 17:5, 15).
 - iii) Both have some say in accepting marriage proposal (Genesis 24).
 - iv) Both have significant roles in redemptive history, e.g., Dinah (Genesis 34).
- (b) FCGSH
- i) Male *covenant* heads (Genesis 12, 15, 17, 18, 26, 35)
 - ii) Male head of *household* arranges marriages (Genesis 24, 28, 29).
 - iii) Males are *religious* leaders, altar makers (Gen. 12:7, Genesis 14).
 - iv) Males are *governmental* leaders (Genesis 14 and 20, warfare; Genesis 23, business).
 - v) Males receive *covenant sign* (Genesis 17).
 - vi) Male persona used *for angels* (Genesis 18).
 - vii) Male names used for *genealogical records* (Genesis 25, 36).
 - viii) Male *type of Savior*, Joseph (Genesis 50).
- (5) The Law: the Mosaic Covenant
- (a) The Exodus and wilderness (Exodus, Leviticus, Numbers, Deuteronomy)
- i) OEE
- a)) Both mother and father are included in 5th commandment; both included in prohibitions on children hitting or cursing (Exod. 21:15, 17).
 - b)) Both contribute to tabernacle (Exodus 34-35).
 - c)) Both can take Nazarite vows (Numbers 6).
 - d)) Both can speak prophetically: Moses, Miriam (Exodus 15).

- e)) Both forbidden to take each other's identities (Deut. 22:5).
- f)) Both liable to Law for personal attacks on others (Deut. 25:11-12).
- g)) Both can be involved with inheritance (Numbers 27, 36).
- ii) FCGSH
 - a)) In general, the father-mother issue is a sub-part of a hierarchical worldview: Husband-Wife, Parent-Child, Master-Slave, Noble-Commoner, e.g., Deuteronomy 17. Rebellion against authority is serious.
 - b)) Male heads of families: the father controls family vows (Numbers 30); father controls marriage (Exod. 22:16-17, Deuteronomy 7).
 - c)) Male heads required to *worship* (Exod. 23:14, 17, 34:23, Deuteronomy 12).
 - d)) Male *Levites and priests in worship* (Exod. 28:1, 29:35).
 - e)) Male *governmental or national* leaders (Exod. 3:14-15, 18:21-27, Exodus 24, Numbers 11, Deuteronomy 19, Deuteronomy 1).
 - f)) Male *Israelite king is required* (Deuteronomy 17).
 - g)) The 3 covenant offices (now separate, not united as in Adam, Noah, and Abraham) are all required to be males.
- (b) Joshua and the Judges (Joshua, Judges, Ruth, 1 Samuel 1-8, 1 Chronicles 1-8)
 - i) OEE
 - a)) Both can be brave: Rahab (Joshua 2, 6), Deborah & Jael (Judges 4-5).
 - b)) Both can be under the ban: Ai (Joshua 8).
 - c)) Both hear the law at covenant renewal (Joshua 8, 23, 24).
 - d)) Both can be significant parts of redemptive history (Josh. 15:13-14).
 - e)) Both can be used as prophets: Deborah (Judges 4).
 - ii) FCGSH
 - a)) Male covenant head to replace Moses, Joshua (Joshua). Achan as negative representative of family (Joshua 7).
 - b)) Male soldiers only (Numbers).
 - c)) Male covenantal sign at Gilgal (Joshua 5).
 - d)) The Angel of the Lord is "male" (Joshua 5).
 - e)) Male leaders re-ratify national covenant (Joshua 23-24).
 - f)) Judges are male.
 - g)) Covenantal offices (3) held by males.
 - h)) Male genealogical data remains throughout.
- (6) The kings and kingdoms: the Davidic Covenant
 - (a) Two kingdoms: Judah and Israel (1Samuel, 2 Samuel, 2 Kings, 2 Chronicles, Esther, Proverbs, Song of Songs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Zephaniah)
 - i) OEE
 - a)) Both are unreliable; women worse (Eccles. 7:19-24).
 - b)) Both come to Lord in salvation (Isa. 60:4).
 - c)) Both parents instruct sons (Proverbs).
 - d)) Both king and queen mother mentioned in genealogies.
 - e)) Both can be prophets (although very few women), cf. 1 Kings, 2 Kings 22:14-20.
 - f)) Both contribute to Scripture, though very few words (Proverbs 31; 2 Kings 22:14-20).

g)) God can be depicted in female terms (Isa. 49:14-16).

ii) FCGSH

a)) Male: Adam is generic for both (Psalm 8).

b)) Males (as in previous epochs) rule home, church, state.

1)) Prophets (very rare exceptions) are males, especially the suffering servant (Isaiah), weeping prophet (Jeremiah), silent suffering servant (Ezekiel), pursuer of the prostitute (Hosea).

2)) Priests are always males, cf. Zechariah.

3)) Kings and heirs to throne are always males (2 Kings 7:12-15).

c)) Angelic beings—when *humanized*—are male (Ezekiel 8-9).

d)) God is mainly depicted (often) as warrior king (Psalm 45, 68, Zeph. 3:17).

e)) God's Messiah is male (Psalm 2, 110).

f)) God's covenantal relationship to Judah and Israel is depicted (by the prophets) as husband and wife, with God as husband, cf. Isaiah, Jeremiah, and Ezekiel.

g)) Males—vigorous, warriors—are contrasted to women in labor (Jer. 30:4-7, 51:57). Big insult to shave off hair (Isa. 7:20).

h)) Sons are trained in Proverbs as future rulers.

i)) Mother-father hierarchy is a subset of the general view of life which is hierarchical (Prov. 19:10, 30:21-23, Jer. 51:20-23, Isa. 3:1-4:1).

(b) Post-exilic Israel (Ezra, Nehemiah, Haggai, Zechariah, Malachi): no basic changes.

i) Conclusion

(1) FCGSH within OEE is God's *created order*. As such, it reflects God's eternal character both ontologically and economically. Therefore, an alteration here distorts the nature of God and will then affect all other doctrines, but most centrally, the doctrine of creation. Egalitarians agree creation is normative, but not that hierarchy was in it. In fact, this position alone reflects the Biblical stance on the-one-and-the-many problem. It is but a subset of the Biblical world and life view.

(2) FCGSH within OEE is *perverted and distorted by the fall*. The fall did not change God's design or plan; however, men and women both try to use their own position to their own advantage. Egalitarians claim hierarchy is a result of the fall.

(3) FCGSH within OEE is *God's providential universal order*. Female-dominated societies are rare or nonexistent. Modern egalitarianism is new. There is little or no evidence for ancient or non-Western egalitarian societies. All modern attempts, e.g., France and Russia, have failed. Contrary to Margaret Mead, cf. Steven Goldberg, *The Inevitability of Patriarchy* (NY: William Morrow, 1973).

While all Christians agree that sin is universal to all individuals, in all cultures, in all ages, there is no evidence that sin *always* manifests itself in the *same* way, to the *same* degree. Why then, the universality of male hierarchy? Feminism flies in the face of creation *and history*. Even in matrilineal societies or those with female deities, male dominance still exists. If rare exceptions to the rule exist, these only confirm the rule.

(4) FCGSH within OEE is *God's legislative order*. An honest look at the data of the OT leaves no doubt that this is God's will as revealed in His holy law. The strongest feminist argument must be: God accommodated it as He did with polygamy, divorce, etc. Permission is not

- preference or perfection, but surely, the new Covenant's eschatological reality and foretaste of heavenly perfection must obliterate it. If not, then the egalitarian position crumbles.
- (5) FCGSH within OEE is ***God's redemptive order***. The husband-wife relationship in the marriage covenant typologically reflects the redemptive covenant of grace between God and Israel. Thus, egalitarianism denies not only the creator-creature distinction. See ii) Conclusion (1); it as surely denies the savior-sinner distinction.
 - (6) FCGSH FCGSH within OEE (only) ***preserves the Biblical unity between the testaments and covenants***. The Marcionistic revisionism that rejects part of Scripture creeps into many egalitarian arguments. There can be no doubt of the Old Testament's commitment to patriarchy. Egalitarians view the Old Testament as weak and beggarly at best, or, at worst, as totalitarian.
 - (7) FCGSH within OEE (only) ***preserves the uniqueness of the revealed Biblical religion and distinguishes it from paganism in all its historic variations***. See Peter Jones' analysis of neo-gnosticism; Mary Kassian's analysis of feminism, *The Feminist Gospel: the Movement to Unite Feminism with the Church* (Wheaton: Crossway, 1992).
2. New Testament theology of gender roles
- a) The major question is whether the New Testament and the reality of the Kingdom of Heaven alter the Old Testament view of gender roles.
 - (1) If the New Testament does, what and how much?
 - (2) If the New Testament does not, do we have the right to change it?
 - (3) Is the OT-NT view ancient, cultural adiaphora, e.g., Biblical languages, Hebrew, Aramaic and Greek (not like Islam) or,
 - (4) Does it change the core content of Christianity, in fact, turning it into another gospel?
 - b) **THESIS:** the NT demands the same OEE and FCGSH of the OT. The greater freedom of the NT saint compared to the OT saint extends only to the general office of believer and not to gender-specific roles that relate to leadership in the home, church, and state.
 - c) Method of study
 - (1) Identical to the redemptive-historical framework and analysis used in the OT study
 - (2) NT epochs
 - (a) Pre-resurrection Israel
 - (b) Post-resurrection gospel age
 - (c) Eternal state
 - (d) Conclusions
 - (3) The OT & NT observations will be integrated and final conclusions drawn.
 - d) Pre-resurrection/ascension Israel
 - (1) OEE
 - (a) Both are models of righteousness, Joseph & Mary (Matthew 1).
 - (b) The woman is necessary for the incarnation of the Messiah (Isa. 9:6, 1 Cor. 11:11-12, Matt. 1:18-25).
 - (c) Both are models of faith: the centurion, the hemorrhaging woman, in parables (Matthew 8, 10, 15, Luke 21).
 - (d) Both are included (still) in the fifth commandment.
 - (e) Both are included in Christ's "family of faith" (Mark 2).

- (f) Both are recipients of prophetic messages (Luke 1:46-55); Simeon & Anna (Luke 2:25-38).
 - (g) Both support Christ's mission financially (Luke 8:1-3).
 - (h) Both are close friends of Jesus: Mary, Martha, and Lazarus (Luke 10:38-42, John 11:1-44).
 - (i) Both are at the cross (more women).
 - (j) Both are witnesses of Christ's resurrection (Luke 23-24).
- (2) FCGSH
- (a) Male genealogical tables, even for Mary (Matthew 1, Luke 2)
 - (b) Male Messianic messenger and King
 - (c) Male apostles: surely in the new Israel, there could be change
 - (d) Male preachers: seventy, i.e., the new elders
 - (e) Male leaders in most parables (Matt. 20:1-15, 21:38-46, 22:1-14, 24:45-51, 25:14-30)
 - (f) Last Supper is all male
 - (g) Jesus always addresses His Father in heaven, not His mother (Matt. 6:8-9, 11:25-30, 24:36, 26:39, 28:11-20).

If Jesus attacks wrong views of the Sabbath—consistently, boldly in the face of death threats—why not the female issue? Why 12 apostles, 70 elders, and not challenged? Why not at least a token contingent of the women available (Luke 8:1-3, etc.), or 50% women, or 95% affirmative action to make up for centuries of chauvinism?

- e) Post-resurrection/ascension Gospel Age
- (1) OEE
- (a) Both are sinners (Rom. 1:26-27).
 - (b) Both become disciples (Acts 18:2-3, 18-29, 24-28, 1 Cor. 12:13, Gal. 3:28, Col. 3:9-11).
 - (c) Both receive sign of the covenant (Acts 8:12, 1 Corinthians 1).
 - (d) Both receive discipline (Acts 5:1-11).
 - (e) Both prophesy (Acts 2; Phillip's daughters, Acts 21:7-12).
 - (f) Both are addressed in Scripture (Romans 16, Col. 4:15).
 - (g) Both work to spread gospel (Acts 9:36-43, Phil. 4:2-3, 1 Tim. 3:11, 5:3).
 - (h) Both suffer for sake of the gospel (Acts 8:3).
- (2) FCGSH
- (a) Male Messiah, second Adam, federal head of covenant (Romans 5, 1 Corinthians 15, Hebrews)
 - (b) Male authors to all NT books (as in OT)
 - (c) Male apostle replaces Judas (Acts 1); Paul called as Saul not Sally
 - (d) Male elders (Phil. 1:1, 1 Timothy 3; Titus 1, Rev. 4:4)
 - (e) Male headship taught in key passages
 - i) Acts 18:2-3, 18-19, 24-28
 - a)) Aquila & Priscilla are Jews.
 - b)) Paul works at tent-making with them and stays with them.
 - c)) They go to Ephesus with Paul, close to him (vv. 18-19).
 - d)) Apollos is eloquent, powerful, bold but limited in knowledge (vv. 24-28).
 - e)) Priscilla and Aquila, together as a team, taught him privately, not publicly.

- f)) Perhaps Priscilla was more notable of the two.
- g)) There is no mention of ordination or public teaching for Priscilla or Aquila.
- ii) Acts 21:7-12
 - a)) Philip the evangelist had four virgin daughters who prophesied.
 - b)) No indication of whether or not publicly, no indication of office.
 - c)) Agabus is the one who prophesies, not daughters (cf. Acts 11:27-30).
- iii) 1 Cor. 11:2-16
 - a)) Holding fast to apostolic tradition, i.e. delivered teaching, is good. Praiseworthy vs. modern emphasis on newness and change.
 - b)) God has a chain of command—God, Christ, man, woman—in the context of headship as authority over and right to command.
 - c)) Honor and disgrace involved in this issue. Head equals rule.
 - d)) Men, uncovered; women, covered. The woman uncovered is equivalent to shorn, shaven, disgraced.
 - e)) Reason #1: man is image and glory of God; woman is glory of man. Glory = crown, complement, e.g., hair.
 - f)) Reason #2: man is “source” of woman but not from her; woman is from man not his source.
 - g)) Reason #3: man is not for woman’s sake; woman is for man’s sake.
 - h)) Angels are witnesses to reality (Ephesians 3, 1 Tim. 5:21).
 - i)) Still OEE, complementary. Man is not without woman. Man is born via woman. (No need to add this if the FCGSH wasn’t clear!)
 - j)) Nature = created order, providential order. Too obvious for Paul.
 - k)) This is apostolic position, not others.
 - l)) In v. 17, (παραγγέλλω) means to give orders, command, instruct, direct; not an option or opinion.
 - m)) Part of the judgment of the Lord’s Supper; abuse is this very sin!
- iv) 1 Cor. 14:33-38
 - a)) Context is formal worship.
 - b)) Again, the orderly, hierarchical world and life view stands out. Rebellion-chaos are the opposite of peace (v. 33).
 - c)) NB, the universality of church order among the saints (v. 33).
 - d)) Imperative: the women, let them keep silent; very clear and complete (v. 34).
 - e)) Paul is not suggesting but giving an apostolic command (v. 34).
 - f)) The opposite of chaos is orderly submission (v. 34) command, imperative (ὑποταστέσθωσαν; ὑποτάσσω).
 - g)) This is women as women and is based on the OT Law. I believe narrow definition of Pentateuch; male priests, Levites and kings.
 - h)) Learning is to be expected of women (not barred at all) but intensive questions, etc. are to be at home (v. 25); heads of households are to take that on.
 - i)) Shame comes from women doing this in the congregation or assembly.
 - j)) Pauline sarcasm (v. 36), are you the only knowledgeable ones?
 - k)) Pauline sarcasm (v. 37) bites! If someone is so deeply spiritually gifted, they’d agree!! “Lord’s commandment, baby.”

- l)) Pauline semi-curse (v. 38): Lord's command (ἐντολή); anyone who disregards is disregarded (ἀγνοεῖται)
- m)) Context: no exceptions. Paul pulls no punches.
- v) Gal. 3:23-29
- a)) The law does not, cannot justify, but tutors us to Christ, even locks us up to faith in Him (vv. 23-24).
 - b)) Great change in covenant administration means under Christ not guardian (v. 25).
 - c)) Adoption comes by faith in Christ, not the law, and starts at baptism (vv. 26-27).
 - d)) All Christians have one identity in Christ. All have been justified and adopted one way into one common body, the body of Christ (v. 28). The unity of Christians is in view; the unity of salvation.
 - e)) Paul is not advocating the elimination of all the distinctions between Jew and Greek, slave and free, male and female, cf. Ephesians, Colossians.
 - f)) Paul is not even close to the issue of church offices or ordination!
 - g)) Too much is proven by feminist exegesis (vv. 28-29) transsexual androgyny! Pan-nationalism on a genetic level!
- vi) Eph. 5:21-33 (6:1-9)
- a)) Verse 21 is a general heading (ὑποτασσόμενοι); ὑποτάσσω always has authority (sub-relationship in view husband-wife, parent-child, master-slave. (NB, 6:1, 5.)
 - b)) No amount of argument can eliminate the 2nd and 3rd pairs. Mutual submission does not hold for parents to child or master to slave.
 - c)) Husbands move in ἀγαπάτε; wives ὑποτάσσω and φοβέομαι.
 - d)) Christ does not submit to church; He is Lord.
 - e)) κεφαλή. See W. Grudem in *Recovering Biblical Manhood and Womanhood*.
- vii) Col. 3:17-19 (3:20-4:1)
- a)) Motivation must be joyful gratitude to God the Father through Christ (v. 17).
 - b)) Wives are to submit, heading not present, (ὑποτασσω). This is fitting (ἀνήκεν) proper, fitting, right (v. 18).
 - c)) Husbands are to love and not be embittered (v. 19), πικραίνεσθε;
 - d)) πικραίνω: make bitter; (passive) become bitter, be harsh.
 - e)) Context continuous in 3:20-4:1. ὑπακούετε; ὑπακούω for children, slaves
 - f)) This parallels Eph. 5:21-6:9.
- viii) 1 Tim. 1:5; the whole book
- a)) The letter is authoritative apostolic instruction to a pastor on how to run a congregation, cf. 3:14-16. Therefore, this is universal, not localized.
 - b)) The letter is (παραγγέλια) order, command, precept, from the verb (παραγγέλλω) to give orders, command, instruct, direct; cf. 1:18.
 - c)) In 2:1-7, God wants prayer for those in authority: men (vv. 1, 4). Men and women included under men, but headship is clear. Gender-inclusive language is under the federal headship of Jesus "the man."
- ix) 1 Tim. 2:8-15
- a)) These are universal principles ἐν παντί τόπω (v. 8).
 - b)) Men are to pray publicly, lifting holy hands, petitioning for all kinds of men—without anger, disputing—i.e., gently, without self-centeredness.
 - c)) Women are (similarly) to be modest and moderate in dress, etc. (vv. 9-10).

- d)) Women are to learn silently, quietly (ἡσυχία) in all submissiveness, ἐν πάσῃ ὑποταγῇ.
- e)) In fact, Paul does not “allow or permit or authorize” ἐπιτρέπω teaching or exercising authority over or domination ἀθροεντεῖν ἀθροεντέω of men by women.
- f)) Reasons:
- 1)) Adam was created first, then Eve (v. 13). He is the federal covenant head, she the helper. Therefore, Paul makes an exegetical comment on Genesis 2.
CREATION
 - 2)) Adam was not deceived; Eve was, and she fell into transgression first. Therefore, as covenant usurper and covenant breaker, she tempts Adam (v. 14). **FALL**
 - 3)) In spite of this fall and God’s curse, she is to be redeemed through the curse of Gen. 3:16, if she remains faithful through it in faith, love, holiness with good sense (v. 15). **REDEMPTION**
If she rebels, then she comes under a double curse, the original plus 2 Pet. 2:10-12, Jude 8-10.
- g)) Paul’s prohibition on women teaching and having authority must go back to Genesis 3. Creation, fall, and redemption are actual historical realities. This historic, paradigmatic framework, plus Paul’s universal command (v. 8), means this cannot be limited to a local mandate, for a limited problem, cf. Kreugers.
- x) 1 Tim. 3:1-13 (Titus 1:5-9)
- a)) The immediate context is 2:8-15. Therefore, FCGSH is to be expected.
 - b)) The office of elder, bishop is for men only.
 - 1)) μιᾶς γυναικὸς ἄνδρα (v. 2) is clear. If one insists it can include women, then lesbians are not far behind.
 - 2)) The adjectives are masculine.
 - 3)) The head or ruler of the household is clear (προϊστάμενον), one who stands at the head of, leader, ruler, director.
 - c)) Thus, Paul gives orders, commands, instructs, directs (παραγγέλλω) but does not suggest these things.
- xi) 1 Tim. 5:1-16
- a)) There are direct, analogous relationships between family members and church members (vv. 1-2); therefore, the Westminster Larger Catechism is correct in its exposition of the 5th commandment (τίμα; τιμάω).
 - b)) The care of true widows is the context. Throughout, the physical family’s original jurisdiction and primary responsibility is emphasized (v. 16).
 - c)) Enrolling a widow seems to be a semi-official act (v. 9).
 - d)) Job description: womanly good work (vv. 9-10)
 - 1)) Over sixty
 - 2)) Wife of one husband (flip side of elder-deacon requirement)
 - 3)) Reputation for good works
 - 4)) Raised children
 - 5)) Hospitable to strangers
 - 6)) Washed the feet of the saints
 - 7)) Relieved affliction

- 8)) Pursued every good work
- e)) (παραγγέλλω) These are not suggestions, or pious advice, these are authoritative. Paul's seriousness is seen in 5:21. Διαμαρτύρομαι means to declare solemnly and emphatically, charge under solemn oath.
- xii) Titus 2:2-5
- a)) Older men and women are trained by the pastor so that in turn, they can teach their respective sexes.
- b)) Younger women need to be trained in how to submit to and have affection for husbands (and children). This helps to kill one of the wrong interpretations of Gen. 3:16.
- c)) From 2:1-3:2, there can be no doubt that the husband-wife pair is but one among others of God-ordained complementary hierarchies: older-younger, master-slave, ruler-subject.
- xiii) 1 Pet. 2:11-3:7
- a)) We must fight our enemy, revolutionary urges (vv. 11-12).
- b)) We are to submit, (v. 13, command, ὑποτάγητε; ὑποτασσω) to every human authority πάση ἀνθρωπίνῃ κτίσει. Κτίσεις means: 1. creation, 2. authority, institution. This is done for the Lord's sake: political, household-economic; slave-master; ruler-subject. Even if perverse, unjust, etc. the rule holds, universally. (The exception is where sin is mandated.)
- c)) Wives and husbands are included. This parallels Paul's instructions in Ephesians and Colossians but applies it to an antagonistic situation and not the more desirable one of Ephesians. This makes Paul's instructions even more startling!
- f) The eternal state
- (1) OEE
- a) Matt. 22:30, Mark 12:25, Luke 20:35- 36
- (2) FCGSH
- g) Conclusions
- (1) The seven conclusions from the OT data on gender roles are confirmed by the NT.
- (a) FCGSH in OEE is the *created* order (Matt. 19:8, 1 Cor. 11:2-16, 1 Tim. 2:14).
- (b) FCGSH in OEE is *perverted by the fall* (Matt. 19:8, 1 Tim. 2:14, 1 Pet. 3:1-7).
- (c) FCGSH in OEE is the *providential order*: NT times.
- (d) FCGSH in OEE is *God's legislative order* (1 Cor. 11:2-16, 14:33-38, Eph. 5:21-33, Col. 3:17-19, 1 Tim. 2:8-15, 1 Tim. 3:1-13, 1 Pet. 2:11-3:7).
- (e) FCGSH in OEE is *God's redemptive order* (Eph. 5:21-33, Col. 3:18-19, 1 Pet. 2:18-3:7).
- (f) FCGSH in OEE (only) *preserves the Biblical unity between the testaments and covenants*: Jehovah-Israel; Jesus-Church.
- (g) FCGSH in OEE (only) *preserves the uniqueness of the revealed Biblical religion and distinguishes it from paganism in all its historical variations*.
- (2) The NT extends the details of the OT and reveals new ideas.
- (a) The Trinitarian God relates within Himself as Father, unique Son and Spirit. Adoption allows humans to call God "Father."

- (b) The federal headship of the first Adam and Christ, the second Adam, is clear. This sheds light on why it is Adam, Noah, Abraham, Moses, David then Christ.
 - (c) The redemptive husband-wife relationship of Jehovah and Israel is completed and expanded in Christ and the Church.
 - (d) Paul gives historical time and space reasons for male headship.
 - i) Man is the image and glory of God; the woman is (image of God), the glory of man (1 Cor. 11:7).
 - ii) Man didn't come from woman; the woman came from man (1 Cor. 11:8).
 - iii) Man wasn't created for woman; woman was created for man's sake (1 Cor. 11:9).
 - iv) Man was formed first, woman second (1 Tim. 2:13).
 - v) Man was not deceived; woman was deceived (1 Tim. 2:14).
 - (e) Submission, even suffering submission, has a Christ-like redemptive purpose (1 Pet. 2:11-3:7).
3. Overall Biblical conclusions on gender roles
- a) The Bible does speak to gender roles, both by teaching and historical example. FCGSH in context of OEE is taught.
 - (1) Male headship based in the triune Godhead: the Father, the Son, and the Holy Spirit
 - (2) Male headship in the home
 - (3) Male headship in the Church
 - (4) Male headship in government, cf. 1 Tim. 3:5
 - (5) Male headship and exclusivity in combat
 - (6) Changing male headship (whether to egalitarian or female headship) is heresy and rebellion against the created and redemptive orders
 - i) 2 Peter 2
 - a)) This is pollution of flesh, insulting glorious authority, speaking arrogantly and ignorantly.
 - b)) This is like the fallen angels, pre-diluvian earth, Sodom & Gomorrah.
 - c)) Key: this is despising ruling authority.
 - ii) Jude
 - a)) This is pollution of flesh, insulting glorious beings (v. 6), leaving the original or assigned state.
 - b)) This is like fallen angels, Sodom & Gomorrah, Cain, Balaam.
 - c)) By setting aside ruling authority
 - (7) Such rebellion and reversal of order kills creation/fall/redemption and pushes towards pantheism or secular humanism.
 - b) The Bible calls for action.
 - (1) Feminism is heresy.
 - (2) Heresy needs kind but firm discipline.
 - (3) The OT and NT are "hopelessly" patriarchal. Love it or leave it, but no rear guard action to pervert it, as do liberalism or new age paganism. Mary Kassian is correct: evangelical feminism is only a step on the road to paganism.

B. Marriage

- 1. Marriage is *defined* as a:
 - a) *Covenant*: *berit*, בְּרִית (Prov. 2:16-22, Mal. 2:13-16)

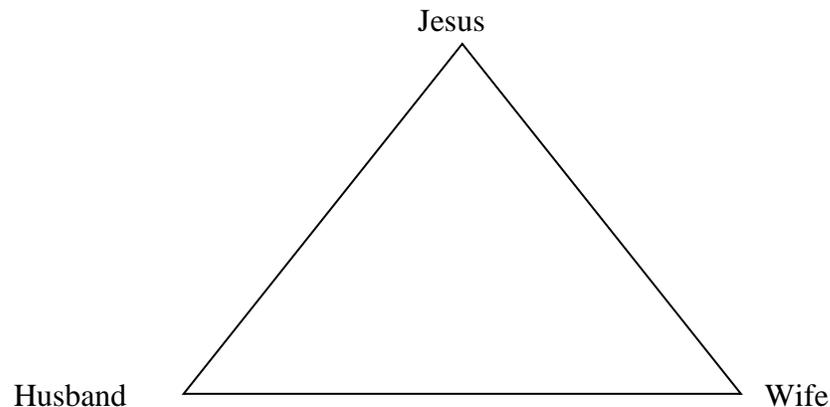
- (1) A Biblical covenant is a life and death commitment (Genesis 15). See O. Palmer Robertson's *The Christ of the Covenants* (pp. 3-15). A covenant is a bond in blood, sovereignly administered.
 - (2) Covenants have sanctions (Ruth 1:15-17)
 - (3) Marriage is a covenant between man and wife. Improper divorce or sending away is the opposite of cleaving and weaving; it equals treachery. *bagad*, בָּגַדְתָּהוּ, בָּגַדְתָּ, means to deal treacherously with someone (Mal. 2:14, 16).
 - (4) The marriage covenant involves a prior covenant with God (Prov. 2:17). The way one keeps the one covenant will affect the other.
 - (5) Serious violations of this covenant are worthy of death (Deut. 22:22).
- b) Covenant of *companionship* (Prov. 2:17)
- (1) אֶלֶף means:
 - (a) Intimate friend (Prov. 16:28)
 - (b) Tame or gentle, as a lamb (Jer. 11:19)
 - (c) Ox or bullock that is yoked (Ps. 144:14)
 - (d) Chief, prince, head of family (Jer. 3:4, 13:21, Zech. 9:7)
 - (e) The picture is of domestication vs. wild, frenzied, lack of control
 - (2) חָבַר means:
 - (a) Companion (Mal. 2:14)
 - (b) From verb, *habar*, חָבַר
 - i) To be knitted, joined with
 - ii) To be coupled to one another
 - iii) To bind, band together
 - iv) To be partners, confederates, allies
 - (c) Similar idea – *dabaq*, דָּבַק
 - i) To cleave to, adhere to
 - ii) To attach oneself to
 - iii) To glue to, cf. Gen. 2:24.
 - (3) Idea of closeness, companionship, and intimacy captured in Mic. 7:5
 - (a) Do not trust, *aman*, אִמַּן, אֶל־תִּאֱמִינֵנוּ, אָמֵן, in your neighbor, רֵעֵי
 - i) Fellow, companion, friend
 - ii) Neighbor
 - (b) Do not have confidence, *batah*, אֶל־תִּבְטְחוּ, בָּטַח
 - i) To be reliant
 - ii) Trust
 - iii) Have confidence in the 'allup, אֱלֹהֵי, who lives in your bosom. Guard the doors of your mouth. The wife is real close, cf. v. 6.
 - (4) The original necessity of companionship, Gen. 2:18-25
 - (a) Adam was not complete.
 - (b) Adam needed a companion, complement, crown (Prov. 4:9, 14:24, 16:31, 17:6). See Prov. 12:4 and Isa. 62:1-5. The wife is the crown or glory of the husband.
 - (c) You love the wife of your bosom as your own soul (Mic. 7:5).
 - (d) She refreshes the man (Prov. 5:18, cf. vv. 15-23) as a fresh flowing fountain.

- (e) She brings no shame or confusion (Gen. 2:25).
- (f) She is to be enjoyed and comforted (Deut. 20:1-9, 24:5).
- (5) The process of companionship is to:
- (a) *Leave*: *azab*, יָעַזַב, יָעַזַב
- To leave, abandon
 - Leave behind, desert
 - Leave over, let go
 - Let go free
- Example: slaves, camels, debts. This is to "cut the apron strings."
- (b) *Cleave*: *dabaq*, דָּבַק
- Literally, to glue or weld to
 - Cleave, adhere to
 - Attach to
- (c) *Weave*: *hayah lebasar'ehad*, וְהָיוּ לְבָשָׂר אֶחָד They shall become one flesh.
- One
 - One, i.e., same or equal to
 - One of a kind
 - One in a list of several things
 - Flesh
 - Flesh, literally
 - Flesh as part of body
 - Relatives
 - Mankind
- c) Covenant of companionship *between equals* (Gen. 1:26-28)
- Man and woman are both the image bearers of God.
 - Man and woman in relationship as one flesh reflect God's image.
 - These two aspects parallel the ontological Trinitarian relationship between the Father and the Son.
 - This does not negate an economic subordination.
- d) Covenant of companionship between equals *resulting in unity*
- "One flesh" is the result (Gen. 2:24).
 - One-fleshness is seen, in part, in Gen. 2:25. Adam and Eve were "naked", עָרוּמִים, עָרוּמִים, totally open and uncovered. They were comfortably unashamed, וְלֹא יִתְבַּשְׁשׁוּ, בּוֹשׁ.
 - To be ashamed, feel shame
 - To be disappointed
 - To be confused, perplexed, troubled, e.g., a routed and fleeing army

Unity comes from total knowledge of each other resulting in שְׁלוֹם.
- e) Covenant of companionship between equals *resulting in unity for the purpose of dominion* (Gen. 1:26-28)
- Man images God. God is sovereign.
 - Man is to have dominion over creation, *radah* רָדָה, וַיְרַדְדוּ.
 - To tread, trample down
 - To tread, walk, go

- (c) To have dominion, rule
 - (d) To break off or tear away
 - (3) God blesses man, commands dominion, and explains how to do so.
 - (a) *Be fruitful and multiply* (...פָּרֹוּ וְרָבֹוּ): Men are to have children and fill the earth. Childless marriages are, therefore, cursed by the fall, cf. Judg. 13:2-7 and 1 Sam. 1:1-18. Thus, children are not culturally defined but covenantally defined.
 - (b) *Subdue*: *kabas*, כָּבַשׁ, כָּבַשְׁהוּ, כָּבַשׁ
 - i) To tread upon, trample under
 - ii) To subdue or make subject to (Neh. 5:5)
 - (c) *Rule over*: *radah*, רָדָה, רָדָה. See (2) above.
 - (4) Marriage and having children who then start new families is all part of the process of ruling over creation. Man is not here to have fun or vegetate but to rule under Christ.
 - (5) Therefore, man does not MATE, he MARRIES.
 - f) Covenant of companionship between equals resulting in unity for the purpose of dominion *under God*
 - (1) God creates, rules and rests (Gen 2:1ff).
 - (2) Man is to work, rule and then rest and worship (Gen. 2:3).
 - (3) Man's work, rule, worship, and rest must be under God's dominion. God's claim to man's loyalty and love is higher than the family's claim (Deut. 13:6-11, Luke 14:25-27, 18:26-30).
 - (4) Therefore, intermarriage with non-covenantal people breaks this continuity, introducing another god, people, work, and worship. It is spiritual adultery (Gen. 6:1-8, Exod. 34:10-17, Deut. 7:1-11, Josh. 23:1-13, Judg. 12:9, 1 Kings 3:1, 11:19, 2 Chron. 6:14-18, 18:1, Ezra 9-10, Neh. 13:23-31).
2. Marriage is God-ordained.
- a) God designed it.
 - (1) See Gen. 2:24, Matt. 19:3-6, Mark 10:2-9.
 - (2) Marriage, as an institution, no more evolved than did man as a being.
 - b) God ordained a structure in marriage.
 - (1) The husband is the head of the wife.
 - (2) The nature of God, reality and redemption all are tied up in this issue. The structure is NOT REVERSIBLE (1 Cor. 14:34-38, 1 Tim. 2:8-15).
 - c) Tampering with this ordained structure has serious consequences (Matt. 19:3-12).
 - (1) Tampering is forbidden. Man is not sovereign over marriage.
 - (2) A curse comes with distortion.
 - d) Scientific speculation does not alter the structure of creation.
 - (1) The evolutionary view of primitive promiscuity progressing to polygamy and finally evolving into monogamy is false.
 - (2) The existentialist dream of making up reality and marital agreements as you go is false.
 - (3) *Marriage* is larger than the individual, the couple, the families involved, and even the whole culture. It is creationally and covenantally oriented, not culturally and convenience oriented.
 - (4) *Therefore*, marriage of one man and one woman for life is the *only* acceptable definition of marriage. All other forms are degenerate, "devolutions" from the God-created norm. Cf. 1 Tim. 3:2, Titus 1:6.

3. Marriage is the norm.
- a) Creation
 - (1) One man and one woman (Matt. 19:1-9)
 - (2) Adam and Eve, not Adam and Steve. Adam and Eve, a pair, not pairs and spares.
 - b) Post-fall, marriage is:
 - (1) Assumed (Jer. 29:5-7)
 - (2) A covenantal duty (see above)
 - (3) In certain cases, mandated, e.g., Levirate marriage (Deut. 25:5-10)
 - (4) For this age (Matt 22:30, Mark 12:25)
 - (5) Strongly urged after death of spouse for younger widows (1 Tim. 5:14)
 - (6) Still the expected norm (though not preferred) under severe persecution (Jer. 16:1-4, 1 Cor. 7)
 - (7) A good gift from God (1 Cor. 7:7).
 - (8) Honorable, not second best (Heb. 13:4).
 - (9) Not to be forbidden.
 - (a) God ordains and controls
 - (b) Demonic to forbid (1 Tim. 4:1-3)
 - (10) To be used for the King and the advancement of His Kingdom (1 Cor. 7).
 - (11) Extra important for church leader (Lev. 21:13ff., Ezek. 44:22, 1 Timothy 3, Titus 1).
 - (12) A modeled norm and spiritual mystery (Eph. 5:22-33). God is Israel's husband; Jesus is the Church's husband.



4. Marriage is to be avoided **ONLY** for the sake of the Kingdom.
- a) This is a gift from God (1 Cor. 7:7).
 - b) This is a conscious covenantal choice (1 Cor. 7:9, 26, 37, 39ff.).
 - c) This is for the King and His Kingdom's sake (Matt. 19:11ff.), e.g., Anna (Luke 2:36)
 - d) This takes self-control (1 Cor. 7:8ff., 1 Tim. 5:11-16).
5. Marriage is interrelated with all areas of life.
- a) For example, marriage directly touches:
 - (1) Kinship (Gen. 19:14, Ruth 1:7-17, Neh. 6:18)
 - (2) Worship (Judges 21)

- (3) Economics (Gen. 34:11ff., Num. 36:1-9, Hosea 12:12)
 - (4) Government (Genesis 12, 20 and 38, 2 Chron. 18:1)
 - b) Marriage is serious, the second most important covenant next to the covenant with God.
 - c) Marriage is to be severed only under specific, God-ordained circumstances.
6. Marriage needs the redemption of Christ's blood and the Holy Spirit's presence.
- a) Marriage was mangled in the fall.
 - (1) Blame-shifting brings curse between spouses (Genesis 3).
 - (2) God's curse is on it (Genesis 3).
 - (3) Role reversal becomes prominent (Genesis 3).
 - (4) Bigamy and violence enter (Gen. 4:16, 23).
 - (5) Worldly methods replace godly faithfulness, e.g., Hagar and Sarah.
 - (6) Jealousy and rivalry enter, e.g., the child wars of Leah and Rachel.
 - b) Christ comes as the heavenly bridegroom to redeem His bride.
 - (1) In Christ, the effects of the fall are reversed.
 - (2) In the new heavens and earth, marriage will not be needed as the eternal wedding feast has begun.

C. The Husband: the Loving Leader

1. General issues in husbanding
 - a) God's Word declares the headship of the husband.
 - (1) Propositional precepts (Eph. 5:25-33, Col. 3:19)
 - (2) Living models
 - (a) Human models: positive and negative
 - (b) Divine models: Jehovah as Israel's husband in the Old Testament and Jesus as the bridegroom of the Church in the New Testament
 - b) These models are very important.
 - (1) Rekindled feminism 1900s
 - (2) Jewett - Scanzoni - Hardesty - Mollenkott
 - (3) Now there are two groups: *The Counsel on Biblical Manhood and Womanhood* and *Christians for Biblical Equality*.
2. The husband must LOVE.
 - a) The husband's model is Jesus Christ (Eph. 5:25-33).
 - (1) All Christians are to love (John 13). Wives are to love husbands (Titus 2:3-5). However, this is unique.
 - (2) Husbands are to love as Christ did.
 - b) The husband's method is Christ's (Matt. 20:20- 28, Mark 10:35-45).
 - (1) Nonbelievers have a harsh, self-exalting, self-serving style of leadership. They love to lord it over people and exercise the authority that they have.
 - (2) Christ and His leaders are servants, slaves who give up their lives as ransoms for others.
 - (3) The sword and scepter can only inspire fear, but the towel and basin can inspire loving loyalty as well. Cf. John 13.

- c) The husband's means are his example and exhortation from the Word.
 - (1) Our Lord and Teacher gives an example (John 13:12-14). We are to follow in His steps (1 Pet. 2:18-25, 1 Tim. 3:1-13, Titus 1:5-9).
 - (2) The Word is central to sanctification: purity and maturity (Eph. 5:26ff.).
 - d) The counselor may have to teach this Christ-like love vs. the romantic, self-oriented feelings called love in the United States and Western Europe. In many third-world contexts, some sacrificial affection for the wife may need to be taught vs. clan-planned, programmed obligations. Repentance is priority number two after Biblical teaching. Then a new wife-centered mindset must be established (Rom. 13:8-10).
3. The husband must LEAD.
- a) The husband cannot avoid this calling.
 - (1) He is the initiator and in charge (Gen. 2:24).
 - (2) He is the head, *kephale*, κεφαλή. Clearly he is to lead (Eph. 5:23, 1 Cor. 11:2-16, 1 Tim. 2:8-15). Cf. J. Hurley, *Man and Woman in Biblical Perspective* (pp. 163-168, especially footnote 1 on p. 164).
 - (3) His leading parallels Christ's leading of the Church.
 - b) This calling is to be a *soter*, σωτήρ, a savior, redeemer, deliverer, like the Old Testament prophet-judge.
 - (1) The Savior presents the Church to the Father.
 - (a) He presents her after cleansing her (1 Cor. 15:20-28, Eph. 5:26ff.).
 - (b) See Westminster Shorter Catechism (WSC), Questions 20 and 21.
 - (c) You may have to convince the man of this duty.
 - (2) The Savior preserves by prophetically proclaiming God's Word.
 - (a) Scripture proofs for Q. 21. Jesus is the great prophetic messenger of the covenant (Mal. 3:1ff.).
 - (b) See WSC, Questions 23 and 24.
 - (c) The husband is to study the Word and teach his wife, encouraging her in the truth.
 - (d) You may have to:
 - i) Teach the husband how to study God's Word and apply it to his own life, then,
 - ii) Teach the husband to teach or help his wife in her study of the Word.
 - (3) The Savior preserves by intercessory prayer.
 - (a) See WSC, Question 25. Christ sacrifices for the Church and intercedes for her.
 - (b) The husband sacrifices to ensure the wife's purity as did the high priest for Israel. He is to intercede for her, not against her (Eph. 1:20-23, Col. 3:19, 2 Tim. 2:22-26, 1 Pet. 3:7).
 - (c) You may have to teach the husband how to:
 - i) Pray in general
 - ii) Pray specifically with and for his wife
 - (4) The Savior preserves by providing for and protecting the bride.
 - (a) See WSC, Question 26. Jesus is our King (Matt. 6:33).
 - (b) The husband is to provide for his wife.
 - i) Food, clothing, sexual rights (Exod. 21:7-11)
 - ii) Nourishes and cherishes (Eph. 5:28-30)
 - iii) Provides for his own family (1 Tim. 5:8)
 - (c) The husband protects his wife (Psalm 45, Revelation 19).

- (d) You may have to teach the husband:
 - i) How to be responsible and disciplined
 - ii) How to find work or change jobs
 - iii) A Biblical view of work
 - iv) How to discover and employ spiritual gifts and regular talents
- c) The husband needs to lead by MANAGEMENT.
 - (1) *Sacrifice*: Jesus died for the Church (Eph. 5:25). She must be the top priority before everyone and everything else, except God Himself. Money, time and effort spent on her. He must look at his resources and allocate them for her.
 - (2) *Help*: he needs to come alongside of her and help (Eph. 5:26ff., Heb. 2:14-18). He needs to consider housework, yard work, and diapers.
 - (3) *Covenantal commitment*: all things revolve around the Church; He is eternally committed to her (Eph. 5:28-30, Heb. 7:24ff.).
 - Consistently
 - Constantly
 - Completely
 He must work and work hard at this!
 Make her a priority in the schedule.
 - (4) *Understanding*: Christ understands us better than we do ourselves (1 Pet. 3:7, Heb. 4:14-16). He must make adjustments for her quirks (*Knowing Your Mate Journal*).
 - (5) *Oversight*: *episkopos*, ἐπίσκοπον, ἐπίσκοπος Christ is the bishop of our souls (1 Pet. 2:25). He must:
 - (a) Take responsibility and not be lazy
 - (b) Set kingdom goals
 - (c) Assess her gifts
 - (d) Develop those gifts
 - (e) Delegate responsibility to exercise her gifts
 - (f) Monitor her progress
 You may have to teach some basic managerial structure to him.

D. The Wife: the Suitable Helper

1. There are general issues in being a suitable helper.
 - a) God's Word declares the wife to be a suitable helper.
 - (1) Propositional precepts (Gen. 2:18-25, Prov. 31:10-31, Eph. 5:22-25, Col. 3:18, 1 Pet. 3:1-6)
 - (2) Living models
 - (a) Human models: e.g., Sarah, Abigail, Mary
 - (b) The divine model: Israel is Jehovah's not-so-faithful bride. The Church is Christ's prize.
 - b) These models are very important.
 - (1) *Ontological equality* – anything less is a perversion of Biblical truth.
 - (2) *Economic subordination* – this is key in the model of salvation. Husband and wife are five and four star generals, respectively.
 - (3) *Egalitarianism* – this position, in its ancient form and present form, denies and destroys several key doctrines. The Creator-creature distinction is destroyed, opening the door to

pantheism of Eastern or Western types. The savior-bride distinction is destroyed, opening the door to liberalism of the classic turn-of-the-century or Robert Schuller types.

Unisex egalitarianism produces Absaloms ("Oh that I were king"), not John the Baptizers ("He must increase, and I must decrease"). See the two groups on male-female issues.

2. The wife must submit (1 Cor. 11:3). You may have to assess her submission.
 - a) The wife's *model* is the Church (Eph. 5:22-24).
 - b) The wife's *motive* is grace.
 - (1) Consider God's kindness (Titus 3:1-8).
 - (2) God commands submission and to do so is not a work of extra grace, second-milism (Luke 17:10).
 - (3) She responds to grace (John 15:10-17).
 - (4) She is serving Jesus Christ (Eph. 5:22, Col. 3:18).
 - c) The *means* is her godly character.
 - (1) Prov. 31:10-31
 - (2) 1 Pet. 3:1-4
 - (a) Her conduct, manner of life, *anastrophe*, ἀναστροφή is in fear or respect, *phobos*, ἐν φόβῳ. It is to be *hagnos*, ἁγνος, pure, innocent, chaste, sincere.
 - (b) Her "inner man" of the heart, *ho kruptos tas kardias anthropos*, ὁ κρυπτός τῆς καρδίας ἄνθρωπος, must be involved, not just outward behavior.
 - (c) The inner heart must be *en to aphtharto tou praeos kai esuchiou pneumatos*, ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος.
 - (d) This is of unsurpassed value to God, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.
3. The wife must help her husband in his calling to have dominion.
 - a) She is an equal, a partner.
 - (1) She is the image of God (Gen. 1:26ff.).
 - (2) She is a fellow heir of the grace of life (1 Pet. 3:7).
 - (3) She has access to God without her husband, i.e., Anna.
 - b) She is a counterpart, complement, completer, and crown of her husband.
 - (1) She helps him in having dominion (Gen. 2:18).
 - (a) *'azar*, אָזַר
 - 1)) To surround, enclose with a wall or fence in order to protect
 - 2)) To keep or aid
 - (b) *'ezer*, עָזַר
 - 1)) God as a helper who rides in a chariot and drives out enemies (Deut. 33:26-29)
 - 2)) Help from God, military (Ps. 20:2)
 - 3)) Keep = shield (Ps. 33:20, 115:9)
 - 4)) Helper = keeper or protector (Ps. 121:1)
 - (c) She is like a fortress wall around him or a shield, a four star general.
 - (2) She complements him, *kenegido*, כְּנִגְדוֹ.
 - (a) *nagad*, נָגַד to be in front of, to be in sight of
 - (b) *neged*, נִגְדָה before, in the presence of, in the sight of

- (c) *kenegid*, כִּנְגִיד
 - i) As over against
 - ii) Facing each other (Neh. 12:9, Isa. 40:17)
- (3) She crowns him.
 - (a) A crown is something that caps off a thing and brings glory to it (Exod. 39:30ff., 2 Sam. 1:10, 12:26-30, Prov. 16:31, 17:6).
 - (b) She is the crown to her husband (Prov. 12:4).
 - (c) He is not complete or glorious without her.
- c) She completes him by submissive service and praise-filled partnership.
 - (1) She submits in everything (Eph. 5:24).
 - (a) This means everything (1 Pet. 3:1-4).
 - (b) “Everything” is just that, except for sin (Acts 4:19ff., 5:27-33).
 - (c) She does not compete for power (Gen. 2:18, 23, 3:16).
 - (2) She praises and encourages him.
 - (a) The Church worships Christ.
 - (b) She praises her husband but does not idolize him.
 - (3) She loves.
 - (a) The Church is grateful.
 - (b) The wife should be also.
 - (4) She is motivated by faith in Christ and her love for Him, not fear (1 Pet. 3:1-6).
 - (5) She does not playact (1 Pet. 3:3ff.).

E. Communication in Marriage

1. Biblical theology of communication and speech
 - a) Speech is CREATED by God.
 - (1) Man is created as God's image.
 - (2) God speaks, man speaks. He names the animals (Genesis 1 and 2).
 - b) Speech is CURSED by God.
 - (1) Blame-shifting and problems start early (Genesis 3).
 - (2) God curses speech to divide men's unity in evil against Him (Genesis 11).
 - (3) God hates evil speech (Prov. 6:16-19, 12:22).
 - (4) God judges men's words (Prov. 10:13ff., 31ff., 12:19, 13:2ff., 14:3, 18:6ff., 20, 19:5, 9, 21:6, 22:11ff., Matt. 12:36ff.).
 - c) Speech is REDEEMED by Jesus Christ.
 - (1) God saves through the Word (John 1:1, James 1:18-20, 1 Pet. 1:13-25, Heb. 1:1-4).
 - (2) God has always controlled speech (Prov. 16:1).
 - (3) Speech is to be seasoned by the Holy Spirit's presence (Eph. 4:15-5:21, Col. 4:6).
 - (4) This speech is loved by most worthy persons (Prov. 16:13, 22:11ff., 27:5-6).
 - (5) This talk is rare (Prov. 20:15)!
 - (6) The purpose of speech is to build up others in holiness (1 Cor. 14:3, 9-25).
 - (a) Meaning is the key.
 - (b) Amen or agreement is goal.
 - (c) This is done via exhortation and consolation.
 - d) Speech has POWER and VALUE.

- (1) Good and bad talk contrasted (Prov. 11:9-11, 13, 12:6, 17ff., 25, 15:1, 4, 7, 18:21, Eccles. 10:12-14)
 - (2) *Good talk* (Prov. 10:21, 15:26, 16:1, 17:10, 20:15, 31:26)
 - (3) *Bad talk* (Prov. 5:3-6, 6:24, 7:11-21, 10:18, 16:28, 17:4, 20, 18:2, 22:14, 26:20-26, 29:5, 8-9).
 - (4) Content primarily defines goodness (Prov. 18:2)
 - (5) Can be a pleasure to speaker and listener alike (Prov. 15:23, 18:4)
- e) Speech has discernible patterns.
- (1) Attitudes affect speech (Prov. 5:15, 19, 18:8, 23, 19:25, Rom. 14:4, 1 Cor. 4:1-5, James 4:11ff., 1 Thess. 1:5).
 - (2) Speech often reveals the heart, character and attitudes of persons (Prov. 10:20, 12:23, 14:5, 15:7, 26, 16:21, 23ff., 17:4, 7, 20, 27ff., 18:2, 4, 6ff., 21:23, 22:11ff., 24:1-2, 7, 25:23, 29:8ff., 30:11-14, Matt. 12:22-37, 1 Cor. 13:1, 1 John 3:18).
 - (3) Speech can't be isolated from the rest of life (Prov. 14:23, 15:14, 22:17-21, Phil. 4:4-9, 1 Thess. 1:5, 1 John 3:18).
 - (4) Its style and timing are critical as well as content (Prov. 15:1ff., 23, 16:21, 23ff., 18:23, 25:11ff., 15, 23, Eccles. 3:7, 12:9-12, 1 Cor. 2:1-5, 1 Tim. 5:1ff.).
 - (5) Think before starting (Prov. 15:28, 17:14, 20:25, James 1:19ff.).
 - (6) It takes hard work (Prov. 22:17-21).
 - (7) Clear speech can be defined.
 - (a) Clear meaning (1 Cor. 14:3, 9-25)
 - (b) 1 Thess. 2:3-12
 - i) Has no deceit or flattery
 - ii) Has no greed
 - iii) Is for God's glory and good of family
 - iv) Gentle exhortation
 - (c) Negative examples (1 Tim. 6:3-10, 20ff., 2 Tim. 2:14-26)
- f) Speech is regulated by God.
- (1) Lies and slander are forbidden (Exod. 20:16, 23:1-3, Lev. 19:15-18, Deut. 5:20, 13:6-11, Prov. 14:5, 24:28ff.). Truth is required.
 - (2) Words and vows are regulated (Numbers 30, Matt. 5:33-37, James 5:12).
 - (3) Economy of speech and words is demanded to avoid sin (Prov. 10:19, 11:12, 13:3, 15:28, 17:14, 27ff., 21:23, 23:9, 25:8-10, 27:2, 30:32ff., 1 Pet. 3:1-7).
 - (4) Active listening is required (Prov. 18:15, 17, 21:28, James 1:19ff.).
 - (5) The objective meaning lies in the speaker; this must be sought and accepted (Prov. 20:5, 1 Cor. 13:7, 2 Pet. 1:19-21).
 - (6) Principles of communication can be gleaned.
 - (a) Ephesians 4:1-6:20
 - i) Attitudes must be godly: humility, gentleness, patience, and love (4:2).
 - ii) The purpose or goal is the unity of the Spirit in the bond of peace so that the body matures (4:3-6).
 - iii) People must use their spiritual gifts for the purpose of building up the body (4:7-16). One key tool is language. Truth in love vs. trickery and manipulation by men.
 - iv) In the context of general holiness, i.e., putting off and putting on (4:17-24).
 - v) Communication rules:

- a)) Truth vs. falsehood (4:25) – the reason given is that in kingdom age, the people of God and the city of God will be characterized by TRUTH, just as He is. Peace and prosperity are the results. God says first, truth; second, proper judgment; third, no evil intent. Cf. Zechariah 8.
 - b)) Self control vs. unbridled anger (4:26ff.) – cf. Psalm 4. See *Introduction to Biblical Counseling* syllabus.
 - c)) Sacrificial service vs. self-centered stealing (4:28)
 - d)) Wholesome words that build up according to circumstances vs. rotten words (4:29ff.)
 - e)) Kind, tender-hearted forgiveness vs. bitterness, slander (4:31ff.)
 - f)) Thankful, exposing of evil vs. immoral, impure, filthy, silly, coarse talk and jesting (5:3-14)
 - g)) The Holy Spirit filling with Scripture and thanks vs. drunken waste of time (5:15-20)
 - h)) Sacrificial submission vs. fighting for power (5:21-6:9)
 - i)) Standing up and fighting vs. giving in to sloth (6:10-20)
 - (b) James 3:1-4:12 – very much like Old Testament wisdom literature
 - i) The tongue has power (3:1-4).
 - ii) Both good and evil come from it (3:5-12).
 - iii) Wisdom feeds the tongue: either an earthy, natural, demonic or a divine, from-above kind (3:13-18).
 - iv) The tongue produces quarrels and war (4:1-3). These are produced by uncontrolled desires, prayerlessness and wrong self-centered desires.
 - v) Worldly pride is the source of these desires (4:4-10).
 - vi) To judge another is to judge the brother, God and His law (4:11ff.)
2. Biblical theology of communication in marriage builds on all the general ideas above.
- a) Communication should refresh (Prov. 5:15, 19).
 - b) Communication is broken by sin (Gen. 3:7-13, Leviticus 15). Sin's quarantine separates and prevents communication and communion.
 - c) Communication needs regularity (1 Cor. 7:3-5).
 - d) Communication breaches can be dealt with in godly ways (1 Pet. 2:18-3:7).
 - e) Communication impasses due to jealousy can be solved with the help of the Church and God (Numbers 5, Matt. 18:1-35).
 - f) Proper communication is modeled.
 - (1) Song of Songs: poetic, love
 - (2) Prophetic call to a wayward wife (Jer. 3:12-20, 4:1ff., Ezekiel 16, 23:22-35, Hosea 4:15-19)

STRAIGHT TALK ABOUT TALKING STRAIGHT

You must be diligent in preserving marital unity by bonds of peace (Eph 4:3). You must have a godly system of communication to do so. Ephesians 4:1-5:33 in general and Ephesians 4:29ff. in particular give us guidelines.

I. You must put off Satanic methods (1 John 1:5-10, 1 Pet. 1:18).

- A. You must know a lie when you hear it (Eph. 4:14, Eph. 4:29, 31, 5:4).
- B. You must hate lies and stop lying (Prov. 28:13, 2 Cor. 7:8-11, 1 John 1:9).

II. You must put on Christ-like speech.

- A. You should be *honest* (1 Thess. 2:1-12, 1 Cor. 2:1).
- B. You should be honest *in love*.
 - 1. You must do it because you love God.
 - 2. You must do it because you love the person.
 - 3. You must do it in a loving way.
- C. You should be honest in love *to build up*.
 - 1. Meet needs.
 - 2. Give grace.

**RULE: Say the right thing: in the right way,
at the right time,
in the right spirit.**

STRAIGHT TALK WORKSHEET on the TERRIBLE TWENTY KILLERS of COMMUNICATION

Rate yourself and your spouse in each category. Pray for graciousness and gentleness. Discuss your ratings and the reasons for them. Find Biblical alternatives for all those ratings of three and higher.

Ratings: 1 = never 2 = rarely 3 = sometimes 4 = frequently 5 = regularly

Sinful Method	Rate Self	Rate Spouse	Biblical Alternative	1 Way of Implementing Biblical Alternative
---------------	--------------	----------------	-------------------------	---

Sins in listening:

1. Lazy listening; not getting facts
 2. Thinking for the other person
 3. Non-Biblical evaluation, reactions
 4. Not considering the weakness of others
-

Sins in talking:

Lying

5. Deliberate deception
6. Exaggeration
7. Minimizing
8. Never admitting you are wrong, pride
9. Backdoor messages

STRAIGHT TALK WORKSHEET on the
TERRIBLE TWENTY KILLERS of COMMUNICATION (continued)

Ratings: 1 = never	2 = rarely	3 = sometimes	4 = frequently	5 = regularly
Sinful Method	Rate Self	Rate Spouse	Biblical Alternative	1 Way of Implementing Biblical Alternative

Sins in talking (continued)

Laziness

10. Cold shoulder

11. Rain check

Lack of self-control

12. Intimidation: anger,
shout, harangue

13. Manipulation: tears,
sighs

Lousy words

14. Harsh words

15. Joking or sarcasm

16. Negative complaints

17. Bring up past

18. Critical fault-finding

19. Put-down, put up

20. Truth in hate

HOW DO I LOVE THEE? LET ME COUNT THE WAYS!

2 Cor. 2:8 makes it clear that we need to reaffirm our love to others in general. This is true in marriage.

Procedure:

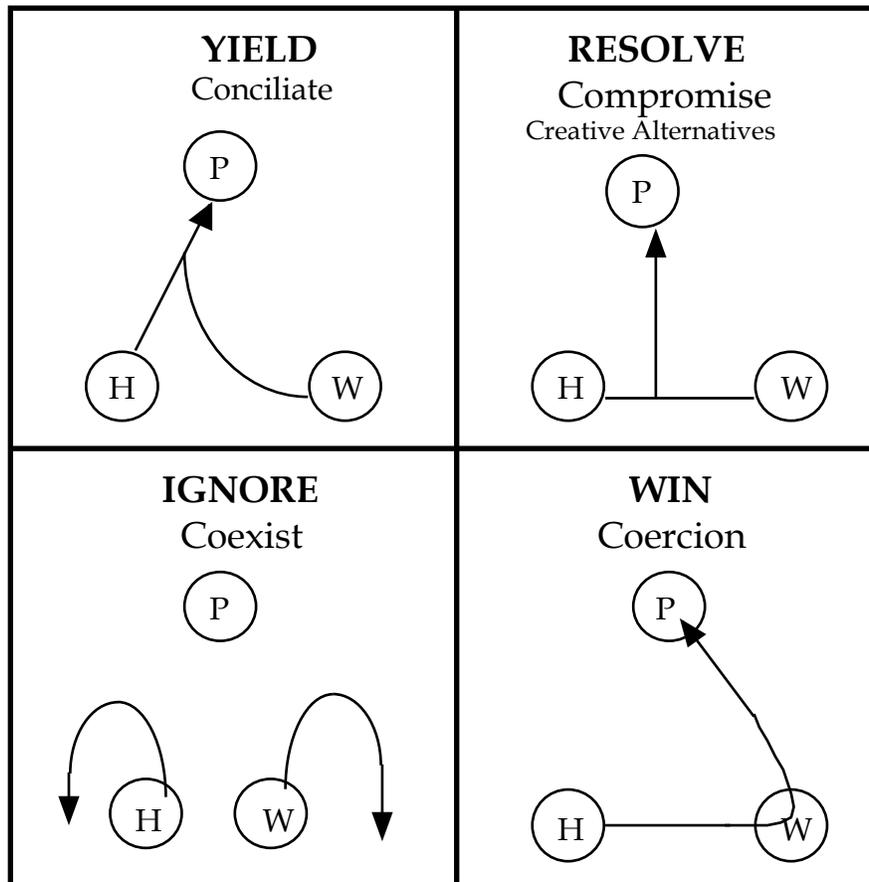
1. Rank yourself (1 = most important, 10 = least important); then rank your spouse.
2. Together, let the wife take ten minutes to explain her ratings. Husband: listen, do not talk. Then let the husband take two minutes to explain what he heard.
3. Reverse the order of #2.
4. List 3 new things each can do to show love to the other in the area rated #1.
5. Pray for grace to do them.

HOW DO YOU SAY I LOVE YOU?	You	Spouse
1. With THINGS – Deut. 10:18ff., 1 Tim. 5:8 (Luke 7:47, 2 Cor. 8:7ff., 24, 1 John 3:17ff.)	_____	_____
2. With PERSONAL SACRIFICE – Gen. 29:20, John 15:12ff. (Isa. 43:4, John 3:16, 10:17, 13:34, Gal. 2:20, 5:13, Heb. 6:10, 1 John 3:16)	_____	_____
3. By DOING HIS/HER WILL – Exod. 20:6, John 15:7, 9ff. (Deut. 10:12, 1 Kings 3:3, 1 John 5:3)	_____	_____
4. With CONSTANT LOYALTY – Mal. 1:2ff., John 13:1 (Lev. 19:18, Deut. 6:5, 1 Sam. 18:1, Prov. 17:17, Jer. 33:11, Rom. 8:35, 39, Phil. 2:2, Rev. 2:4)	_____	_____
5. With FORGIVENESS – Prov. 10:12, Rev. 1:5 (Prov. 17:9, Isa. 63:9, Col. 3:19)	_____	_____
6. With HONEST, HELPFUL WORDS – Prov. 3:12, Rom. 12:9 (Prov. 13:24, 2 Cor. 5:11, Eph. 5:15ff., Rev. 3:19)	_____	_____
7. With a POSITIVE ATTITUDE and ENCOURAGEMENT – Matt. 5:44, Rom. 5:5 (2 Cor. 9:7, Philemon 7)	_____	_____
8. With TENDER AFFECTION – 1 Cor. 4:21, Phil. 1:16ff, 2:1	_____	_____
9. With TIME and COMPANIONSHIP – Zeph. 3:17, John 14:21, 23 (Gen. 2:18, Ps. 5:11, 116:1ff., John 5:20, 1 Cor. 8:3)	_____	_____
10. With PHYSICAL-SEXUAL CONTACT – Prov. 5:19, 1 Cor. 7:1-5 (Gen. 24:67, Eccles. 9:9, Song of Songs 2:3-6)	_____	_____

F. Problem Solving in Marriage

1. You need to have your HEARTS together.
 - a) First, you need to look at yourself (Matt. 7:1-5).
 - b) Second, you need to seek forgiveness for your sins (Matt. 5:21-26).
 - c) Third, you need to grant forgiveness regardless of your feelings (Matt. 18:15-35, Luke 17:1-10)
2. You need to have your HABITS under control.

CONFLICT APPROACH BOX



Adapted from a diagram by John Bettler

Take a moment and identify your approaches to conflict:

"I most often try to _____."

"I believe my spouse most often tries to _____."

You need to be resolvers.

3. You need to have your HEADS in gear.
 - a) Defeat the problem, not each other.
 - b) Define the problem Biblically.
 - (1) Principles
 - (2) Practical implications
 - (3) Personal preferences
 - c) Detect the Biblical solution.
 - d) Delineate a step-by-step application of the Biblical solution.
 - e) Demand a covenantal commitment to change yourself and each other.

Questions in Problem Solving

1. Pray for patience and for forgiving spirits.
2. Each spouse list three areas of conflict in priority order.
3. Take the number one area from the wife's list and use the above principles to come up with a resolution. Be sure to use your Bibles.
4. Schedule a time to evaluate your progress and to take the number one area from the husband's list. *At that time*, schedule time to resolve the other items.
5. *Each day*, pray concerning this matter. Also review your solution(s).

G. Sexuality in Marriage

1. The Biblical view of the body
 - a) The body is good (Gen. 1:31, 2:7, Col. 2:9).
 - b) The body is cursed (Gen. 3:16-19, Rom. 1:18-25, 8:18-25).
 - c) The body is redeemable (1 Corinthians 15).

2. The Biblical view of sexual gender
 - a) Sexual gender is part of being the image of God and is good (Gen. 1:26ff., 31, 2:7, 18-25, 3:22ff.).
 - b) Sexual gender is cursed (Gen. 2:25, 3:8-10, 21, Deut. 22:5, Rom. 1:26ff.).
 - c) Sexual gender is redeemable (1 Cor. 11:2-16, Gal. 3:26-29, Eph. 2:11-22, Col. 3:11).

3. The Biblical view of sexual gratification
 - a) Sexual gratification is good (Gen. 2:24ff., 1 Corinthians 7, Heb. 13:4).
 - b) Sexual gratification is cursed (Gen. 3:7, Rom. 1:24-27, 1 Cor. 6:9-11).
 - c) Sexual gratification is redeemable (Song of Songs, 1 Cor. 6:9-11, 1 Corinthians 7).

For a fuller explanation of these views, see "The Biblical Ethics of Transsexual Operations," *Journal of Biblical Ethics in Medicine*, vol. 4, no. 2 (1990): 30-34, by G. C. Scipione.
http://www.bmei.org/jbem/volume4/num2/scipione_the_biblical_ethics_of_transsexual_operations.php

4. Principles regulating sexual union
 - a) This is always a covenantal act. It involves the covenant with God and a covenant with spouse. See above on marriage. It is joyous but serious business.
 - b) This union is built on knowledge of the spouse; therefore, communication before communion (Gen. 4:1, 1 Pet. 3:7).
 - c) This should lead to more knowledge, i.e., one flesh or personality (Gen. 2:24ff.).
 - d) Forgiveness is preliminary to union (Gen. 3:8-21, 1 Cor. 6:6-9).
 - e) Sexual desire is commended and commanded (Prov. 5:15-23). Sexual desire is to be focused exclusively on one's spouse (Prov. 6:24ff., Matt. 5:27-32, 1 Cor. 7:2, 1 Thess. 4:6).
 - f) Sexual union and how to communicate desire is modeled extensively in the Song of Songs.
 - g) Sexual union is a duty of love (1 Cor. 7:3, 5).
 - h) Physical pleasure is a mutual authority or obligation (1 Cor. 7:4ff.).
 - i) Sexual union is to be regular and frequent (1 Cor. 7:5).
 - j) Sexual matters call for discussion and agreement (1 Cor. 7:5).
 - k) The fruit of the Holy Spirit—self-control and contentment—are at the heart of this area of life (1 Cor. 7:5, 7, 1 Thess. 4:5).
 - l) This is to be honored, not just tolerated (1 Thess. 4:4, Heb. 13:4).

5. Sanctified, satisfying, joyful sex is God's intention for each spouse. **SEX'S JOY COMES FROM THREE R's.**
- a) **S**pread **J**esus' kingdom by **Reproduction**.
 - 1) Reproduction is part of marriage (Gen. 1:27ff., Psalm 127 and 128).
 - 2) Reproduction is for producing a godly seed (Deut. 6:1-3, Mal. 2:15).
 - b) **E**nrich the **O**ther spouse by **Relationship**.
 - 1) Time together (Gen. 2:18-24)
 - 2) Knowledge of each other (Gen. 4:1)
 - 3) Companionship (Prov. 2:17, Mal. 2:14)
 - 4) Enrichment by meeting needs (1 Cor. 7:3-5)
 - c) **eX**hilarate **Y**ourself in your spouse by **Recreation**.
 - 1) Freedom from frustration (Gen. 2:25)
 - 2) Rejoicing and satisfaction (Prov. 5:18ff.)
 - 3) Sanctified sensuality (Song of Songs; e.g., 2:5ff.)
6. Frequent barriers to an enjoyable sexual relationship.

<u>Barrier</u>	<u>Solutions</u> (1 Tim. 4:4ff.)
(1) Bad relationship in general	(1) Work on the relationship
(2) Poor communication	(2) Talk before, during, and after sexual relations
(3) Guilt	(3) Confession and joy
(4) Ignorance	(4) Read
(5) Fatigue	(5) Rest and/or schedule time together
(6) Fear: performance, pregnancy, etc.	(6) Mature love and belief in God's sovereignty (1 John 4:18)
(7) Stress	(7) Stress management and/or brief abstinence
(8) Boredom	(8) Read Song of Songs together; agree upon changes

Questions about Your Sexual Relations

1. Each of you should list what you like about your sexual relations.
2. List what you do not like about your sexual relations. Use "frequent barriers" as a starting point.
3. What are your goals in your sexual relations? Are they Biblical?
4. List what you can do to improve your sexual relations. Set a time to implement your solutions.
5. Confess any sins and claim 1 Timothy 4:4 on a regular basis.

H. Children

1. Having children is a duty required by God.
 - a) Being male and female and being fruitful by multiplying children is part of dominion under God (Gen. 1:26-28). God expects a godly seed (Mal. 2:15).
 - b) This duty is now cursed (Gen. 3:16).
2. Children are a blessing from God.
 - a) A childless couple is under a curse (Gen. 15:2, Lev. 20:20ff., Judges 13, 1 Sam. 1:1-8, 11, 2 Sam. 6:23, 2 Kings 4:14-16, Jer. 22:30). However, childlessness does not nullify a marriage (Gen. 11:29ff., Judg. 13:3, Luke 1:5-7). This curse is overcome by God's grace (Ps. 113:9, Isa. 54:1-3).
 - b) God is the giver of children (Gen. 4:1, 29:31-35, 30:2, 6, 8, 20).
 - c) God sees them as a good gift (Deut. 28:4, 11, Psalm 127 and 128).
 - d) Children are image bearers of God (Gen. 5:1-3).
3. God owns the children of believers.
 - a) God has concern for other children (Gen. 16:7-14, 21:18-21).
 - b) But children of believers are special (Deut. 14:2, Ezra 9:2, Ezek. 16:20ff., 1 Cor. 7:14).

For a fuller treatment of this issue see, G. C. Scipione, "Who Owns the Children of Divorce?" *Journal of Pastoral Practice*, 8:3 (1986): 39-42.

4. Children are sinners.
 - a) Children are sinners in the womb (Gen. 6:5-8, 8:21, Exod. 20:5, Deut. 5:9, Ps. 51:5, 58:3, Isa. 53:6, Jer. 17:8-10, Rom. 5:12-21, Eph. 2:1-3).
 - b) Children are under God's wrath.
 - (1) Canaanite children are included in the ban (Num. 31:13-20, Deut. 7:1-5, 20:10-18).
 - (2) Vengeance on Babylon includes children (Psalm 137 and 149).
 - (3) Therefore, an "age of accountability" theology is wrong.
 - c) Children need to be regenerated by the Holy Spirit (Rom. 2:28ff., Col. 2:10-12, Titus 3:4-7).
5. God expects His children to be trained in His righteous ways.
 - a) Corruption is forbidden.
 - (1) Direct dedication to another god, law system and lifestyle (Lev. 18:21, 20:1-5, Deut. 12:29-31, 18:9-13, Ps. 106:34-39)
 - (2) Indirect influence by covenants with pagans, especially marriage (Exod. 34:12-17, Deut. 7:1-5)
 - b) Training them is required (Deut. 4:9ff., Deuteronomy 6, Deut. 21:18-21, Ps. 78:1-8, Book of Proverbs, Eph. 6:4, Col. 3:21).
 - c) Ignoring them is not acceptable: Eli (1 Sam. 2:22-36), Samuel (1 Sam. 8:1-9), David (2 Sam. 13-15, 1 Kings 1:5ff.).
 - d) Children are to accept this training.
 - (1) Submission (Eph. 5:21, 6:1-3)
 - (2) Growth (Luke 1:80, 2:40, 51ff.)

- (3) Examples: Joseph, Daniel, Hananiah, Mishael, Azariah, John the Baptizer, Jesus
6. There are ethical issues concerning children.
- a) Limiting the number of children. Extremes: on the one hand, the old Roman Catholic view – children are the only reason for intercourse! On the other hand, sex is for pure pleasure and, therefore, children are a hindrance to the pursuit of personal pleasure. There are responsibilities to the larger family, the church, and society.
 - (1) Contraception
 - (a) Historical perspective: "The Shadow of Death: Abortion in Historical and Contemporary Perspective," Jeremy C. Jackson in *Thou Shalt Not Kill*, ed. Richard L. Ganz (New Rochelle: Arlington House Pub., 1978).
 - (b) History of Christian Thought on Contraception: John J. Davis, *Evangelical Ethics: Issues Facing the Church Today* (Phillipsburg: Presbyterian and Reformed Pub. Co., 1985). See quote on p. 49 in Chapter 2, "Contraception."
 - (c) *Journal of Biblical Counseling*, vol. 12:1 (Fall, 1993). Article by D. Doriani – "Birth Dearth or Bring on the Babies? Biblical Perspectives on Birth Control."
 - (2) Sterilization (See Davis.)
 - (3) Family issues with young people
 - b) Infertility and Reproductive Technologies (See Chapter 3 in Davis.)
 - (1) Artificial insemination
 - (2) Surrogate mothers
 - (3) In vitro fertilization
 - (4) Overview of infertility

I. Parenting

1. Parenting is imitating God.
 - a) God is our Father or rock (Deut. 32:1-18, Isa. 30:29, 44:6-11, 51:1-3).
 - b) He blesses us and this is the key of passing on the blessing to our children (Deut. 6:1-3).
 - (1) Parenting for God is not an option (6:1).
 - (2) This cuts across generations (6:2).
 - (3) Blessings result, as well as being the basis of parenting (6:2ff.).
2. God-honoring parenting depends upon:
 - a) *A personal covenant with God* (Deut 6:4ff)
 - (1) You need to hear the living God (6:4).
 - (2) You need a total love for Him (6:5).
 - b) *Knowledge of the Bible* (Deut. 6:6)
 - (1) The Word is central: **CONTENT IS CRUCIAL!**
 - (2) The Word must be in your heart, or total person.
 - (3) You must agree with and meditate on God's thoughts after Him.
 - (4) God sets parameters of authority.
 - (a) No killing them (Deut. 12:31, 18:10)
 - (b) No changing birthrights or inheritance or putting into permanent slavery (Deut. 21:15-17)

- (c) No life-and-death right of punishment (Deut. 21:18-21)
 - (d) Child answers for his own sin and not the parents (Deut. 24:16, Ezekiel 18)
 - c) Time and an ongoing relationship with the child (Deut. 6:7-9)
 - (1) You must teach in a life context, i.e. discipleship (Luke 6:40, 2 Tim. 3:16, Heb. 5:14, 12:11).
 - (2) You need constant contact.
 - (3) You need to apply all of the Word of God to all of life.
 - d) *Continuous watchfulness and faithfulness to the covenant* (Deut. 6:10-15)
 - (1) God will bless.
 - (2) Complacency and forgetfulness are enemies.
 - (3) Parental eclecticism in methods is forbidden, e.g., Dr. Spock, P.E.T.
 - e) *Identifying and fighting God's enemies* (Deut. 6:16-19)
 - (1) Children belong to God.
 - (2) Parents must see the foe and fight.
 - (3) There can be no compromise, e.g., public education.
 - f) *Understanding the history of God's work* (Deut. 6:20-25)
 - (1) Questions are expected.
 - (2) Grace needs to be heralded as the motivation for obedience to law, even God's.
 - g) Procuring proper mates for children (Deut. 7:1-5)
 - (1) No compromise with pagans
 - (2) No covenants with pagans
3. Parenting has a covenantal goal.
 - a) Parenting perpetuates the covenant as a relay of the truth.
 - b) Parenting produces Christlike covenant keepers.
 - (1) Beatitudinal character (Matthew 5)
 - (2) Fruit of the Spirit (Galatians 5)
 - (3) Lawful living (Exodus 20, Deuteronomy 5)
 4. Parenting has covenantal tools (Prov. 19:18, 22:6, 29:15, Eph. 6:4).
 - a) Rod – discipline (Prov. 13:24, 20:30, 22:15, 23:13ff.)
 - b) Reproof – instruction (Prov. 3:11ff., 13:1, 15:5, 19:18, 29:17)
 5. Parenting pays off (Deut. 7:6-26).
 - a) God wants a family/people to stand apart and to stand out. God picks Israel to bless (vv. 6-11).
 - b) God says that families will be large and blessed with (vv. 12-16):
 - (1) Children
 - (2) Health
 - (3) Wealth
 - (4) Protection
 - c) God will cause no fear to come (vv. 17-26).

J. Growth, Maturity, Aging

1. Growth or human development

- a) A mechanical, precision model of human life and development is inaccurate. Cf. Van Leeuwen, M. S., *The Sorcerer's Apprentice: A Christian Looks at the Changing Face of Psychology* (Downers Grove: InterVarsity Press, 1982).
- b) The Biblical presentation of life is not only adequate, it is accurate. Cf. Weeks, N., *The Sufficiency of Scripture* (Carlisle: Banner of Truth Trust, 1988), Chapters 1, 5 and 6.
- c) A precise stage model of human development is inaccurate.
 - (1) Hard: rationalistic or behavioral
 - (2) Soft: romanticism
 - (3) View certainly a modern phenomenon (Cf. Aries, *Centuries of Childhood*)
- d) The Biblical model is more flexible and favorable to godliness.

2. Biblical terminology and its implications

a) The Old Testament view

(1) *Nursing infants*: birth to approximately two years

(a) Term:

- i) yanaq יֹנֵק, יֹנֵקָה, means “to suck” (1 Sam. 15:3, 22:19).
- ii) עוֹלֵל means “suckling child.” T.W.O.T. says it is a synonym of i) above (Isa. 49:15, 65:20).
- iii) Verb עוֹלֵל means “to give suck.”

(b) Usage: yanaq, יֹנֵק, is contrasted with עוֹלֵל, child (1 Sam. 15:3, 22:19, Ps. 8:2, Jer. 44:7, Lam. 2:11, Joel 2:16).

(2) *Toddler or child*: approximately two to twelve years of age

(a) Term:

- i) עוֹלֵל means “little one, child, babe.”
- ii) תַּפּ, תַּפּוֹת – “infant” or “toddler” from verb *ta’ap* meaning “to trip, to take quick steps.” T.W.O.T., human from birth to twenty with stress on younger ages.
- iii) יָלָד – “offspring, child” from יָלַד “to beget.”
- iv) זָרַח – “sowing of a seed” from זָרַח “to scatter seed, to sow.”

(b) Usage:

- i) Cf. above 1 Sam. 15:3, 22:19.
- ii) Num. 14:29-31 - תַּפּוֹת *ta’ap* is contrasted with numbered men. T.W.O.T. – it is often used for the remaining element of mankind after men and women are removed (Josh. 8:35). Deut. 20:14 has them contrasted to men and women as objects of death under the ban. In Ezek. 9:6, God's wrath destroys sinful Judah. Old men, *zaqan*, זָקֵן are contrasted to young men, *bahûr*, בְּחֹרֵר and virgins, *betûlah*, בְּתוּלָה and to *ta’ap*, תַּפּ and to women, or the weaker ones. *Bahûr* בְּחֹרֵר comes from בָּחַר, “to choose, elect, decide for.” Thus, it means “the choice or vigorous ones.”
- iii) Gen. 11:30 – Sarah has no children, *yalad*, יָלַד, “to bear, beget, bring forth, travail.” *Yeled* יָלֵד can refer to a fetus (Exod. 21:22).

(3) *Lad or young man*: approximately thirteen through twenty

(a) Term:

- i) *naar* נַעַר - boy, youth, servant
- ii) Verb *naar* נָעַר - to grunt, cry, scream, bellow. T.W.O.T.
- iii) A responsible person (Prov. 20:11)
- iv) Yet, too young to rule (Eccles. 10:16)
- v) T.W.O.T. – this term has a wide range of usage between weaning and marriage.
Very flexible.

(b) Usage:

- i) Young men of fighting age, approximately twenty years and up as per Exod. 30:14 (Gen. 14:24)
- ii) Men of Sodom who are all puberty plus and divided into *naar* and *zaqen*, נַעַר and זָקֵן (Gen. 19:4).
- iii) Ishmael approximately sixteen or seventeen (Gen. 21:12-20)
- iv) Isaac grown up (Genesis 22)
- v) The lad who fetches Jonathan's arrows (1 Sam. 20:21)
- vi) The Shunamite's son - he was grown—v. 18—but still able to be on mom's lap—v. 20 (2 Kings 4)
- vii) David's illegitimate son called (2 Samuel 12)
 - v. 14: הַיֵּלֶד הַבֵּן הַיֵּלֶד the child (son) that is born
 - v. 15, 18, 19, 21ff: הַיֵּלֶד, the child
 - v. 16: הַנְּעָר the child

Thus, the terms are flexible.

(4) *Adult*: approximately twenty (or marriage) to fifty. In some contexts, thirteen and up.

(5) *Elder*: fifty plus or grandparent, זָקֵן.

(6) *Summary*: the Old Testament seems to use overlapping terms which give general categories not tied tightly to chronological age, but activities.

(a) Childhood

- i) Birth to weaning: nursing
- ii) Weaning to puberty: toddling, developing abilities
- iii) Puberty to marriage: vigorous, choice time

(b) Adulthood

- i) Marriage to retirement: full family and adult responsibilities
- ii) Old age: eldership and grandparenting

b) The New Testament view

(1) *Infant*

(a) βρέφος, sucking one

- i) Unborn (Luke 1:41, 44)
- ii) Newborn (Luke 2:12, 18:15, Acts 7:19, 1 Pet. 2:2)

(b) θηλαζούσας, θηλαζω to give suckle (Matt. 24:19, Mark 13:17, Luke 21:23); to suck (Matt. 21:16, Luke 11:27); in LXX (Job 3:12, Song of Songs 8:1, Joel 2:16)

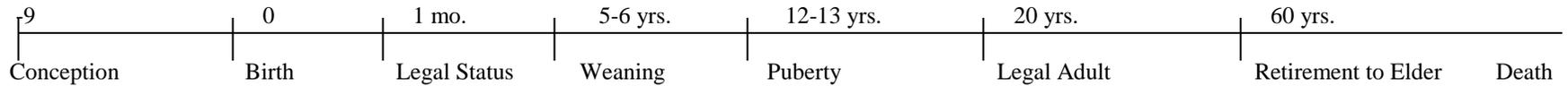
(2) Little child: *nepios*, νηπίος.

- (a) An infant, little child (Matt. 21:16, quote of Ps. 8:3 where in LXX νηπίων translates עוֹלָלִים and θηλαζόντων translates יְנֻקִּים). See also 1 Cor. 13:10ff.
- (b) Minor, not of age (Gal. 4:1).
- (c) Metaphor: childish, untaught, unskilled. In LXX for *patê*, see below.
- i) Matt. 11:25 – wise and intelligent vs. νηπίος
 - ii) Luke 10:21 – wise and intelligent vs. νηπίος
 - iii) Rom. 2:20 – foolish, immature (no contrast)
 - iv) Gal. 4:3 – child come of age set by the father vs. νηπίος
 - v) Eph. 4:14 – stature of Christ or mature man vs. νηπίος, as easily deceived by tricks of men
 - vi) 1 Cor. 3:1 – man vs. νηπίος
 - vii) Heb. 5:13-14 – τελείων, τελείος vs. νηπίος
- (3) *Young child, little boy*: παιδίον. This is the diminutive of παῖς (cf. below). Liddel and Scott say this is used of newborn (John 16:21); recently born (Matt. 2:8, 11, 13, 14, 20), a more advanced child (Matt. 18:2, 4, Mark 9:24).
- (4) *Child*
- (a) παῖς – in LXX stands for נַעַר.
 - (b) Related terms:
 - i) παιδάριον – little boy, lad. In LXX, used for נַעַר or יְלֵד. (See Matt. 11:16, John 6:7.)
 - ii) παιδίον – training and education of children
 - iii) παιδεύω – verb, to teach
 - iv) παιδευτής – teacher, instructor
 - v) παιδαγωγός – tutor, strict governor and disciplinarian
- (5) *Young man, youth*: νεανίσκος
- (a) Those who overcome and are strong (Matt. 19:20, 22, Luke 7:14. Acts 2:17, 5:10, 1 John 2:13)
 - (b) They are contrasted to πρεσβύτερος. In LXX, used for נַעַר, but chiefly בְּרוּר (Acts 2:17).
- (6) *Man*: ἀνὴρ
- (7) *Elder, presbyter*: πρεσβύτερος
- (8) Summary: the New Testament almost parallels the Old Testament term for term. Cf. 1 Tim. 5:1ff. and Titus 2:1-6.

3. Overview of the Biblical view (see chart on next page).

Overview of the Biblical View of Age

1. Time



2. Biblical Contrasts

Immaturity

Infancy

Youth

Maturity

Adulthood

Biblical Categories	Newborn	Infant	Child	Lad	Man	Elder
Biblical Terms	יֵלֵד עוֹלָם Βρέφος θηλάζω	עוֹלָל νηπίος	טָף παῖς παιδάριον	נַעַר בְּחוּר νεανίσκος	אִישׁ ἀνὴρ	זָקֵן πρεσβύτερος
Developmental Task	Becoming part of the family, church and state	Learning to walk, talk and be weaned from mother	Developing physical, sexual maturity	Developing wisdom to overcome foolishness	Developing through marriage, family management, ministry in worship, military service	Advising and training the younger generation of leaders
Developmental Goal	A living member of God's covenant people	A functioning person	To be physically ready for adulthood	To be morally ready for adulthood	To be ready to perpetuate God's covenant	To be capable of raising up a third generation of leaders

The Old Testament gives some guidelines.

- a) Men age twenty and up, warriors (Num. 1:22)
- b) The age of Levitical service from thirty to fifty (Num. 4:3, 42-49)
Twenty-five to fifty (Num. 8:23-26)
- c) Law on vows (Leviticus 27) – age groups:
 - (1) One month to five years
 - (2) Five to twenty years
 - (3) Twenty to sixty years
 - (4) Sixty years and up
 Evaluation was by chronological age.

1. Characteristics of immature youth

- a) Possible implications of root, *naar* נָעַר, to growl, grunt, cry, scream, bellow
- b) Easily perverted (Prov. 1:22)
 - (1) Simple: *pheti*, פְּתִי means simple, foolish, naive. The verb, *phatah* פָּתַח
 - (a) Literally – open, spacious, wide
 - (b) Entice, deceive, persuade. See Eph. 4:10-16, e.g., open to manipulation. See also Prov. 1:4, 14:15
 - (2) Mock and scoff: *litz*, לִצ, love of scoffing
 - (3) Foolish, dull: *kesil*, כְּסִיל, hatred of knowledge
- c) Lack of mature ability
 - (1) Unable to take tough meat (1 Cor. 3:1ff.) Cf. Hebrews 5.
 - (2) Think, reason and speak as a child vs. manhood and manly ways (1 Cor. 13:9-12)

2. Therefore, a youth needs:

- a) The control of an authority (Gal. 3:23-4:7)
 - (1) Under custody, *phroureo*, φρουρεω
 - (2) Under a tough disciplinarian, *paidagogos*, παιδαγωγός
 - (3) Under orders like a slave, *nepios*, νήπιός, acts like one even though the heir
 - (4) Under curator or guardian, *epitropos* (ἐπιτρόπος), *oikonomos*, (οἰκονόμος), the manager of the house
- b) To be under discipline (Prov. 3:11ff., 13:1, 24, 15:5, 19:18, 20:30, 22:6, 15, 23:13ff., 29:17), so that he'll grow up to take discipline for life (Prov. 12:1, 13:18, 15:10, 31ff., 16:22, 17:10, 19:20, 27, 23:12, 29:1)
 - (1) Discipline is coming alongside to give self and to exhort and comfort in tenderness (1 Thess. 2:3-12)
 - (2) Discipline includes rod and reproof (Prov. 29:15, Eph. 6:1-4). *Paideia* and *nouthetia*, ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.
 - (3) Discipline should avoid provoking (Eph. 6:4) and stirring up sin (Col. 3:21).

3. The goal of growth under discipline process is MATURITY.

- a) Jesus is our example (Luke 6:40, Heb. 2:10, 5:8-14, 12:1-13).
- b) Maturity – *teleioo*, τελειω – or completeness in Christ's image is our goal. Holiness is the end product of this process (Luke 6:40, Heb. 12:9ff., 1 John 3:10). *Teleioo* means:
 - (1) To carry through completely, to accomplish, finish, bring to an end

- (2) To complete, perfect
 - (3) To bring to an end
4. Some implications
- a) The goal of children is a Christ-like character. Cf. *Back to the Blackboard*, J. Adams.
 - (1) This is character growth.
 - (2) This doesn't exclude, but doesn't emphasize technical skills.
 - b) The method is discipleship.
 - (1) Home school discipleship is basic (Deuteronomy 6, Eph. 6:4).
 - (2) Any outside schooling is not only *in loco parentis* but *in loco Deo*.
 - c) Parental control of the process is critical.
 - (1) Parents, not the State or school, should be in control.
 - (2) The time of majority should be set not chronologically but in terms of personal character.
 - d) "Rebellion" and "teenager" as normal categories are not Biblically acceptable.
 - (1) Aries, *Centuries of Childhood*: the modern view of children differs from ancient and medieval views.
 - (2) Teenagers did not exist. Expectations were that children would pass into adulthood. Romanticism's false view fostered the growth of the idea.
 - (3) The family and church's views of the child must be Biblical, not sentimental.
 - (4) Two extremes: control through education and conversionism should be replaced with a covenantal view.
5. Biblical view of aging
- a) Old age is a blessing.
 - (1) One result of sin is a shortened life span (Gen. 6:1-4).
 - (2) The symbol of old age is the gray head (1 Sam. 12:2, Hosea 7:9).
 - (3) Renewed blessings from God include length of days (Exod. 20:12, Deut. 5:16, Ps. 37:25, Isa. 46:3ff., 65:20, Zech. 8:1-4).
 - b) Old age is an honor from God and should be honored by man.
 - (1) Age is an important factor, e.g., the law of the firstborn son (Exod. 4:22ff., 13:1-16, 22:29, 34:19ff., Num. 3:5-51, 8:14-19, Deut 21:15-17).
 - (2) Honor is from God (Prov. 16:31, 20:29).
 - (3) We should honor (Exod. 20:12, Deut. 5:16, Lev. 19:32, Prov. 23:22ff.) See also Job 32:4 and Prov. 17:6.
 - c) Old age is usually a prerequisite for leadership.
 - (1) *Zaqan*, זָקֵן, means elder. The verb זָקַן means to be or become old, literally, a bearded one.
 - (a) He is one full of years (Gen. 25:8, 35:29, Job 42:17). Viewed as a good thing.
 - (b) In the LXX, *presbuteros*, πρεσβύτερος is used to translate this word.
 - (2) *Presbuteros*, πρεσβύτερος means elder in the following senses:
 - (a) Literally, of age
 - (b) Rank of office – used in this sense of the leaders of the Sanhedrin and local Christian congregations
 - (3) *Presbutes*, πρεσβύτης, can mean older man or woman. Cf. Titus 2:2.
 - (4) The elder or gray-haired one should be filled with righteousness and wisdom (Job 15:10, Prov. 16:31, 23:22ff., Ezek. 7:26, Titus 2:2-5, 1 John 2:13ff).

- (a) Negative examples: Eli, Samuel, Rehoboam
 - (b) Positive examples: Zechariah and Elizabeth, Simeon, Anna, Paul
 - d) Old age can have problems.
 - (1) Men – pride (1 Pet. 5:5), undignified letting go and not thinking, loving, or persevering (Titus 2:2ff.)
 - (2) Women – believing worldly fables (1 Tim. 4:7), addiction to pleasures and wine (1 Tim. 5:6, 13), idle non service (Titus 2:3)
 - e) Old age has special tasks.
 - (1) The next generation needs to be taught God's words and deeds (Ps. 33:11ff., 48:13, 71:18, 73:15, 102:18). See especially Psalm 78:4 and 145:4.
 - (2) This is true of men, but also of women (Titus 2:2).
 - f) Old age should have godly support:
 - (1) From the family first (1 Tim. 5:4, 8, 16). See Jesus' example (John 19:25-7), as well as the early Church (Acts 6:1). Not to do so is sin (Matt. 15:1-9).
 - (2) From the Church next (Acts 6:1, 1 Tim. 5:16)
 - (3) Rarely, if ever, from the State
6. Implications for the family and church
- a) Make sure counseling covers family care of its elderly (Prov. 17:6).
 - (1) Make sure financial issues are settled.
 - (2) Make sure love is given.
 - b) Make sure the elderly have a Christian context.
 - (1) Home
 - (2) Christian home with family atmosphere
 - c) Counseling the elderly should cover:
 - (1) Family issues
 - (2) The above-mentioned patterns of sin
 - d) Training and use of the elderly should be a regular part of the church.
 - (1) Adopt a grandparent
 - (2) Use for wisdom and advice

K. Education of Children

HISTORY OF EDUCATION IN AMERICA: OUR NATION (STILL) AT RISK

Andrew J. Peterson, PhD

- I. "Buy the truth; and sell it not" (Proverbs 23:23): From Christian Education to Progressive Schooling in both the STRUCTURE and CONTENT of the instruction
 - A. Puritan America
 1. *Christian Content* (*Bible, Book of Martyrs, Pilgrim's Progress*)
 2. *Christian Structure* (home, church, tutors, private schools)
 3. Note state-mandated catechism (VA, MA, CT)
 - B. Results of Colonial American Schooling which was Christian in Content and Structure: Literacy in the 3 R's and citizenship
 - C. Harvard and Massachusetts apostasies: Christian to Unitarian (University and Statehouse go from Christian to Unitarian)
 1. Man is basically good vs. sinful.
 2. Christ was a teacher vs. God.
 3. Salvation is through education vs. by grace through faith.
 4. Society is perfected through education vs. repentance.
 5. Education is for the building of Great Society vs. for knowing God through His Word and fulfilling the Cultural Mandate & Great Commission.
 6. Vision became Humanistic vs. Christian.
 - D. Horace Mann (1850): "Call me Esau"
 1. *Christian Content* (McGuffey Readers)
 2. *Progressive Structure* (State finance & attendance)
 - E. Public education as "mental hygiene" (1920)
 1. *Progressive Content* (Dick & Jane, personality)
 2. *Progressive Structure* (eliminate church & family)
 3. Committee on Mental Hygiene (1915)
 4. Child Guidance clinics
 5. Parent indoctrination on Freud and Watson
 6. Bypassing the unresponsive parents
 7. Mental Hygiene textbooks in teacher education
 8. White House Conference on Children (1950): public education is the *primary* "agent of socialization."
 - F. John Dewey
 1. Famous psychologist, philosopher, and teacher
 2. Pedagogic Creed: teacher as humanistic prophet
 - G. Results of Progressive content and structure – 1990s style
 1. Academic
 - a) SAT
 - b) Functional literacy
 - c) Subject by subject
 - d) Achievement vs. self-esteem

2. Conduct
 - a) Main problems (chewing gum vs. violence)
 - b) Dropout (30%)

II. Biblical mandate for Christian education

- A. Passing on the faith
 1. To the next generation (Gen. 18:19)
 2. Specific deeds and wonders (Ps. 78:1-8)
 3. The Word and all education (Ps. 119:105)
- B. Role of the family
 1. Youngsters (Deut. 6:1-9)
 2. Older children (Deut. 6:20-25)
- C. Role of the church
 1. Catechetical oversight
 - a) Supervise parents
 - b) Direct instruction
 2. Train and supervise, indirectly, the board, administrators and teachers
 3. The church and the marketplace
- D. Role of the workplace
 1. Incentives for education for workers (do not muzzle the ox) and owners (counting the cost)
 2. Financial freedom (1 Thess. 4:11)
- E. Role of the government
 1. A safe societal context
 2. Bear the sword
 3. Not education (except related to police & military)
 4. Avoid government involvement in both financing and oversight
- F. The new networked, interactive, multimedia educational technologies & implications, e.g., Santa Fe Educational Foundation

L. Assessment and Diagnosis of Dyslexia

ASSESSMENT AND DIAGNOSIS OF "DYSLEXIA"

Andrew J. Peterson, PhD

"You yourselves are our letter, written on our hearts, known and read by everybody."
(2 Cor. 3:2)

"Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching."
(1 Tim. 4:13)

I. Introduction

- A. The Word: powerful (Isa. 55:11), meaningful (Ps. 147:4) self expression of God (Deut. 4:5-8, 2 Tim. 3:15)
- B. The medicalization of reading; a product of progressive education—seeing learning problems as medical problems despite lack of reliable and valid research
- C. LD twins: the education "Blues Brothers"!
 1. *Academic* problems: *dyslexia* label
 2. *Conduct* problems: *hyperactivity* label
- D. The special education system
- E. From educational problems to medical diseases; from students to victims

II. Definition of dyslexia

"Specific learning disability means a disorder in one or more of the basic psychological processes involved in understanding or using language, spoken or written, which may manifest itself in an imperfect ability to listen, think, speak, read, write, spell, or to do mathematical calculation. The term includes such conditions as perceptual handicaps, brain injury, minimal brain dysfunction, dyslexia, and developmental aphasia" (*Federal Register*, August 23, 1977).

The definition goes on to say that these disorders are not due to other conditions such as mental retardation, emotional disturbance, sensory impairments, cultural deprivation, or inadequate instruction.

- A. Formal category from *Federal Register* (1977)
 1. Medical model
 2. Exclusionary criteria, e.g., MR, EH, poor teaching
 3. Political connection: established problem for federal funds
- B. Incidence
 1. True dyslexia – 1% (Hammil, 1983)
 2. ABC News, 1983 – 15%
 3. Department of Education – 1.8 million
 4. True, organic-based dyslexia extremely rare
- C. History
 1. Fourteen year old unable to learn to read (Morgan, Kerr, 1896)
 2. "Congenital word blindness"

3. Neuropsychologist Orton in *Journal of Educational Psychology* (1929)
 - a) True dyslexia extremely rare
 - b) Role of look-and-say reading instruction
 - c) Prognosis good with phonics
 4. *Life* magazine (1944)
 5. *Why Johnny Can't Read* (Flesch, 1955)
 6. 700,000 (1977) to 1.8 million (1987)
 7. "Why Johnny Still Can't Read" (Flesch, 1981)
 8. Evolution of "MBD," cf. ADD
 9. Cf. Artificial Intelligence, fads, fashions, and folderol ("persistent optimism," i.e., religious faith)
- D. Etiology
1. Neurological: MBD
 2. Psychological: "information processing"
 3. Educational: look-and-say vs. phonics

III. Assessment Techniques

- A. WISC-R, Stanford-Binet
- B. Individual Achievement Testing, e.g., WRAT, PIAT
- C. Bender or Beery visual-Motor Gestalt Tests
- D. Wepman Auditory Discrimination Test; Sequential Memory Test
- E. Soft-signs (scissors, finger touch, dominance)
- F. Cerebellar-Vestibular, fixation, tracking (Levinson)
- G. Split-Brain Tests (Torrance, Embedded Figures)
- H. Personality tests
- I. Parent interview
- J. Teacher interview
- K. Naturalistic observation, e.g., Kohl's chart

IV. State of the art

- A. Penn State Conference for School Psychology (1970s)
- B. *Handbook of Minimal Brain Dysfunction*
- C. Mansfield State University study (1980)
- D. The "Ghost in the Machine": despite lack of medical/scientific evidence, an organic problem is assumed by default, resisting the many functional etiological possibilities

V. Medical Solutions

- A. Developmental integration (Delacato): exercises, creeping/crawling, sleep positions
- B. Cerebellar-Vestibular (Levinson): motion-sickness medication
- C. Chemotherapy: amphetamines
- D. Public School LD placement: teacher-student ratio, different curriculum(?), labeling factor, political/financial diagnosis

VI. Educational Solutions

- A. Phonics: sounds, rules, automatic stimulus-response habits

- B. Quality of content: personal, elevated (like Scripture)
- C. Milieu of home/school: Deuteronomy 6 – the Law in all situations (literate, ethical); reading aloud; TV; diet; purpose: I'm bored...

VII. Professional Solutions

- A. Mortimer Adler, Omar K. Moore (CEP), J. P. Guilford (SOI)
- B. A research program (*How to Speak, How to Listen*)
- C. A "talking typewriter" (Clarifying Environments Program)
 - 1. The machine
- D. Theoretical Features
 - 1. Perspectives (Agent, Patient, Reciprocator, Referee)
 - 2. Productive
 - 3. Personalization
 - a) Responsive
 - (1) Exploration
 - (2) Feedback
 - (3) Self-Pacing
 - (4) Discovery
 - (5) Interconnectedness
 - b) Reflexive
 - 4. Autotelic
- E. Factors of intellectual functioning: Structure of Intellectual
 - 1. Semantic, Symbolic, Figural
 - 2. Memory, Cognition, Evaluation, Convergent, Divergent
 - 3. Units, Classes, Systems
 - 4. *Online SOI* (Key Technologies International)
- F. Criterion-referenced, computer-based achievement testing (Tudor Publishing Company)
- G. Growing home market for basic skills (phonics, math, history, science)

M. Assessment and Diagnosis of ADD with Hyperactivity

ASSESSMENT AND DIAGNOSIS OF "ATTENTION DEFICIT DISORDER WITH HYPERACTIVITY"

Andrew J. Peterson, PhD

"...but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with *gentleness and reverence*" (1 Pet. 3:15).

- I. How ought we to think about the impulsivity and inattention of *non-medically-confirmed* hyperactivity? (Always obtain a medical exam from a skilled physician at the start of counseling.)
 - A. Wrong action, i.e., foolish and rebellious
 1. Folly's thought is sin (Prov. 24:9).
 2. Rebellion=witchcraft (1 Sam. 15:23).
 3. All of us have this problem to some degree.
 - a) Foolishness (Ps. 69:5)
 - b) Rebellion (Isa. 48:8)
 4. Foolishness vs. wisdom (Prov. 12:15-28).
 5. Not just "behavior" (Prov. 19:3).
 6. Folly is in the heart (Prov. 22:15).
 7. Mortar & Pestle? (Prov. 27:22).
 - a) Humanistic means are not enough.
 - b) And what about most modern psychopharmacology as sorcery (Lev. 19:26, Gal. 5:20, Rev. 9:21, 18:23, 21:8)?!
 - B. Wrong thinking, i.e., bad memory and false judgment
 1. Content important (Phil. 4:8) vs. just process
 2. Defines our character, not just random chaos (Prov. 23:7)
 3. Responsive to questioning, "What think ye?" (Matt. 17:25, 18:12, 21:28, 22:17, 26:66)
 - a) It is social.
 - b) It is evaluative.
 4. Proudful evaluative thinking (Rom. 12:3)
 5. Loving evaluative thinking (1 Cor. 13:4-7) and the typical immaturity of children which must be remedied
 6. Remembering (Neh. 5:19) and reckoning (Phil. 4:8)
 - a) Remember His law to think His thoughts
 - b) Putting your ducks in a row; calculation
- II. What to do in counseling: nurturing and admonishing the "hyperactive child"
 - A. Evangelize
 1. Family
 2. The law as schoolmaster
 - B. A real medical examination vs. the chemotherapeutic Medical Model
 - C. Put off/put on analysis (1 Pet. 3:8-12, Gal. 5:16-24, Eph. 4:22-24, 5:1-12)
 - D. Discipline (Eph. 6:1-4)
 1. By example

2. By precept
 3. Admonishing rod (Prov. 13:24, 22:15, Ps. 23:4, Hebrews 12)
 4. Instructive nurture (Deuteronomy 6)
- E. Discovering problem patterns. Keep a log of infraction and situation so that we can be ready next time.
- F. Forgiveness: the Lord, others, reconciliation (2 Cor. 5:14-21)
- G. Practice, practice, practice – submitting to authority
1. Personal (Deut. 6:5-6)
 2. Family (Eph. 6:1-4)
 3. State (Rom. 13:1-7)
 4. Church (Heb. 13:17)

III. What to do at school

- A. Coordinate with parents
1. They are responsible.
 2. Communicate on homework and conduct.
- B. Techniques
1. Code of conduct
 2. Learn 1, Earn 1
 3. Rod with repentance, forgiveness and reconciliation
 4. Manners (“please” and “thank you”)
 5. Diet
 6. Seating
 7. Scheduling
- C. Teaching
1. Growing fruit – progress in sanctification
 2. Assessing gifts – engage in service
 3. Finding talents – excel in specialties
 4. Do not provoke to wrath; do be kind.

IV. What to do at home

- A. Body
1. Physical exam
 2. Sleep
 3. Diet
 4. Exercise
- B. Inner man
1. Media – e.g., cartoons
 2. Fear of failure
 3. Peer dependence (“party, party, party...”)
 4. Personal space
 5. Family involvement
 6. Respectful guidance (love and limits)
 7. E.g., 2 weeks of constant 1:1 (R. Moore)
 8. Focus on gifts and interests
 9. Participation in service projects

10. Father presence

C. Compatibility of Biblical counsel with chemotherapy?

1. Not licensed as a physician
2. Review the research
3. Is sin excused?
4. Does it lead to clear, Biblical thinking?

V. Examples of "High-Poor Activity"

- A. From class
- B. From clinic (Bellingham, Bradford, Children's Home)

VI. Psychiatric Classification

- A. DSM-III-R (Diagnostic and Statistical Manual of Mental Disorder, Revised) and hyperactivity medical model? (no etiology?)
 1. Definition of hyperactivity (314.10)
 2. Criteria
 3. Exclusionary criteria (no other alternative explanations?)
- B. DSM-III-R (1989, "Denying Sin Manual" – revised, again)
 1. Dennis Cantwell, MD, UCLA, 2/17/89, Mercy Hospital, San Diego
 2. No definition of mental disorder; medical model? (no etiology?)
 3. "Mavens around the table": persistence and democracy
 4. Atheoretical? (APA, medical model, case example: MR, autism, epilepsy)
 5. No funding? Find the "right" diagnosis (PR, policy, research imp's)
- C. Estimated Incidence
 1. From survey of teacher impressions: 3-10% (Rie, 1980)
 2. ABC news report, 1980s: 10-15%
 3. Nil in Great Britain

VII. History of hyperactivity as a medical problem

- A. Encephalitis (WWI): CNS damage
- B. Delinquents (1937): brain damage
- C. Critics (1950s): minimal brain damage
- D. Critics (1960s): minimal brain dysfunction
- E. Critics (1970s): attention deficit disorder
- F. Critics (1980s): attention deficit hyperactivity disorder

VIII. Etiology

- A. Neurophysiological
 1. Monoamine metabolism ("chemical imbalance")
 2. Brain arousal "too high"
 3. Brain arousal "too low"
 4. Allergic reaction (Doris Rapp)
 5. Nutrition and diet (Benjamin Feingold)
- B. Other 7 approaches to discipline
- C. Cf. "spoiled brat"

IX. Diagnosis (of client or clinician?)

- A. Observation (Behavior Rating Scale)
- B. Medical/Developmental History
- C. Intellectual/Personality Testing
- D. Electroencephalograms (EEG); "Soft signs"
- E. Stimulant Tests

X. Intervention

- A. Chemotherapy (Ritalin, Cylert, Mellaril)
 - 1. Rationale (build self-esteem & achievement skills)
 - 2. Physiological risks
 - a) Stunts growth – cf. drug holiday(!)
 - b) Raises pulse and heart rate
 - c) Suppresses appetite
 - d) Long-term effects? Cf. tardive dyskinesia
 - 3. Psychological risks
 - a) Creates an external locus of control/stable attribution, cf. pill makes me good; drug dependence
 - b) May cause more irritability
 - (1) Ironic effect (produce more symptoms)
 - (2) Amphetamine psychosis
 - 4. Social risks
 - a) Pygmalion effect (labeling) from adults and peers
 - b) Significant others can relax now – he got "help"
 - 5. Does not (cf. Montreal studies by Weiss):
 - a) Improve achievement (cf. fixation vs. comprehension)
 - b) Improve personality (self-control or esteem)
 - 6. Does: control behavior, i.e., slow it down
- B. Behavior modification
- C. Change diet

XI. Biblical view of the Psychiatric view

- A. Medical model: worship of the creature (Romans 1)
- B. Permissive child raising
 - 1. No spanking
 - 2. No guilt
 - 3. No restoration (forever victimized)
- C. Hard yoke of psychiatry, easy yoke of Christianity
- D. Lose the hearts of the children through wrong use of medicine (pharmacology and sorcery?)

XII. Biblical view of the diagnosis and reality of "Disorderly" Behavior (Ps. 119:97-104, 1 Cor. 1:18-31, Rom. 3:23, 7:14-25, 1 Sam. 2:12-17, 22-26)

N. Rebellious and Dangerous Sons

1. Engaging the Heart

- a) This is a complicated and difficult topic.
 - (1) 1 Cor. 10:31 says that even this must be for His glory.
 - (2) God's will on all things, this included, is either clearly stated in Scripture or can be deduced from the Bible.
- b) This requires us to do sophisticated theological wrestling.
 - (1) God has ordained three institutions: family, church, and state.
 - (2) All three need Biblical definition.
 - (3) Their interactions also need Biblical definition in general and specifically on this topic.
 - (4) How are these three involved in our topic? How do you use them to face and defeat the problem? Etc.
- c) Let us examine and apply Scripture to this topic.
 - (1) We will look at this topic from a Biblical perspective.
 - (2) We will look at the key passages on the subject.
 - (a) Deut. 21:18-21
 - (b) Proverbs
- d) One caveat: make sure any logs are out of the parents' eyes first!
 - (1) Good parenting: *Intro to Biblical Counseling, Family & Marriage Counseling* (Scipione), etc.
 - (2) *When Good Kids Make Bad Choices* (Fitzpatrick and Newheiser)
 - (3) *Heart of Anger* (Lou Priolo)
 - (4) *Age of Opportunity* (Paul David Tripp)

2. Exposition of the Word

- a) You must understand God's institutions.
 - (1) The three: the family, the church, the state
 - (2) The extent of their authority
 - (3) The limitations of their authority
 - (4) Their interactions
- b) You need to understand God's view of rebellious and dangerous sons.
 - (1) The passage: Deut. 21:18-21
 - (a) Verse 18
 - i) "If" means that it is not to be expected but is possible.
 - ii) A son who is "stubborn, rebellious, sullen" and "contentious, refractory": סָרָר; מְזֵהָ
 - iii) He will not listen to the voice of his parents even when "disciplined, chastened, admonished." מְצַדֵּק
 - (b) Verse 19
 - i) They are to "lay hold of, grasp, capture, seize (as one would a sword)" תִּסְטֹף
 - ii) They are to "bring" מִבְּרִית

- iii) To the elders of the city in the gate, שַׁעַר i.e., the “court.”
- (c) Verse 20
 - i) They are to repeat the charges to the elders.
 - ii) Charge: he is “worthless, makes light,” אָלֵל; he “drinks heavily.” סָבֵא
- (d) Verse 21
 - i) They are to stone אָבֵן him with stones, אָבֵן
 - ii) Until he is dead.
- (e) Verse 22
 - i) They are to “burn, consume,” בָּעַר
 - ii) The evil from their city.
 - iii) All Israel will “hear and fear” so the evil does not spread. יִרְאָה וְשָׁמַע
- (2) The principles
 - (a) The family has a responsibility to God and the community that supersedes their family loyalty or love of the son.
 - (b) The wicked, hardened, dangerous, rebellious son is morally wicked not “sick” or mentally ill.
 - (c) The civil authorities have the authority to investigate and punish.
 - (d) This is so serious that it is a capital offense.
 - (e) The purpose is to protect the society from moral cancer.
- (3) The purpose is to protect.
 - (a) Purge evil:
 - i) Deut. 13:1-18: apostasy, cf. 5 and 11
 - ii) Deut. 17:2-13: apostasy, cf. 7, 12, 13
 - iii) Deut. 19:15-21: law of witnesses, lex talionis, cf. 19, 20
 - iv) Deut. 21: our passage
 - v) Deut. 22:13-21: immorality, cf. 21
 - vi) Deut. 24:7: man stealing
 - vii) Josh. 7:10-26: stealing thing under the destructive ban
 - viii) Judges 19-21: rape/manslaughter, cf. 20:13
 - ix) 1 Cor. 5:1-3: incest, cf. v. 2, αἰρέω (take up, take away; remove; carry away; conquer, take over); v. 13, ἐξαιρέω (remove; drive out). This is a quote of the repeated phrase of Deuteronomy.
 - (b) “Hear and fear” is the purpose.
- c) You need God’s wisdom in applying God’s word to particular rebellious and dangerous sons.
 - (1) You need wisdom from above, i.e., from God.
 - (a) James 1:2-8, 19-21
 - (b) James 3:13-18
 - (2) You need wisdom in applying the Word.
 - (a) Prov. 1:1-7
 - (b) Prov. 1:8-19
 - (c) Prov. 4:10-19
 - (d) Prov. 6:12-19

- (e) NB, Prov. 20:20, 30:11-14, 17 and all the above are all applications of Exod. 21:15, 17, Lev. 20:9, Deut. 27:16
 - (f) Matt. 15:1-9
 - (3) You need wisdom in deploying the church's power of "excommunication."
 - (a) Church discipline
 - (b) Alternative homes
 - (4) You need wisdom in deploying the state's sword.
 - (a) Talk to the police
 - (b) Talk to CYS, e.g., San Diego County's website.
 - (c) Use as a last resort, but use it as Deuteronomy 21 indicates.
3. Exhortation for Life
- a) Pray without ceasing.
 - b) Case studies

Took pages from the internet: County of San Diego: Juvenile Detention; County of San Diego, Juvenile Halls; Wikipedia Youth Detention Center; Parens Patriae.

O. Finances and Inheritance

1. Principles of finances in the family
 - a) Money can be a dangerous temptation (Prov. 11:28, 15:6, 27).
 - (1) The LOVE of money is the issue (1 Tim. 6:6-10).
 - (2) This cannot be our god or hope (Prov. 23:4ff., 27:23ff., 28:6, 1 Tim. 6:17-19).
 - b) God must be first and Lord (Prov. 30:7-9, Matt. 6:19-34). There can only be one master.
 - c) Money must be used for eternal purposes (Prov. 3:9ff., 8:18-21, Luke 16:9-13).
 - d) The tithe is the start of financial responsibility.
 - (1) It is pre-Mosaic (Gen. 14:17-24).
 - (2) Abraham did not covet riches but acknowledged God.
 - (3) A redeemed, grateful heart is the key (Deut. 26:1-11).
 - e) Wise, godly management is rewarded (Prov. 10:15ff., 22).
 - f) One major motivation is the capitalization of the next two generations (Prov. 13:21ff., 19:14).
 - g) There are practical tools to help with family finances.
 - (1) Wayne Mack
 - (2) Ron Blue
 - (3) Larry Burkett
 - (4) Dave Ramsey
2. Principles of Inheritance
 - a) Inheriting a portion of parental wealth for future productivity is a major pivotal concern of God in the Old Covenant (Gen. 31:14, Prov. 19:14, Mic. 2:2).
 - b) The godly parent is obligated (Prov. 13:22, 2 Cor. 12:14, 1 Tim. 5:7-8).

- c) However, ungodly greed or other sin can limit or eliminate the inheritance (Gen. 48:5ff., Deut. 21:18-21, Ps. 69:25, Prov. 20:21, Luke 12:13-15, 15:11-13). Wisdom and godliness are necessary to use the inheritance properly (Eccles. 7:11, Isa. 57:13).
- d) The inheritance is a trust and not to be squandered so as to impoverish future generations (Gen. 25:32-34, 2 Kings 3, 4, Num. 27:6-11).
- e) Interestingly, God talks of His people as His inheritance (Deut. 7:6-11, 9:26, 29).
- f) The *Theological Workbook of the Old Testament* points out that God, as a great king, gives portions of the land to His children as an inheritance (Num. 26:52ff., 2 Sam. 14:16, Ezek. 47:21-23, Acts 7:5, 13:19). This is to be forever (Ps. 37:9, 11, 18, 22, 29).
- g) This is a major issue for God and His people (Num. 27:6-11, Numbers 36) and results in legislation (Num. 27:6-11, 36:5-9).
- (1) The levirate law is given to ensure perpetuity of the inheritance (Deut. 25:5-10, Ruth 4:5ff.).
 - (2) Alienation of this privilege is forbidden (Deut. 21:15-17) because the land is the Lord's (Lev. 25:23).
- h) However, there are hints of bigger things to come.
- (1) The Levites are an exception. God is to be their portion or inheritance. The tithe, not the land, is to be their livelihood (Numbers 18, Deut. 10:6-9, 12:12, 14:27-29, 18:2).
 - (2) The eschatological inheritance in the eschatological kingdom is hinted at. The nations and their wealth are to come to God's people (Isa. 14:2, Zeph. 2:9). The eternal inheritance will come (Ps. 37:18).
- i) The real King who has inherited His Father's name (Heb. 1:4) brings in the eschatological kingdom and the eternal inheritance. He gives the Holy Spirit as a down payment and seals us by His Word and Spirit to the day of redemption.
- (1) See Matt. 5:5, 19:29, 25:34, Acts 20:32, 26:18, Eph. 1:13-24, Col. 1:12.
 - (2) This promised inheritance is always based upon God's grace (Gal. 3:18).
 - (3) Yet it is not received automatically without the fight of faith and perseverance (Col. 3:24, Heb. 6:12, 1 Pet. 3:9, Rev. 21:7).
 - (4) Wicked hypocrites cannot inherit it (1 Cor. 6:9-11, 15:50, Eph. 5:5).
 - (5) This inheritance is eternal (Heb. 9:15, 1 Pet. 1:4).
- j) While the New Testament emphasizes the new, eternal kingdom and the inheritance of eternal life in the new heavens and new earth, the earthly family still exists. Thus, the levitical lifestyle comes more to the fore. Yet, the redemption by the blood of Christ from the futile lifestyle of our ancestors (1 Pet. 1:18-19) and the new birth into God's family does not exclude real family life nor inheritance. First Timothy 5:8 makes this clear, as does Jesus to the Pharisees, who wanted to pietize their money and hold it back from parents. Likewise, parents need to plan for their children's future. The analogy is singleness, marriage and the kingdom (1 Corinthians 7). While the new age is here and we will not be married in heaven, marriage is still the godly norm. So is having children. So is providing for them. So is providing for future generations. Yes, we pray, "Even so, come quickly, Lord Jesus." However, we are to plan for the long haul.
- k) Practical tools
- (1) Some materials given by RPTS
 - (2) Help to plan estate and will, e.g., Rev. Douglas Comin

P. Covenantal Family View of Contracting Marriage vs. American Romantic Dating

1. Marriage is not an individualistic issue but one that touches family, church, state, etc.
2. What is modern romantic dating?
 - a) It grows out of and is the culmination of the pagan influences of Enlightenment Romanticism. Feelings of attraction are the measure of true love. The sexual overtones of primitive romanticism a la Rousseau are obvious. Arranged marriages are anathematized.
 - b) It is based upon autonomous individual desire to single out a mate.
 - c) It is free from family or church authority, control or even influence.
 - d) The development of the teenage peer culture and the car have made this a viable way of “doing business.”
3. Marriage, God's style, demands a covenantal approach.
 - a) Religious commitment is at the heart of marriage (Exod. 34:10-17, Deut. 7:1-5, 2 Cor. 6:14-18).
 - (1) Failure can lead to the destruction of the nation (1 Kings 3:1-3, 11:1-9).
 - (2) Failure can lead to the destruction of the world (Gen. 6:1-4).
 - b) Some parental control is assumed (Gen. 24:2-51, 28:1ff., Exod. 21:1-11, 22:16ff., Numbers 30, 1 Cor. 7:25-38).
 - c) Personal preference and impact are considered (Gen. 24:57ff., Judg. 14:1-4). However, this can be sinful rebellion (Gen. 26:34ff., 28:6-9).
4. There are issues to cover with children.
 - a) The covenantal nature of marriage
 - b) Biblical roles of husband and wife
 - c) Motivation for marriage
 - (1) Kingdom of God (Matt. 6:33)
 - (2) Good of others (1 Cor. 7:4, 13)
 - d) Communication (see above) and forgiveness
 - e) Problem solving (see above)
 - f) Financial planning (see above)
 - g) Children (see above)
 - h) In-laws
 - i) Goal-setting
 - j) Sexuality (see above and Ed Wheat's *Intended for Pleasure*)
 - k) Your standards of approval for mates

Q. Premarital counseling

1. Key areas to cover: what parents should have covered already. (See above, P. 4.)
2. Rules to follow for pastor/elders
 - a) You must never marry a Christian and a non-Christian.
 - b) You do not have to marry anyone.
 - c) Involve multiple counselors: elders.
 - d) Have a set policy.
 - e) Do not promise to marry anyone or set a date until satisfactory premarital counseling is completed.

R. A Biblical theology of divorce

1. Biblical passages relating to divorce
 - a) Gen. 2:18-25 – one man and one woman in a one-flesh relationship for life. Jesus shows that the creation ordinance "from the beginning" is the norm (Matt. 19:1-12). This is where all discussion must begin.
 - b) Exod. 21:7-11
 - (1) Hebrew woman sold as "slave" by father for payment of debts.
 - (2) She does not go free, as a male slave would.
 - (3) She is to be treated fairly as a wife, if he takes her as such.
 - (4) She cannot be sold as a normal slave if he does not like her; legal protection. She can be redeemed for money by her family.
 - (5) However, if his love, loyalty and support are diminished and he lessens her food, clothing and sexual rights, she goes free without any payment. He has broken his contract by acting deceitfully. In 21:8 he is guilty of *bagad*, בָּגַד, which means to be or act treacherously, faithlessly, or deceitfully. Functionally, he has deserted her and broken the minimal obligations of a concubinage marriage.
 - (6) Arguing from the lesser to the greater, one would assume a free Israelite woman would have the same protection.
 - c) Lev. 21:1-15
 - (1) Priests are not to become defiled, unclean, or polluted, *tamah*, טָמֵא. The word means uncleanness in sexual, religious or ceremonial ways, cf. vv. 1-4.
 - (2) Their holiness is crucial since they offer the "bread of the Lord," i.e., His offerings. Verse 6 says they are not to (1) pollute, defile, profane; (2) violate the honor of; (3) violate the covenant; or (4) treat as common, *halal*, הָלַל, the name of God.
 - (3) Priests cannot marry a prostitute nor a divorced woman (v. 7). High priests have the same limitations, plus not a widow, only a virgin. Verse 15 gives the reason: so that his offspring, *zareô* זָרַעוּ may not be profane, *yehallel* יְהַלֵּל, among the people.
 - (4) In some way, a woman who is divorced, *garas*, גָּרַשׁ from her husband is defiled, as is the widow.
 - d) Lev. 22:1-16
 - (1) The context is the seriousness of who eats the sacrifices that are for the Lord and the Levites.

- (2) No stranger, i.e., layman outside of the family, is to eat, vv. 10ff.
 (3) Daughter married to layman cannot eat.
 (4) However, if a death or divorce brings a childless daughter back to her father's household, she can eat. She is under his authority again "as in her youth."
 (5) The implication is that divorce brings a real change in status.
- e) Num. 30:9-15
 (1) The vow of a widow or a divorced woman stands.
 (2) She is not under her ex-husband's authority.
 (3) She was under his authority and obligated for what happened under his authority but is no longer obligated.
 (4) The divorce is real.
- f) Deut. 21:10-14
 (1) Regulation over pagan war brides.
 (2) Full marriage is in view. The verb *baal* בָּעַל means (1) to marry, (2) to rule over. The noun *ba'al* בָּעַל means (1) owner, (2) husband, (3) citizen, (4) ruler.
 (3) The husband sends her away, dismisses, divorces her, *shalah* in the *piel*, שָׁלַח הָאִשָּׁה.
 (4) She is free to go wherever and do whatever is "according to her soul" *lenafshah*, לְנַפְשָׁהּ.
 (5) She is protected from slavery and misuse.
 (6) Grounds: he has humbled, mishandled, afflicted her, 'anah. עָנִיתָהּ. This means to be bowed down, afflicted, in *qal*. Here it is the *piel*. Often this is used of sexual humbling by rape (Gen. 34:2, Judg. 19:24, 20:5, 2 Sam. 13:12, Ezek. 22:10ff., Lam. 5:11). For a more general sense of cast down or afflicted, see Ps. 116:10 and Zech. 10:2.
 (7) The divorce is real, and she is free to stay in Israel and contract another marriage. There is no legislation to the contrary.
- g) Deut. 22:13-21
 (1) A man marries, then comes to hate his wife, *sana*, שָׂנְאָהּ.
 (2) He makes accusations (vv. 14, 17). Literally, he makes words of slander, *alilt debarim*, עָלִילַת דְּבָרִים. *alilah*, עָלִילַת means wanton deed, slander.
 (3) He says she was not a virgin.
 (4) If the adjudication proves him wrong, he is punished.
 a) He is fined one hundred shekels of silver. This goes to her father; his oversight and name are ruined and the fine makes up for it.
 b) He loses the right of divorce. While divorce is permitted, the grounds are limited. He is made to face his irresponsible words and bad attitude.
 (5) Here we see that personal sin and irresponsibility may be punished by revoking privileges of divorce.
- h) Deut. 22:28-29
 (1) Rape of unengaged virgin: man must be fined; he loses right of divorce.
 (2) Exod. 22:16-17
 (3) See above, g) (5).
- i) Deut. 24:1-4: a difficult but central passage
 (1) Full marriage is in view, *baal*, בָּעַל.

- (2) The man divorces on the ground of 'erwat *dabar*, עֲרֻת דְּבָר, an indecent thing.
- 'erwat, עֲרֻת means nakedness or exposure.
 - It is used of genitals (Gen. 9:22ff., Lam. 1:8, Ezek. 16:36ff., 23:10-29).
 - There was to be no genital nakedness before the altar of God (Exod. 20:26).
 - It is to be covered (Exod. 28:42).
 - It is evil to expose the genitals of others (Lev. 18:8, 10, 16, 20:17).
 - To do this to a person is to disgrace him (Hosea 2:10).
 - The phrase in question occurs only here and in Deut. 23:14, which is about purity in war while fighting for God. He demands that there be no indecent thing in the camp. This includes nocturnal emissions, but especially uncovered excrement. The camp must be clean and holy since God is there. Such indecency would turn Him away and put Israel into the enemies' hands.
- 3) He gives her a written certificate of divorce.
- seper*, סֵפֶר, is a missive, document, writing, book. This is a document of cutting off. This is a protection for her.
- 4) He gives it to her and sends her away, *shalah*, וְשָׁלְחָהּ מִבֵּיתוֹ out of his house.
- 5) She remarries (v. 2).
- 6) The second husband divorces her or dies.
- 7) The first husband cannot take her again.
- 8) Grounds: she is defiled, *tama'*, הֵטְמְאָהּ. See 1.c) above.
- 9) This shuffling of women is a *to'ebah* תּוֹעֵבָה or abomination to God. The verb *ta'aba* תּוֹעֵבָה means to be abhorred, repugnant, repulsive. To do so would bring sin on the land. *Hata'* הֵטְמְאָהּ means to miss the goal or path, go wrong, sin.
- 10) The Pharisees focused in on the mechanics of the decree. Jesus says this legislation was due to the hardness of men's hearts (Matt. 19:3-9). The issue is that this should not happen. The only grounds Jesus gives is sexual immorality. No matter how repugnant she might be, that is no grounds.
- 11) Therefore, this was preventive legislation, not proscriptive. Think twice, because if she goes, she is gone.
- 12) This opens up the woman to defilement, v. 4 (Matt. 5:31ff.), as well as the man (Matt. 19:9). Multiple marriages displease the Lord. This regrabbing sickens Him.
- j) Ezra 10
- National repentance is the context.
 - Unlawful marriages were to be broken: serious consequences for failure to comply – confiscation of property and excommunication!
 - Verse 16ff. – legal investigation gets facts.
 - Verse 18ff. – pledge of repentance given. They admit guilt, 'asam, אָשָׁם. See Lev. 5:19 and Ps. 34:19-22, especially v. 22.
 - This is noted as a godly, positive event. There is no indication that this is wrong. In fact, opposition to it is pointed to, by implication, as being wrong (v. 15). Divorce cannot be sin per se.
- k) Neh. 13:23-31

- (1) This is the same situation as in Ezra.
 (2) Nehemiah was upset, and made them swear by God (v. 25).
 (3) Solomon is given as an example of this sin (v. 26).
 (4) He restores a pure priesthood which was *ga'al*, גִּאֲלִי, גִּאֲלָה defiled or polluted.
 (5) Nehemiah's prayer is set positively as a godly prayer.
- l) Esther 1:10-22
 (1) There is anger at insubordination.
 (2) The king's arbitrary divorce is an overreaction.
- m) Isa. 50:1
 (1) Jehovah uses the figure of divorce and selling into slavery.
 (2) He is asking His children why mother was divorced. The reason is her transgression.
 (3) Therefore, divorce, per se, cannot be sin if God "does it."
- n) Jer. 3:1-10 – same figure as in Isa. 50:1
- o) Ezek. 44:15-27 (also in Ezek. 16:1-63, 23:1-49). The figure of an adulterous wife is used, though God's divorce, per se, is not mentioned.
 (1) The priests will be purified and finally obey!
 (2) One thing they will do is obey (Lev 21:7-15).
- p) Hosea 1:2-9, 2:1-23, 3:1-5
 (1) 1:2-9: marriage to a harlot is an analogy of the covenant relationship of God to Israel, His unfaithful wife.
 (2) 2:1-23: picture of cutting off (v. 2), the ending of marriage celebration, i.e., worship, fellowship with God (2:11). Then (2:14) a renewal of love occurs (cf. Ezek. 20:33-38). While divorce is not mentioned, it fits this picture. In vv. 19ff. אָרַשׁ, אָרַשְׁתִּי, אָרַשׁ is used. This means to become engaged to a girl, contract a marriage but not yet consummate. Cf. Exod. 22:16, Deut. 20:7, 22:23, 25, 27, 28. This then would be not only a picture of divorce, but divorce and remarriage to the same "woman" by God.
- q) Mal. 2:10-16
 (1) Malachi is dealing with the sins of post-exilic Judah.
 (2) He deals with sins in the area of the family.
 (3) The *first* is dealing treacherously with the covenant *bagad*, בָּגַד (see comments above under Exod. 21) by profaning the covenant of their fathers, *halal*, חָלַל (see Leviticus 21).
 (4) The treachery consists of committing an abomination, *to'ebah*, תּוֹעֵבָה (see Deuteronomy 24). This is done by profaning חָלַל the sanctuary, which God loves, by marrying a foreign god's daughter, *ba'al*, בָּעַל. This is worthy of excommunication.
 (5) The *second* is the Lord, as a legal witness, עוֹד, in the *hiphil* is הִעִיד, to act as witness. Cf. Gen. 43:3, Deut. 4:26, 8:19, 1 Kings 21:10, 13, Job 29:11, Neh. 9:34. The Lord testifies on behalf of the wives of Judah.
 (6) Husbands are dealing treacherously, *bagad*, בָּגַד, with their wives, by breaking their wedding covenants (v. 14). Presumably, they want younger wives or just to run around. God hates *sana'*, שָׁנָא this kind of divorce, *shalah*, שָׁלַח, and calls it covering your garments with violence, *hamas*, חָמָס.

- (7) Unrighteous divorce is seen as a violent act against the wife and though difficult to translate, v. 15 says that to do so is to be devoid of even a remnant of the Holy Spirit. The man who does so has a spirit that is dealing treacherously with God as well as his wife.
- r) Matt. 1:18-25
- (1) Joseph is engaged to Mary who is considered his wife, as he is considered her husband.
 - (2) He is declared to be righteous, *dikaios*, δίκαιος.
 - (3) He is contemplating divorcing, *apoloio*, ἀπολύω, ἀπολύω, Mary secretly because he is righteous.
 - (4) But he does marry her, *paralambano ten gunaika*, παραλαβεῖν τὴν γυναῖκα, even though he has no sexual relations until after Jesus' birth.
 - (5) Joseph's actions all fall under the category of righteous.
- s) Matt. 5:31-32
- (1) Jesus corrects the false views of the law taught by the Pharisees.
 - (2) He corrects their false views of Deut. 24:1-4 on divorce, *apoloio*, ἀπολύω, and the bill of divorce, *apostasion*, ἀποστάσιον.
 - (3) The only proper grounds is *porneia*, πορνεία, sexual immorality.
 - (4) Any other grounds makes the wife to be adulterated, *moicheuthenai*, μοιχευθῆναι, and her new husband to commit adultery, *moichatai*, μοιχᾶται.
 - (5) The clear assumption of Jesus is that remarriage will occur.
 - (6) Unlawful divorce puts all parties into sin. See J. Adams, *Marriage, Divorce and Remarriage*; not legally, but morally.
- t) Matt. 19:3-12 (Mark 10:1-12)
- (1) The famous Hillel vs. Shemmai debate over the grounds for divorce. Hillel: liberal, all-inclusive view, i.e., "every reason"; Shemmai: narrower.
 - (2) To answer, Jesus goes back to the record (Gen. 2:24) of God's created purpose: one flesh. Since God has joined together - *sundzeudzo*, συνέζευξεν, συζευγνυμι, to yoke together, the two into a new one-flesh relationship, man must not separate or cut apart, *choridzo*, χωρίζω, χωρίζω.
 - (3) The Pharisees counter with Deut. 24:1-4.
 - (4) Jesus says that hardness of the heart is the reason Moses permitted divorce.
 - (5) Again, Jesus gives the only ground as *porneia*, μὴ ἐπὶ πορνείᾳ.
 - (6) He makes clear that unlawful divorce followed by marriage places the man in an adulterous state, *moichatai*, μοιχᾶται: not legally, but morally.
 - (7) The disciples saw this as very strict indeed. Yet Jesus says marriage is still the norm, except for the exceptions for kingdom service.
 - (8) In the parallel passage in Mark, we have the additional teaching that the same is true for the woman. Perhaps this is due to the different readers in view in the two gospels. Also, the exception clause is not included. Obviously, the composite is true, since Scripture does not contradict itself.
- u) Luke 16:14-18
- (1) Jesus always adapts His preaching to the situation.
 - (2) He is bringing conviction down upon the sneering, self-righteous Pharisees.
 - (3) The Pharisees were greedy for money. Apparently, they often were greedy for new late-model wives. Jesus does not need to mention the exception clause since it would lessen the

- impact on these men. It is one thing to debate theology; it is another thing to openly mock Jesus.
- v) Rom. 7:1-3
- (1) Paul is discussing the relationship between the Law as a covenant and Christ's final covenant.
 - (2) To illustrate the believer's death to the Law's jurisdiction and permanent union with Christ, Paul uses marriage, divorce, and remarriage vs. marriage, death, and remarriage.
 - (3) Paul uses the general principle and does not deal with exceptions since to do so would detract from his illustration.
- w) 1 Cor. 7:1-40
- (1) Paul is giving the Lord's teaching on divorce and remarriage, plus new revelation for a new situation.
 - (2) Paul addresses married people in vv. 10-16.
 - (3) Jesus taught that husbands and wives ought not to divorce, *choridzo*, χωριζω, each other.
 - (4) Paul parenthetically adds that they only have two options:
 - (a) Remain single or unmarried, *agamos*, ἄγαμος
 - (b) Or reconcile, *katallasso*, ἢ τῷ ἀνδρὶ καταλλαγήτω, (literally, to put someone into fellowship or friendship)
 - (5) Paul now addresses a new situation, not believer-believer, but believer-pagan. If the nonbeliever wants to dwell together, then they should. The believer should not divorce, *aphiemi*, ἀφίεναι, ἀφίημι (cancel, forgive, remit; allow, let be, tolerate; leave, forsake; let go, dismiss, divorce).
 - (6) However, if the nonbeliever leaves, *choridzo*, χωριζω, the believer is to let him go. This is a command in the Greek. The grounds for this is that the believer is not *doulao*, δεδούλωται, δουλοω (to enslave or be bound). This is the perfect tense. God calls believers to peace.
 - (7) Salvation of the unbeliever is in view. God will bless either obedient course.
 - (8) The believer is called to contentment, not to restless dissatisfaction.
 - (9) Persons who are unmarried must marry in the Lord (vv. 39ff.). They are free to marry if they are not obligated (implied) by a living husband. See also J. Adams, *Marriage, Divorce and Remarriage in the Bible*.
- x) 1 Tim. 5:3-16
- (1) The family has primary responsibility to care for its needy; only when that assistance is not available does the church family bear the responsibility.
 - (2) Certain widows were on a list and supported by the church.
 - (3) Paul has certain criteria for "making" the list.
 - (4) Younger widows, however, should remarry for several reasons.
 - (5) Paul embraces the extended family or household concept.
 - (6) Assumption: Biblically divorced women are legally in the same position, as are widows.
2. Summary of the Biblical data on divorce.
- a) Divorce was not in God's original design.
 - (1) Gen. 2:24
 - (2) Matt. 19:1-9
 - b) Divorce is a result of the fall.
 - (1) Man started it. Cf. Adams, *Marriage, Divorce and Remarriage in the Bible* (p. 27).

- (2) God hates it (Mal. 2:16).
- (3) The cause is the hardness of men's hearts (Matt. 19:8).
- c) Divorce is not always sinful.
 - (1) God divorces Israel: Isaiah, Jeremiah, Ezekiel, Hosea.
 - (2) Repentance of Israel included divorce: Ezra, Nehemiah.
 - (3) Joseph's example in Matthew 1.
 - (4) It is commanded in 1 Corinthians 7 in one particular case.
- d) God regulates the grounds for divorce.
 - (1) The family and the state should not legislate.
 - (2) God gives the data (Deuteronomy 24, Exodus 21, Deuteronomy 21, Matthew 19, 1 Corinthians 7).
- e) Righteous divorce carries the right of remarriage.
 - (1) Exodus 21, Deuteronomy 21, Hosea
 - (2) 1 Cor. 7:27ff. J. Adams, *Marriage, Divorce and Remarriage in the Bible*, pp. 84-91.
- f) Unrighteous divorce is sin and causes more sin.
 - (1) Deuteronomy 24
 - (2) Matthew 5, Matthew 19
- g) Unrighteous divorce can be forgiven. Adams, *Marriage, Divorce and Remarriage in the Bible*, pp. 92-96.

S. Divorce Counseling

1. Lawful divorce
 - a) Biblical grounds
 - b) Biblical pattern of authority: family, first; church, second; state, last
2. Loving divorce
 - a) Motivated by love of God
 - b) Motivated by love of spouse
 - c) Motivated by love of children, if any involved
3. Attempts at avoiding divorce
 - a) The issue of reconciliation
 - b) The attempts at reconciliation
 - c) The following of God's authority structure
4. Attitude towards the persecuting spouse
 - a) Handling of persecution (Psalm 37, Psalm 73, Psalm 121, Prov. 24:15-20, Rom. 12:17-21, 1 Peter)
 - b) The results of living under persecution: fear, worry, anger, etc. See the *Introduction to Biblical Counseling* syllabus
5. Singleness
 - a) Loneliness
 - b) Readjustment to new demands

6. Single parenting
 - a) Dealing with the ex-spouse
 - b) Handling the children
7. Helpful hints From Jim Smoke, quoted in W. Mack, *Marriage and Family Counseling* (Laverock: CCEF, 1982). [Smoke is not sound theologically, personal comment - John Cully]
 - a) You shall not live in your past (Phil. 3:13, 1 John 1:9).
 - b) Accept responsibility for the present. Don't blame the past.
 - c) Beware of self-pity.
 - d) Do not blameshift, but accept blame for your part.
 - e) Do not hurry into a new marriage. Be reconciled to the past.
 - f) Do not victimize your children by the past marriage.
 - g) Do not spread evil reports about ex-mate to anyone.
 - h) Learn all you can about being a single parent and do it.
 - i) Ask for help from others when it is needed.
 - j) Ask God for help to deal Biblically with the past, present, and future.
 - k) Bury the past, since yesterday is under the blood of Christ. Create today. Plan tomorrow.

T. Remarriage

1. Lawful marriage
 - a) Cover Biblical divorce and the areas under 'S' above.
 - b) Determine the grounds for remarriage.
2. Clear conscience
 - a) Conviction about God's will in Scripture (Rom. 14:22ff.)
 - b) Attitudes towards singleness and satisfaction (1 Cor. 7:8ff., 1 Tim. 5:1-15)
3. Premarital counseling
 - a) See 'Q' above.
 - b) Add to 'Q' the dimension of prior marriage(s) and expectations, good and bad, from it (them).
4. Multiple meshing
 - a) After commitment to go ahead with marriage, certain areas of meshing must be covered
 - b) The children: those living in the home or visiting
 - c) The legal situation with former spouse
 - d) Multiple clan issues

U. Physical Abuse

1. For a profile of an abuser and how to help, see syllabus for *Introduction to Biblical Counseling* (Anger) and the syllabus for the *Advanced Counseling* (How to Help Abusive Persons who Harm Others).
2. If the clan structure does not or will not help the family, then the church needs to be involved.

- a) Temporary protection of the victims
 - b) Counsel and discipline to the violent one and the family
 - c) If necessary, legal aid and help
3. The whole section on divorce counseling should have been followed first, before we get to legal action. This must include excommunication of the offender, before legal action is taken; i.e., permanent divorce is not protection from physical abuse.
 4. Is continued violence grounds for divorce?
 - a) Serious breach of trust, i.e., marital treachery
 - (1) He cuts off basics to life (Exod. 21:7-11).
 - (2) He cuts her off (Deut. 21:10-14).
 - (3) He wants no part of her (1 Cor. 7:12-16).
 - (4) To not provide basics is to deny the faith and be worse than a pagan (1 Tim. 5:8).
 - (5) *De facto* denial of profession is possible (Titus 1:15ff.) This is to be like the apostate teachers of 2 Pet. 2:1 and Jude 4 who deny the Messiah they profess by their deeds as well as doctrine.
 - b) Serious violence and physical damage
 - (1) This is a violation of "you shall not murder" (Matt. 5:21-26).
 - (2) Violence carried out, that creates severe damage, means loss of authority by the one who has ownership and the freedom of the one damaged from contractual duties (Exod. 21:26ff.).
 5. Legislation by the state could help.
 - a) Physical punishment (Deut. 25:1-3).
 - b) This would inhibit wicked self-abandoned abusers (Exod. 21:23ff., Lev. 24:19ff., Deut. 19:15-21).
 - c) Fines could be given for minor incidences and set aside in a trust for the wife and family, in case a divorce occurred (given to the family).

V. Pornography, adultery, etc.

1. For a profile on sexual immorality and how to help, see the syllabus for *Introduction to Biblical Counseling* on life-dominating sins and the *Advanced Counseling* syllabus on sexual immorality.
2. If individual and family counseling fail, then church discipline should be completed. Then, legal action can be taken.
3. See the sections on Biblical Divorce ('R' and 'S').
4. Is *porneia*, πορνεία sufficient grounds for divorce?
 - a) Yes (Matt. 5:27-32, Matt. 19:3-9). See the sections on divorce.
 - b) Each case needs to be examined by the elders. Many sexual things could constitute *porneia*: cutting off sexual rights (Exod. 21:7-11, 1 Cor. 7:5), continued involvement in all sorts of sexual perversions, and bringing in sexually transmitted diseases all constitute grounds under *porneia*, πορνεία.

5. Key issues in true reconciliation
 - a) Offender: true repentance and living for God and spouse
 - b) Offended: true forgiveness and renewed trust
6. Legislation by the state could help
 - a) Pornography and obscenity should be banned.
 - b) Again, severe fines could be administered and given to the family, or a large portion of the fine could be.

W. Incest.

1. See all the material on Physical Abuse and Pornography, Adultery, etc. ('U' and 'V').
2. This is *porneia* and *moicheia*, πορνεία and μοιχαω.
3. This is a violation of Leviticus 18:6-18 and 20:17-21.
4. See also the material on how to help victims in the *Advanced Counseling* course.
5. If the family situation cannot be salvaged, see the section on Divorce Counseling ('S').
6. There is one key issue left – the state. In most states of the United States and provinces in Canada, incest is a crime. Mandated reporting is the norm. While the state is in "over its head" since it cannot bring people to true repentance nor assess it, the Scriptures indicate that we need to obey the authorities over us, even when it is painful, as long as it is not sinful to do so (Rom. 13:1-7, 1 Tim. 2:1-7, 1 Pet. 2:11-17).

X. Family worship

1. Worship started in the family.
 - a) Formal worship starts (Gen. 4:26).
 - b) Formal worship comes out of family context (Gen. 4:3-5, Exod. 12:3-38, 1 Sam. 1:2-17, Ps. 34:15-18).
 - (1) It is calling on God, *qara'*, קָרָא (to call, proclaim, read a proclamation).
2. The family context was the only context for God's people until national Israel.
 - a) Cain and Abel (Gen. 4:3ff.)
 - b) Noah (Gen. 8:20)
 - c) Abraham at Shechem (Gen. 12:7-8), Bethel (Gen. 13:4), at Mamre (Gen. 13:18) at Mt. Moriah (Gen. 22:9)
 - d) Isaac at Beersheba (Gen. 26:25)
 - e) Jacob at Shechem (Gen. 33:20), at Bethel (Gen. 35:1-7)
 - f) Moses (Exod. 17:14)
 - g) Usually the altars were responses to God's personal appearance or revelation and were named after God's actions.

3. Family worship is now limited.
 - a) Worship is controlled by God (Exod. 20:22-26 and Exodus 27, altar of burnt offering; Exodus 30, altar of praise).
 - b) Worship is to be led by ordained men (Leviticus).
 - c) Worship is centralized. While some fellowship meals could be had at a distance, these were regulated. However, the regular feasts of celebration were to be centralized (Deut. 12:20-28).
 - d) In the New Testament, ordained elders need to call and control corporate worship, especially the sacraments (Heb. 10:19-31, 13:1-17, 22-25).

4. Family worship is still needed.
 - a) Family worship focuses the family on God.
 - b) Family worship focuses the family on God's Word.
 - c) Family worship trains us for corporate worship.

5. Family worship issues should be considered.
 - a) Attitude: blessing Him for blessing us
 - b) Motive: grateful for grace
 - c) Elements
 - (1) Praise, adoration, thanks
 - (2) Word of God
 - (3) Catechism
 - (4) Prayer
 - (5) Giving to God's causes
 - d) Time and atmosphere
 - (1) Not rushed
 - (2) Meals
 - e) Age-sensitive
 - (1) Include all children.
 - (2) Watch their attention span, then stretch.
 - f) Participation: controlled creative participation of family members

Y. Adoption and Foster Parenting

1. Engaging the Heart
 - a) God is no respecter of persons.
 - (1) He is perfectly righteous and just (Exod. 22:21-24, Deut. 10:17, Psalm 82).
 - (2) He demands the same from us (Exod. 23:1-3, Lev. 19:15-16, Deut. 1:16-18, 16:18-20, 27:19).
 - b) Yet, God has a special concern for his people who are weak and defenseless.
 - (1) He often mentions the widow, poor, needy, fatherless and sojourner whom all, *normally*, lack power and even protection.
 - (2) This is why the kinsman redeemer is so central and crucial in the OT.
 - c) His character and concern for these weak ones is the background for our thinking.
 - (1) Fatherless/orphan: אָבִירָ (Exod. 22:21-24, Deut. 10:17-18, 14:29, 16:11, 14, 24:19-22, 26:12-15, 27:19, Job 6:27, 22:9, 24:3, 29:12, 31:17, Ps. 10:14, 18, 68:5-6, 82:1-3, 94:6, 109:9, 12, 146:9,

- Prov. 23:10-11, Isa. 1:17, 23, 9:17, 10:2, Jer. 5:28, 7:6, 22:3, 49:11, Lam. 5:3, Ezek. 22:7, Hosea 14:3, Zech. 7:10, Mal. 3:5, James 1:27)
- (2) Sojourner/resident alien: 𐤒𐤍 (Gen. 23:4, 47:9, Exod. 2:22, 12:45, 48, 49, 18:3, 20:10, 22:21-24, 23:9, Lev. 19:33-34, Deut. 10:12-22, Lev. 16:29, 17:8, 10, 12, 13, 18:26, 20:2, 22:10, 25:23, 35, 40, 47, Num. 9:14, 15:14-16, 26, 29, 19:10, 35:15, Deut. 5:14, Josh. 20:9, 1 Chron. 29:10-19, 2 Chron. 30:25, Ps. 39:12-13, Jer. 7:5-7, Ezek. 22:29, Zech. 7:9-14, Mal. 2:5)
- (3) They are most often lumped together in God's exhortations to Israel.

2. Exposition of the Word

- a) You need to have concern for the fatherless.
- (1) God's definition.
 - (2) God's perspective (Ps. 68:5-6).
 - (3) You also need to minister to the fatherless.
 - (a) The early Christians would rescue abandoned infants.
 - (b) Christians do orphanages, e.g., George Mueller.
 - (4) You need a theology of adoption.
 - (a) OT (Exod. 4:22, Ps. 2:7-9, 89:27, Jer. 3:19; cf. Rom. 8:15, 9:4). God adopts Israel as His firstborn through His Messianic King.
 - (b) NT (Rom. 8:15, Gal. 4:5-7, Eph. 1:5). God makes this an even bigger issue in the New Covenant. (See also WSC #34 and WLC #74.)
 - (5) Adoption is a valid consideration for:
 - (a) Infertile couples
 - (b) Fertile couples
 - (c) **Motives:** 1) God's glory, 2) good of the child, 3) desire to have children
 - (6) You need knowledge of the process.
 - (a) Types of adoption: closed, open, semi-open
 - (b) The process of adoption: cf. Bethany Christian Services
- b) You need to have concern for the sojourner.
- (1) God's definition
 - (2) God's perspective on the sojourner.
 - (3) You need to minister to the sojourner.
 - (a) Foreigners
 - (b) Foster care
 - (4) You need a theology of sojourners.
 - (a) OT: the sojourner gets protection; resident aliens and war brides
 - (b) NT: the "love of strangers" or hospitality
 - (c) **Motives:** you were an abused stranger in Egypt/Satan's slave shop.
 - (5) Hospitality is not an optional trait.
 - (a) All can't foster parent.
 - (b) Not all are required.
 - (6) You need to know the process and procedures, e.g., our case study in San Diego County.

3. Exhortation for life

- a) Children are part of marriage (Gen. 1:26-28).

- (1) Biological
- (2) Beyond biological
- b) Families are free in Christ to make decisions.
 - (1) Motives must be Biblical.
 - (2) Goals must be Biblical.
 - (3) Standards and methods must be Biblical.

VI. The Soteriology of the Family

A. Problems Defined

1. Mega problems
 - a) Individual
 - b) Clan
 - c) Church
 - d) State
 - e) Cultural: Enlightenment autonomy
 - (1) Humanism
 - (2) Relativism
 - (3) Individualism
 - (4) Materialism
 - (5) Scientism
 - (6) Romanticism
 - (7) Nihilistic Existentialism
 - (8) Neo-paganism
 - (9) Occult mysticism
2. Problem of family stages
 - a) Companion stage
 - b) Young children
 - c) Older children
 - d) Empty nest: readjust to each other; aging parents
 - e) Old age: physical issues; death, relations and spouse; widowhood
3. Categories of problems. J. Adams, *Solving Marriage Problems* (Grand Rapids: Zondervan, 1983)

B. Solutions Developed by the Culture

1. History of family counseling
2. Self-help group
3. The History and Status of Family Systems Therapy: Dr. A. Peterson

Psychotherapies for Families

Andrew J. Peterson, PhD

I. History of Family Therapy

A. The Base in Psychology: a spectrum of naturalistic schools

1. Structuralism (Wundt, 1880): Stimulus-Cognition-Response
2. Functionalism (Dewey, 1910): Stimulus-Goal-Response
3. Behaviorism (Watson, 1910): Stimulus-Response
4. Purposive (McDougall, 1910): Stimulus-Instinct-Response
5. Gestalt (Wertheimer, 1910): Stimulus-Pattern-Response
6. Psychoanalysis (Freud, 1910): Id, Ego and Superego
7. Existentialism (Sartre, 1930): Response-Feeling-Stimulus

B. The Institutional Base

1. National Committee for Mental Hygiene (1915)
 - a) Mental hygiene/child guidance movement (1910)
 - b) Juvenile Psychopathic Institute (Healy, 1909)
 - c) Judge Baker Guidance Center (Healy, 1917)
 - d) Community child guidance centers
 - e) Public government schools
2. American Institute of Family Relations (Popenoe, 1930)
3. Marriage Council of Philadelphia (Mudd, 1930)
4. American Association for Marriage Counselors (1942)
5. Welcomed by liberal theologians and churches (1930s and on)
6. Welcomed by evangelicals (1980s on)

C. The Intellectual Base

1. Interdisciplinary (psychologists, physicians, clergymen, etc.)
2. General Systems Theory (Bertalanffy, 1940s)
 - a) System: a complex of component parts that are in mutual interaction
 - b) Impersonal elements
 - c) Open vs. closed systems
 - d) Systems based on sub-systems (biological reductionism)
 - e) Homeostatic (self-regulating) mechanisms
3. Schizophrenia and the Family
 - a) Bateson, Weakland, Haley, Jackson in the Bay Area
 - b) Double-bind theory
 - c) Marital schism, emotional divorce, pathogenic family
 - d) Intensive Family Therapy (1965); reports on work with schizophrenic patients in families
4. Group therapy
 - a) Moreno's psychodrama (1910); group therapy (1931): reconstruction of traumatic events
 - b) Tavistock Institute (1930): here and now vs. reconstruction of the past
 - c) National Training Lab (1950): T/sensitivity training groups
 - d) Esalen, Big Sur: encounter/human potential groups

- e) The "balanced group" can heal
- D. History repeated in evangelical and fundamentalist churches?
 1. For example, 12-step groups: recovery and codependency
 2. For example, Marriage Encounter
 - a) Not Bible-based or Christ-centered
 - b) Avoid being "preached at," e.g., "you messages"
 - c) Note experience of the marathon vs. content of the teaching
 - d) Began in Romanism recently, continues in the whole range of "churches"

II. Four Models of Family Therapy

A. Spectrum of theories in contemporary Psychotherapy

Objectivist Polar Idol

1. Physiological
2. Behaviorist
3. Cognitive

4. Gestalt
5. Psychoanalyst
6. Existentialist

Subjectivist Polar Idol

Note: The above schools of psychology are analyzed in detail in METHODS OF PSYCHOLOGICAL COUNSELING, IBCD course #4.

B. Paradigms of Family Therapy

1. Behaviorist (Lieberman). *American Journal of Orthopsychiatry*, 1970, vol. 40:1: 106-118;
stimulus-response behavior and cognitive habits
(When?)
Improve individual habits
(Change reinforcement patterns)
2. Structuralist (Minuchin). *Families and Family Therapy*, 1974
Role in the family context, "family map"
(How?)
Improve symptoms (Change family organization among members)
3. Communications (Haley). *International Journal of Psychiatry*, 1970: 9, 233
Power, messages communication rules.
(What?)
Improve communication
(Change language and openness between members)

4. Psychodynamic (Ackerman). *Psychodynamics of Family Life*, 1958
Interlocking pathologies
(Why?)
Improve resiliency (Change Role Complementarity between individuals)

C. Common Presuppositions/Diagnoses/Treatments

1. Evolution vs. Creation
2. Systems approach vs. personal fellowship
3. Functional vs. "dysfunctional" vs. ethical
4. Neo-Greek philosophies (Acts 17:16-34)

D. Co-dependency Psychology as an eclectic mix of the above four models

III. Biblical Christian Marriage and Family Counseling

- A. God-created roles (Genesis 2 & 3, Proverbs 31, Colossians 3, Titus 2, 1 Peter 3)
- B. Personal responsibility (Eccles. 12:13, 14)
- C. Nurture and Admonition by Father (Eph. 6:1-4)
- D. Confession (Matt. 7:1-5, 5:23-24)
- E. Forgiveness (Luke 17:3-10)
- F. Ready to Restore (Gal. 6:1-10)
- G. Fruit of the Spirit (Gal. 5:16-26)
- H. Family and Church (Matt. 18:15ff., Hebrews 13)
- I. Family and State (Rom. 13:1-7)
- J. Christian home and day-school education (Ps. 78:1-8)

CODEPENDENCY OR CO-IDOLATRY?

BIBLICAL AND PSYCHOLOGICAL WAYS OF UNDERSTANDING AND HELPING THOSE LIVING WITH DRUNKARDS AND OTHER COMPULSIVES

Andrew J. Peterson, PhD

I. INTRODUCTION: THE CURRENT SCENE

- A. The Christian's claim for a sufficient Savior and Word is under attack.
 - 1. Do we need "something more" than church and Bible?
 - 2. Or more of the "something," i.e., obedience to Christ
- B. All the family and social problems around us are now due to codependency.
 - 1. Compulsive sinful patterns (alcohol, drugs, sex, food, etc.)
 - 2. Sinning against the sinner
 - a) Promotion of the compulsion ("Let's get high.")
 - b) Neglect ("I need my space.")
 - c) Nagging ("I knew you would blow it again!")
- C. Righteous diagnosis and cure: the Church ministers with the Word.
 - 1. Teaching
 - 2. Conviction
 - 3. Correction
 - 4. Training
- D. Recovery-type diagnosis and cure: the 12-step group with pop psychology
 - 1. Very popular approach for life-dominating problems and relevant personal relationships
 - a) Half million self-help meetings per week
 - b) Media: *Prince of Tides* and Patti Davis' story (cf. Ronald Reagan)
 - c) Beattie's *Codependent No More* (40K copies per month)
 - d) Bradshaw's *Homecoming* (2 million copies, hard copy)
 - e) Mixture of self-help, psychodynamic psychology, transactional analysis, and the medical model
 - 2. Contains glimmers of truth (notes helplessness, accountability, and need for amends) but warped by humanistic system
 - 3. Brings the risks of psychological systems and misses the rewards of Biblical systems of helping
 - 4. Pagan warnings:
 - a) Fingarette, *Heavy Drinking*
 - b) Peele, *Diseasing of America*
 - c) Katz, *Codependency Conspiracy*
 - d) Kaminer, *I'm Dysfunctional, You're Dysfunctional*
 - e) Lack of responsibility, blame shifting, self-pity, and hurt – *What about Bob?* (Richard Dreyfuss & Bill Murray), *Baby Steps*, Leo Marvin, 1991
 - f) "Recovery Movement Makes Us All Victims" (*San Diego Union Tribune*, 1992).
 - 5. Psalmist's warning (Psalm 1: "the counsel of the wicked")
 - 6. Jesus' warning (Matthew 7: building a therapy "on sand")
 - 7. Paul's warning (Eph. 5:8-14: "Have nothing to do with the fruitless deeds of darkness.")
- E. Codependency, a psychological term, is:

1. A chronic behavioral disease
2. Activated and promoted throughout childhood
3. By an abusive, dysfunctional family
4. That results in a pattern of compulsive behavior and damaged emotions
5. Which center on the compulsive behavior of another person.
6. Thus, two people center their lives on the same addiction: one is the user, the other the enabler
7. Each person has the responsibility to get a non-medical treatment
8. Which is to work a 12-Step program (such as Alcoholics Anonymous or, more specifically, Al-Anon) and to seek healing for the psychodynamic "inner child" which is a recovery of an original, childlike wholeness.
9. This particular term first became popular in the late '70s (cf. Beattie, Bradshaw, Katz, Hemfelt, Minirth & Meier)
10. And was developed outside of academic psychology.
11. Some think it applies to everyone who was abused as a child or has a personal relationship with an addict (substance, physical, or behavioral) or another codependent.
12. Untreated codependency affects your relationship with God (Navarro, New Life Treatment Center, May 19, 1992). Note insufficiency of Scripture leads to revision of theology; Bible goes from being irrelevant to wrong.
13. Codependency: "Loving others more than yourself" (Navarro, New Life Treatment Center, May 19, 1992).
14. Codependency: "When the person within is younger than chronological age" (Navarro, New Life Treatment Center, May 19, 1992).
15. Some Christian commentators claim that the Church of Jesus Christ has overlooked the personal problems of everyone who is codependent.
16. There are many efforts to synthesize the Bible with this teaching (e.g., *Serenity Bible*, Hemfelt & Fowler, Nelson Publishers, 1990).
17. Main unintended legitimate contribution: both the drunkard and the enabler have a common problem with sinful compulsion of some sort.

II. CODEPENDENT DEVELOPMENTAL PSYCHOLOGY: "DISEASED" PERSONALITY DEVELOPMENT DUE TO ABUSIVE PARENTING IN THE DYSFUNCTIONAL FAMILY

- A. Developmental sequence of codependency and recovery
 1. The child falls from the natural characteristics of **authenticity** of real self due to child abuse in five major areas of **needs**.
 2. The person copes with shame and loss of self with an increasing **adaption** of self to the trauma.
 3. The powerlessness of **codependence** is manifested in primary symptoms due to internal wounds.
 4. The unmanageability of **related problems** is manifested in secondary symptoms and external wounds.
 5. The **recovery goals for functional living** pursued in the 12 step group and "the process of recovery."
- B. The need to be **Valuable** as a child
 1. Child must feel precious, or
 2. Child alternates between "Less than" vs. "Better than"
 3. Low self-esteem

4. Controlling others for own benefit
5. Self-love for recovery
- C. The need to be **Vulnerable** as a child
 1. Child must feel protected, or
 2. Child alternates between too vulnerable vs. invulnerable
 3. Poor placement of functional boundaries for privacy and identity
 4. Resentment against violators
 5. Self-protection for recovery
- D. The need to be **Imperfect** as a child
 1. Child must feel realistic expectations are o.k.
 2. Child alternates or polarizes between bad/rebellion vs. good/perfectionism
 3. Little ownership and expression of his own reality and imperfection
 4. Distorted or nonexistent spirituality
 5. Self-ownership
- E. The need to be **Dependent** as a child
 1. Child must feel needs and wants met by self or others
 2. Child alternates between too-dependent vs. anti-dependent
 3. Difficulty in meeting adult needs and wants
 4. Addiction, mental illness
 5. Self-care
- F. The need to be **Immature** as a child
 1. Child must feel age-appropriate expectations
 2. Child alternates between indulged vs. super mature demands
 3. Difficulty experiencing and expressing our reality moderately
 4. Impaired intimacy
 5. Self-containment
- G. The **Christian view** sees children and adults as sinful which "need" to be redeemed by God and to become more like Christ rather than returning to some pristine innocent childhood.

III. BIBLICAL HELP FOR CO-IDOLATRY: BOTH THE ADDICT AND THE ACCOMPLICE SLIDE FROM IDOLATRY TO SLAVERY

- A. Co-Idolatry, a Biblically consistent term, is:
 1. Sinful behavior
 2. That is directed by an idolatrous concern for a person, thing or experience.
 3. Idolatry occurs when anything other than the God of the Bible is given ultimate priority, e.g., even healthy projects like quitting drunkenness or making your SOP quit drinking (Psalm 115, Isa. 64:6).
 4. Membership in AA is idolatrous, thus making it another cause, rather than a cure, for co-idolatry.
 5. Two people follow the same idol with compulsive obedience or a user has an idolatry which becomes the ultimate priority for his abstaining neighbor.
- B. Biblical Counseling is:
 1. Authoritative direction (John 15:1-17)
 2. Based on Biblical teaching (Psalm 119)
 3. Given in the context of the local church (Heb. 13:17).

4. It includes fellowship, listening, compassion, prayer, teaching, confrontation, correction and training in a God-pleasing way of life (2 Tim. 3:16-17).
 5. There is reliance on the sufficiency of Christ and His word at every point (Phil. 4:13).
 6. Credit for improvement goes to the Lord. Indeed this is the chief end of man: "to glorify God and enjoy Him forever" (1 Cor. 10:31).
- C. Bad News: idolatry – we are responsible (1 John 5:21)
1. Unbelief (Ezekiel 20)
 2. A man-centered means of control of another person (1 Kings 18)
 3. Ritual: nagging or clammed-up silence
 4. Chaos: anger, outbursts
 5. Ironic reversal – the results of idolatry: you become like the one you despise or depend on
- D. Even more Bad News: slavery, powerlessness (Romans 6)
1. Bondservants pay the price with their time – what are they attempting to buy? A good feeling based on the unreliable action of another person.
 2. Sin is like a disease in a sense – what are they reaping from their years of nagging and clinging (Isa. 1:4-6)?
- E. Inside-out the Co-Idolator
1. The fear of man (1 John 4)
 2. The sin of worry (Philippians 4)
 3. Sinful vs. righteous anger (Ephesians 4)
 4. Self-pity and depression (1 Corinthians 4, 2 Corinthians 4)
 5. Pride as a root sin: "Taking credit for what God has done" in our relationships
- F. Satanic Dimension
1. Satan is a master (Matt. 4:3, 1 Thess. 3:5, 2 Cor. 11:3, Eph. 6:11)
 2. An angel of light (2 Cor. 11:14), roaring lion (1 Pet. 5:8).
 3. Limited and cursed by the LORD (Col. 1:13-17, Job 1:7-12, Luke 4:6, 22:31-32, Gen. 3:14-15, John 16:7-11, Matt. 25:41)
- G. The Good News for Co-Idolators
1. Regeneration: born again and dead to sin, including drunkenness and interpersonal idolatry (Rom. 6:5-6).
 2. Lordship of Christ: clear, objective standards for personal relationships (Matt. 5:17-19, 6:33, John 14:15).
 3. Sanctification: a work of God as he perfects us through his Spirit, his word, and his church (Phil. 1:6).
 4. Put off sin in every thought, word and deed (1 John 1:5-10)
 5. Put on righteousness in every thought, word and deed (Eccles. 12:13-14) and be specific (John 3:21)
 6. Forgiveness vs. bitterness (Matt. 6:12, Mark 11:25)
 7. Reconciliation upon repentance (Luke 13:3, 17:3)
 8. Be accountable and hold accountable (Eph. 5:21, Heb. 13:17, Rom. 13:1)
- H. Helping a very stubborn drunkard
1. The narrow way of helping an addict – "a loving frankness" (cf. Powlison, *Peer Counseling*, Institute of Counseling Studies, 1985)
 - a) Ditch on the right (moralism, Reality Therapy, Tough Love)
 - b) Ditch on the left (cover-up, neglect, institutionalization)
 - c) Work with them until they mature, i.e., they decide to change (cf. Katz, Fingarette, Peele)

2. With family authority: help your *spouse* (Eph. 5:21) in the family
 - a) Help your husband
 - (1) Submit (Eph. 5:22-24, Titus 2:3-5)
 - (2) Gentle and quiet (1 Pet. 3:1-6)
 - (3) Nouthetic confrontation (Col. 3:15-17)
 - (4) Obey God rather than men (Acts 5:29)
 - b) Help your wife
 - (1) Present her (Eph. 5:25-33)
 - (2) Gentle and manly (1 Pet. 3:7)
 - (3) Nouthetic confrontation (Col. 3:15-17)
3. With church authority
 - a) Help your *brother/sister* in the church
 - (1) Restore (Gal. 6:1-10)
 - (2) Progressive shepherding (Matt. 18:15-20)
 - (3) If an unbeliever "leaves" (1 Cor. 7:12-23)
4. With neighborhood and workplace authority
 - a) Help your *neighbor* in the world and the workplace
 - (1) Whether believer or not (Lev. 19:18)
 - (2) In uncomfortable authority relationships (1 Pet. 2:18-25)
5. With state authority
 - a) Help your *enemy* in the midst of the court battle
 - (1) Bless him or her (Rom. 12:9-21)
 - (2) Protect children and yourself (Rom. 13:1-7)
6. Avoid moralistic scheming and nagging
7. Avoid spineless neglect and compromise
8. Be patient and persistent (Galatians 6).
9. Good medical supervision (not psychiatric)
10. There is always a righteous reaction toward the addict which God will bless.

C. A Biblical framework for marriage and family counseling.

1. The sufficiency of Scriptures: see the syllabus for *Introduction to Biblical Counseling*.
2. The Church offers help.
 - a) Preventatively, from the pulpit and in classes where marriage and family issues are taught
 - b) Individual family units get counseling.
 - c) Premarital counseling is required for all marriages performed by the church and those in the facilities.
 - d) Special needs groups get help, e.g., single parents, widows, etc. ("Big brother" or adopt a grandparent programs).
 - e) Special family-strengthening programs are added to a family-friendly schedule. Where possible, structuring the church life around families should be encouraged.
 - f) Legal, financial, and occupational help where appropriate.
3. The State, at the behest of Christians, legislates for the family.

- a) Individual Christians should be involved in the political process.
- b) The church should educate and inform on these issues, i.e., James Dobson.

VII. How to do marriage and family counseling

A. The seven key elements hold true:

1. Involvement

- a) Conjoint vs. concurrent
 - (1) You need to deal with individuals and their holiness.
 - (2) You need to deal with the units within the family.
 - (3) You want as many parties present as possible or necessary.
- b) Partial family units
 - (1) Try to get the rest in.
 - (2) Do the best you can without gossip.
- c) Husbands and wives
 - (1) You need to be on the level of the same sex counselee.
 - (2) You need to be a model.
- d) Parent(s) and children
 - (1) You need to be on the level of the parent(s).
 - (2) You need to serve humbly to be under God's rule (James 4).
- e) Teens
 - (1) Partner (covenantal)
 - (2) Respect
 - (3) Possible involvement outside of counseling

2. Investigation

- a) Data on individuals: PREACH (physical, resources, emotion, action, concepts, history)
- b) Data on relationships:
 - (1) General: *Your Family God's Way* (Matt. 7:1-5, James 3:13-4:12)
 - (2) Marital: *Strengthening Your Marriage; Solving Marriage Problems*
 - (3) Parental: *Homework Manual for Biblical Living, Vol. 2*
- c) Observations from this author:
 - (1) Secular view of family: cultural molds
 - (2) Self-centered goals
 - (3) Pre-marital relations
 - (4) Adultery – jealousy
 - (5) Three essays: childhood, conversion, courtship
 - (6) Use of simple examples: Bill Cosby approach
 - (7) Use of personal sins

3. Interpretation

- a) Individuals' views of the family: atomistic vs. trustee
- b) View of marriage: covenantal view of marriage
- c) Roles and rebellion

d) Categories: Adams, *Solving Marriage Problems*

4. Instruction

a) Precepts

(1) Content

(a) This syllabus

(b) Adams: *Christian Living in the Home; Solving Marriage Problems*

(2) Tools

(a) Mack: *Strengthening Your Marriage; Your Family God's Way; Homework Manual for Biblical Living*, Vol. 2

(b) Ray: *Withhold Not Correction* or Tripp: *Shepherding a Child's Heart*

(c) Appendix B: Bibliography

3. Intention

a) See *Introduction* course.

b) Motivation: parallels with covenantal marriages or parent-child relationships; holiness

c) Motivation: evangelism

4. Implementation

a) More contact than once a week is necessary.

b) Involve accountability partners early.

5. Integration

a) Long-range shepherding

b) Use of their new freedom

B. Team counseling and specialists

1. Use of specialists: e.g., budget, child rearing, etc.
2. Husband-wife counseling teams
3. Women to counsel women

VIII. Case Studies

IX. Questions and Answers

Appendix A

MARRIAGE ENRICHMENT WEEKEND

Session #1

HOW FIRM A FOUNDATION?

I. You need to build your marriage according to the Bible (Gen. 2:18-24).

A. You need to LEAVE.

1. Physically
2. Spiritually

Questions:

1. Are you like your father or mother? How? Give two positive and two negative examples.
2. Name two values you learned from your parents that shape your present marriage. Are they Biblical?
3. Whose advice is valued more by you – your family's or your spouse's?
4. How did your parents handle rough times? Do you react this way?

B. You need to CLEAVE.

1. Covenant of companionship (Prov. 2:17, Mal. 2:14)
2. Covenantal motivation

Questions:

Rate your marital bond: 1 = very weak, 2 = weak, 3 = average, 4 = strong, 5 = very strong.

1. Name five things that tend to separate you from your spouse.
2. Name your ten favorite activities. How many are with your spouse?
3. Is there anyone with whom you are closer than your spouse?

C. You need to WEAVE.

1. Unity of spirit
2. Unity of body
3. Unity of purpose

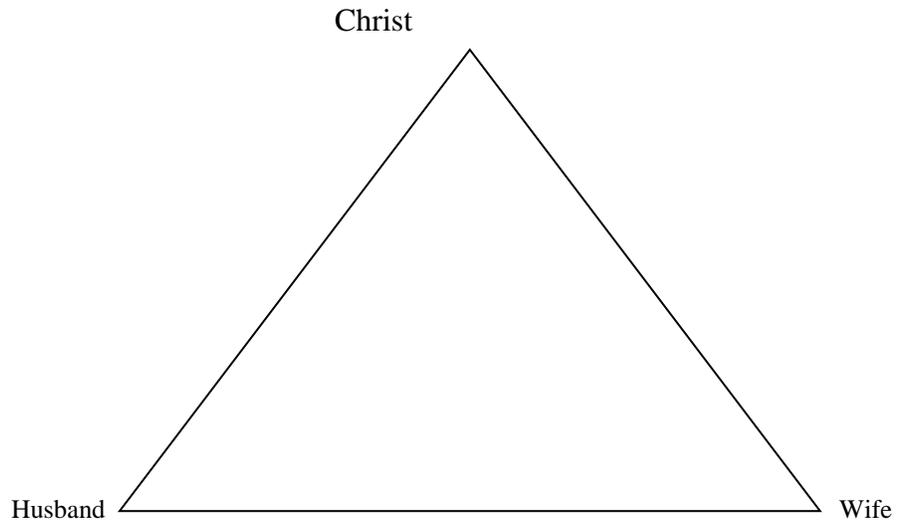
Questions:

1. What things, if any, do you hide from each other?
2. What things shame or disappoint you in your marriage?
3. What are your goals in your marriage? Are they the same as your spouse's?

Use the 1-5 scale; rate your unity.

II. You need to build your marriage upon Jesus.

- A. You cannot make it without God (Psalm 127).
- B. Christ's work is pivotal for you.



Session #2

YOU NEED A JOB DESCRIPTION

I. Job description for a wife: A SUBMISSIVE PARTNER

- A. You must submit as an *equal* (Gen. 1:26-27, 1 Pet. 3:7).
- B. You submit as an *act of worship* (Eph. 5:22, Col. 3:18).
- C. You submit *totally* (Eph. 5:24).
- D. You submit *actively* (Prov. 31:10-31, 1 Pet. 3:1-6).

II. Job description for a husband: A LOVING LEADER

- A. You lovingly lead by *sacrifice* (Eph. 5:25).
- B. You lovingly lead by *help* (Eph. 5:26-27).
- C. You lovingly lead *totally* (Eph. 5:28-30).
- D. You lovingly lead by *understanding* (1 Pet. 3:7).

Questions:

1. Rate yourself in each of the four areas, using the 1-5 scale.
2. Make a list of your sins and failures under each. Be specific. Ask God's forgiveness and help.
3. List one thing to do in each area to change.
4. Share this with your spouse. Ask his/her forgiveness and help.

Session #3

STRAIGHT TALK ABOUT TALKING STRAIGHT

You must be diligent in preserving marital unity by bonds of peace (Eph. 4:3). You must have a godly system of communication to do so. Ephesians 4:1-5:33 in general, and Ephesians 4:29-30 in particular, give us guidelines.

I. You must put off Satanic methods (1 John 1:5-10, 1 Pet. 1:18).

- A. You must know a lie when you hear it (Eph. 4:14; cf. Eph, 4:29, 31, 5:4).
- B. You must hate lies and stop lying (Prov. 28:13, 2 Cor. 7:8-11, 1 John 1:9).

II. You must put on Christ-like speech.

- A. You should be *honest* (1 Thess. 2:1-12, 1 Cor. 2:1).
- B. You should be honest *in love*.
 - 1. You must do it because you love God.
 - 2. You must do it because you love the person.
 - 3. You must do it in a loving way.
- C. You should be honest in love *to build up*.
 - 1. Meet needs.
 - 2. Give grace.

RULE: Say the right thing:

- in the right way
- at the right time
- in the right spirit.

STRAIGHT TALK WORKSHEET on the TERRIBLE TWENTY KILLERS of COMMUNICATION

Rate yourself and your spouse in each category. Pray for graciousness and gentleness. Discuss your ratings and the reasons for them. Find Biblical alternatives for all those ratings of three and higher.

Ratings: 1 = never 2 = rarely 3 = sometimes 4 = frequently 5 = regularly

Sinful Method	Rate Self	Rate Spouse	Biblical Alternative	1 Way of Implementing Biblical Alternative
---------------	--------------	----------------	-------------------------	---

Sins in listening:

1. Lazy listening; not getting facts
 2. Thinking for the other person
 3. Non-Biblical evaluation, reactions
 4. Not considering the weakness of others
-

Sins in talking:

Lying

5. Deliberate deception
6. Exaggeration
7. Minimizing
8. Never admitting you are wrong, pride
9. Backdoor messages

STRAIGHT TALK WORKSHEET on the
TERRIBLE TWENTY KILLERS of COMMUNICATION (continued)

Ratings: 1 = never	2 = rarely	3 = sometimes	4 = frequently	5 = regularly
Sinful Method	Rate Self	Rate Spouse	Biblical Alternative	1 Way of Implementing Biblical Alternative

Sins in talking (continued)

Laziness

- 10. Cold shoulder
- 11. Rain check

Lack of self-control

- 12. Intimidation: anger,
shout, harangue
- 13. Manipulation: tears,
sighs

Lousy words

- 14. Harsh words
- 15. Joking or sarcasm
- 16. Negative complaints
- 17. Bring up past
- 18. Critical fault-finding
- 19. Put-down, put up
- 20. Truth in hate

HOW DO I LOVE THEE? LET ME COUNT THE WAYS!

2 Corinthians 2:8 makes it clear that we need to reaffirm our love to others in general. This is true in marriage.

Procedure:

1. Rank yourself (1 = most important, 10 = least important); then rank your spouse.
2. Together, let the wife take ten minutes to explain her ratings. Husband: listen, do not talk. Then let the husband take two minutes to explain what he heard.
3. Reverse the order of #2.
4. List 3 new things each can do to show love to the other in the area rated #1.
5. Pray for grace to do them.

HOW DO YOU SAY I LOVE YOU?

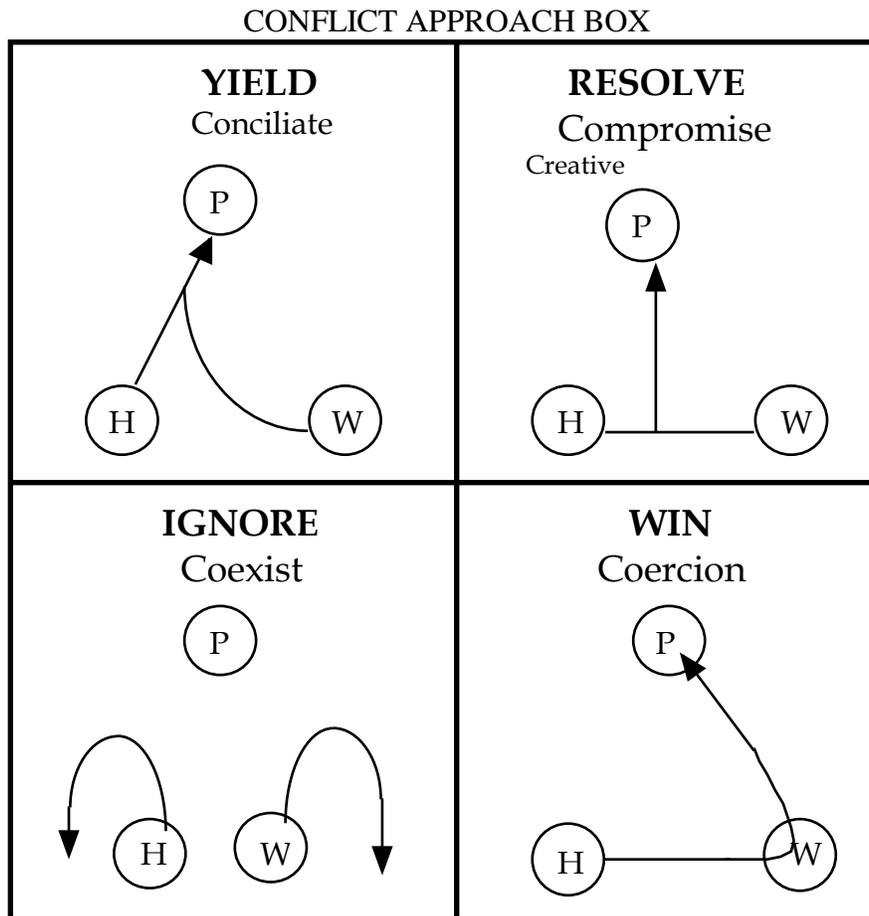
	You	Spouse
1. With THINGS – Deut. 10:18ff., 1 Tim. 5:8 (Luke 7:47, 2 Cor. 8:7ff., 24, 1 John 3:17ff.)	_____	_____
2. With PERSONAL SACRIFICE – Gen. 29:20, John 15:12ff. (Isa. 43:4, John 3:16, 10:17, 13:34, Gal. 2:20, 5:13, Heb. 6:10, 1 John 3:16)	_____	_____
3. By DOING HIS/HER WILL – Exod. 20:6, John 15:7, 9ff. (Deut. 10:12, 1 Kings 3:3, 1 John 5:3)	_____	_____
4. With CONSTANT LOYALTY – Mal. 1:2ff., John 13:1 (Lev. 19:18, Deut. 6:5, 1 Sam. 18:1, Prov. 17:17, Jer. 33:11, Rom. 8:35, 39, Phil. 2:2, Rev. 2:4)	_____	_____
5. With FORGIVENESS – Prov. 10:12, Rev. 1:5 (Prov. 17:9, Isa. 63:9, Col. 3:19)	_____	_____
6. With HONEST, HELPFUL WORDS – Prov. 3:12, Rom. 12:9 (Prov. 13:24, 2 Cor. 5:11, Eph. 5:15ff., Rev. 3:19)	_____	_____
7. With a POSITIVE ATTITUDE and ENCOURAGEMENT – Matt. 5:44, Rom. 5:5 (2 Cor. 9:7, Philemon 7)	_____	_____
8. With TENDER AFFECTION – 1 Cor. 4:21, Phil. 1:16ff., 2:1	_____	_____
9. With TIME and COMPANIONSHIP – Zeph. 3:17, John 14:21, 23 (Gen. 2:18, Ps. 5:11, 116:1ff., John 5:20, 1 Cor. 8:3)	_____	_____
10. With PHYSICAL-SEXUAL CONTACT – Prov. 5:19, 1 Cor. 7:1-5 (Gen. 24:67, Eccles. 9:9, Song of Songs 2:3-6)	_____	_____

Session #4

PROBLEM SOLVING IN MARRIAGE

I. You need to have your HEARTS together.

- A. First, you need to look at yourself (Matt. 7:1-5).
- B. Second, you need to seek forgiveness for your sins (Matt. 5:21-26).
- C. Third, you need to grant forgiveness regardless of your feelings (Matt. 18:15-35, Luke 17:1-10).

II. You need to have your HABITS under control.

Adapted from a diagram by John Bettler

Take a moment and identify how you and your spouse approach conflict:

"I most often try to _____."

"I believe my spouse most often tries to _____."

You need to be resolvers.

III. You need to have your HEADS in gear.

- A. Defeat the problem, not each other.
- B. Define the problem Biblically.
 - 1. Principles
 - 2. Practical implications
 - 3. Personal preferences
- C. Detect the Biblical solution.
- D. Delineate a step-by-step application of the Biblical solution.
- E. Demand a covenantal commitment to change yourself and each other.

Issues in Problem Solving:

1. Pray for patience and for forgiving spirits.

2. Each spouse should list three areas of conflict in priority order.

3. Take the number one area from the wife's list and use the above principles to come up with a resolution. Be sure to use your Bibles.

4. Schedule a time to evaluate your progress and to take the number one area from the husband's list. *At that time*, schedule time to resolve the other items.

5. *Each day*, pray concerning this matter. Also review your solution(s).

Session #5

THE THREE R'S OF SEXUAL JOY

Sanctified, satisfying, joyful sex is God's intention for both of you.

SEX'S JOY comes from the three "R's:"

I. Spread **Jesus' kingdom by *Reproduction*.**

- A. Reproduction is part of marriage (Gen. 1:27-28, Psalm 127 and 128).
- B. Reproduction is for producing a godly seed (Deut. 6:1-3, Mal. 2:15).

II. Enrich the **Other spouse by *Relationship*.**

- A. Time together (Gen. 2:18-24)
- B. Knowledge of each other (Gen. 4:1)
- C. Companionship (Prov. 2:17, Mal. 2:14)
- D. Enrichment by meeting needs (1 Cor. 7:3-5)

III. Xhilarate **Yourself and your spouse by *Recreation*.**

- A. Freedom from frustration (Gen. 2:25)
- B. Rejoicing and satisfaction (Prov. 5:18-19)
- C. Sanctified sensuality (Song of Songs, Exod. 2:5-6)

Frequent Barriers to an enjoyable sexual relationship:

Solutions:

- | | |
|---------------------------------------|---|
| 1. Bad relationship in general | 1. Work on the relationship |
| 2. Poor communication | 2. Talk before, during, and after sexual relations |
| 3. Guilt | 3. Confession and joy |
| 4. Ignorance | 4. Read |
| 5. Fatigue | 5. Rest and/or schedule time together |
| 6. Fear: performance, pregnancy, etc. | 6. Mature love and belief in God's sovereignty
(1 John 4:18) |
| 7. Stress | 7. Stress management and/or brief abstinence |
| 8. Boredom | 8. Read <i>Song of Songs</i> together; agree upon changes |

Session #6

**PASTOR, PASTOR, PREACHER, TEACHER,
HOW DOES A MARRIAGE GROW?****I. You need to work at unity of methods.**

- A. You need good working procedures.
- B. You need these procedures in every area of your marriage.
- C. Examples: (1) time use, (2) finances, (3) child-rearing, (4) in-laws
 - 1. List all areas of your marriage in which you need unity of methods.

 - 2. Go back and check the top three that need the most work.

II. You need to work at unity of goals.

- A. You need to agree upon priorities.
- B. You need your schedule to reflect this.
- C. You need discipline to keep the schedule.
 - 1. List all activities as a couple, good or bad.
 - 2. Check those to eliminate. Circle those to keep.
 - 3. Add needed activities to the list of circled items.
 - 4. Put the circled and added items in priority order.
 - 5. Make a schedule to reflect these activities.

III. You need time together to grow in unity.

- A. Schedule time to work on the relationship.
- B. Schedule relationship-building activities.
 - 1. Activities must be active, not passive.
 - 2. Activities must make you aware of each other.
 - 3. Activities must provide opportunity for communication.
 - a) Brainstorm to come up with at least 50 relationship-building activities.
 - b) Reduce to 5 or 6 manageable activities.
 - c) Schedule them into your next month.

APPENDIX B

THE FAMILY: AN ANNOTATED BIBLIOGRAPHY

Listed below are some of the best works on the family. Study and use them to strengthen your family and church. Also employ them in your cultural skirmishes as you battle for the freedom of the family.

To strengthen the quality of this bibliography, I solicited the opinions of some of the most godly leaders in the Biblical counseling movement. Several responded with helpful suggestions which are noted. My team was:

- Howard A. Eyrich*: BA, Bob Jones University; MTh, Dallas Theological Seminary; DMin, Western Baptist Seminary. Dean of Biblical Counseling at Trinity Theological Seminary in Newburgh, IN. Dean of Birmingham Theological Seminary and Associate Pastor of Briarwood Presbyterian Church (PCA) in Birmingham, AL. Fellow of the Association of Certified Biblical Counselors (ACBC).
- Wayne A. Mack*: BA, Wheaton College; B.Th., Reformed Episcopal Seminary; DMin, Westminster Theological Seminary (Philadelphia). Ordained pastor, author. Former Director of Biblical Counseling Studies at The Master's College and Seminary, Santa Clarita, CA. Presently, Director of Strengthening Ministries, South Africa. Fellow and former Board Member of ACBC.
- Robert B. Needham*: BA, Reed College; BD, Westminster Theological Seminary (Philadelphia); MA, Naval Postgraduate School, Monterey, CA. Commander, U.S. Navy (Retired). Pastor of New Hope Orthodox Presbyterian Church, Hanford, CA (Retired). Level II member of ACBC. Former Board Member of the Institute for Biblical Counseling and Discipleship (IBCD), La Mesa, CA.
- Andrew J. Peterson*: BA, Western Washington State University; MA, Univ. of California at Berkeley; PhD, Univ. of Pittsburgh. Formerly, clinical psychologist and licensed school psychologist. Served as counselor and Director of Educational Services at the Christian Counseling and Educational Foundation-West (now IBCD). Formerly, President of the Virtual Campus at Reformed Theological Seminary, Charlotte, NC, and an elder in his church. Currently, CEO, Digital Vistas Carolina.
- George C. Scipione*: BA, MA, Temple University; BD, MTh, Westminster Theological Seminary, (Philadelphia); PhD, Whitefield Theological Seminary, Lakeland, FL; DMin (Candidate) Westminster Theological Seminary, CA. Former Director of CCEF in Laverock, PA. Formerly, Adjunct Professor at Westminster Theological Seminary in California, Associate Pastor of Bayview Orthodox Presbyterian Church, Chula Vista, CA, and the Director of IBCD. Presently, Director of the Biblical Counseling Institute of the Reformed Presbyterian Theological Seminary, Pittsburgh, PA. Member of the Academy, Fellow, and Board Member of ACBC.
- Robert B. Somerville*: MDiv, Trinity Evangelical Seminary; DMin, Westminster Theological Seminary (Philadelphia). Speaker and author. Senior Pastor of the Evangelical Free Church of Visalia, CA. Teacher at The Master's College, Santa Clarita, CA. Fellow and Board Member of ACBC.

Steven Viars: MDiv, Grace Theological Seminary; DMin, Westminster Theological Seminary (Philadelphia). Senior Pastor of Faith Church, Lafayette, IN; instructor and counselor at Faith Counseling Ministries. Fellow and Board Member of ACBC.

Roger Wagner: BA, Westmont College; MDiv, Westminster Theological Seminary (Philadelphia); DMin, Westminster Theological Seminary (CA). Senior Pastor of Bayview Orthodox Presbyterian Church; faculty member at Bahnsen Theological Seminary, Valencia, CA; teacher at Covenant Christian School. Former IBCD Board Member.

In the outline that follows, the books are listed in order of importance under each category. Comments from members of the team noted above have been included.

I. Definition of the Family

A. General works on the Family

1. Jay E. Adams, *Christian Living in the Home* (Phillipsburg: Presbyterian and Reformed, 1972). Adams gives a clear, practical presentation of the family and its roles. Originally, these were talks given at family camps.
2. B. M. Palmer and J. W. Alexander, *The Family* (Harrisonburg: Sprinkle, 1981). This reprint of Palmer's *The Family in its Civil and Churchly Aspects* and Alexander's *Thoughts on Family Worship* is the best theological treatment of the family. K. Ptacek gives an excellent evaluation of Palmer's work, "The Family in the Theology of B. M. Palmer," *Bulletin of Greenville Presbyterian Theological Seminary*, Vol. 6, No. 3, Aug./Oct. 1993, 3.
3. Edith Schaeffer, *What is a Family?* (Old Tappan: Revell, 1975). Schaeffer gives thoughtful consideration to the family and God's purposes for it.
4. Elizabeth Elliot, *The Shaping of a Christian Family* (Nashville: Oliver-Nelson, 1992). Elliot writes with a clean, clear style. This is a valuable book both for its pithy commentary on family life and as a model of how to save the personal history of a family for subsequent generations.
5. Gary Bauer, *Our Journey Home: What Parents are Doing to Preserve Family Values* (Dallas: Word, 1992). Bauer gives the best conservative view of America in 1992. He shows how conservative thought differs from conventional liberal thought. However, he is typical of evangelical conservatives: virtually no scripture or Biblical content and no acknowledgment of the necessity of spiritual regeneration or sanctification to accomplish a turnaround of an individual or of America. A warm style and personal reflections are the strengths of the book.
6. George C. Scipione, *The Sword and the Shovel: The Battle for the Biblical Family*, rev. ed. (LaMesa: Institute for Biblical Counseling and Discipleship, 2002).

B. Workbooks on the Family

1. Wayne Mack, *Your Family God's Way* (Phillipsburg: Presbyterian and Reformed, 1991). Mack gives solid teaching on the family and relationships among its members as well as exercises that help with communication, problem solving and forgiveness.

2. Ken and Floy Smith, *Learning to Be a Family* (Norcross: Great Commission, 1990). This husband and wife team helps you to study the family from a Biblical perspective. Workbook format.

C. Periodicals for Families

1. *World and God's World*, Box 2330, Asheville, NC 28802. General reading that keeps families informed from a Biblical perspective. *World* is an adult magazine and *God's World* is for children.
2. *Christian Observer*, 9400 Fairview Ave., Manassas, VA 22110. Billed as "the magazine for serious Christian families - since 1813," it has national and international focus.
3. *Focus on the Family*, P. O. Box 35500, Colorado Springs, CO 80935-3550. Contains some helpful hints, but must be constantly screened for its uncritical traditionalist dependency on erroneous social science "wisdom."
4. *Journal for Biblical Manhood and Womanhood*, Council on Biblical Manhood and Womanhood, 2825 Lexington Rd., Box 926, Louisville, KY 40280. Pertinent articles and reviews on gender issues in the home and church.
5. *The Family in America*, The Howard Center for Family, Religion and Society, 934 N. Main St., Rockford, IL 61103-7061. This publication contains useful articles from a politically and sociologically conservative position. Its supplement, *New Research*, chronicles social science research that bears out the conservative viewpoint. While not Christian, it is thought-provoking and provides useful data.

II. The History of the Family

(Andrew J. Peterson is responsible for directing me to Zimmerman.)

1. Carle C. Zimmerman, *Family and Civilization* (New York: Harper and Brothers, 1947).
2. _____, *The Family of Tomorrow: The Cultural Crisis* (New York: Harper and Brothers, 1949).
3. _____, C. F. Cervantes, *Marriage and the Family: A Text for Moderns* (Chicago: Regnery, 1956).
4. Emmanuel Todd, *The Explanation of Ideology: Family Structures and Social Systems* (Oxford: Blackwell, 1985).
5. _____, *The Causes of Progress: Culture, Authority and Change* (Oxford: Blackwell, 1987).
6. Allen Carden, *Puritan Christianity in America: Religion and Life in Seventeenth-Century Massachusetts* (Grand Rapids: Baker, 1990).

III. Marriage

A. General works

1. Jay E. Adams, *Christian Living in the Home*. (See above.)

2. R. C. Sproul, *The Intimate Marriage* (Wheaton: Tyndale, 1975). Sproul gives sound, simple Biblical advice.
3. Wayne Mack, *Strengthening Your Marriage* (Phillipsburg: Presbyterian and Reformed, 1977). An excellent (the best) workbook on marriage, which combines solid teaching with helpful exercises and is so complete that some modification of assignments may be necessary.
4. Lou Priolo, *The Complete Husband* (Amityville: Calvary Press, 1999), or Stuart Scott, *The Exemplary Husband* (Bemidji: Focus, 2000).
5. Martha Peace, *The Excellent Wife*, rev. ed. (Bemidji: Focus, 1999).
6. Walter Wangerin, Jr., *As for Me and My House: Crafting Your Marriage to Last* (Nashville: Thomas Nelson, 1987). The paperback edition (which was published a year or so later) has a study guide added to the back of the book for self or small-group study. The great strength of this book is its personal and practical discussion of confession and forgiveness (which forms the heart of the book). Wangerin says that the Biblical skill of forgiveness is the most important thing that spouses need to learn in order to build durable and lasting marriages. Though he does not come to the subject from the perspective of a Reformed world view (he's a Lutheran), his approach to marriage is covenantal. He's more open at a few points to "professional" counseling than we would be, but it only comes in peripherally. The several chapters on "Marriage Work" (the last part of the book) are insightful and practical. The chapter which, in my judgment, has a very serious error is Chapter 19, "Avoiding Adultery," in particular the section where he gives advice on what to do if adultery has taken place, but the betrayed spouse is not aware of it (pp. 199-204). He advocates not confessing to the spouse, but rather confessing to another, and being prepared to admit your sin to your spouse should they become aware of it at some later point. His counsel on this point is very confused, and it is especially disappointing because of the real hope he builds in the effectiveness for healing of Biblical confession and forgiveness in the earlier sections of the book. It's as if he got cold feet at this point and caved in. (Comments by Roger Wagner.)

B. Premarital Counseling and Preparation for Marriage

1. Wayne Mack, *Preparing for Marriage God's Way* (Tulsa: Virgil W. Hensley, 1986). The most Biblical, practical tool available with teaching and exercises usable by individuals, couples, and classes.
2. Howard Eyrich, *Three to Get Ready* (Grand Rapids: Baker, 1991) - 2nd ed. An excellent tool, flawed only by its dependency upon the TJTA test.
3. Jim West, *Christian Courtship versus the Dating Game* (Palo Cedro: Christian Worldview Ministries, 1992).
4. Elizabeth Elliot, *Passion and Purity* (Grand Rapids: Revell, 1984). Solid advice on how to have a godly male-female relationship aimed at marriage.
5. David Powlison and John Yenchko, *Pre-Engagement: Five Questions to Ask Yourself* (Phillipsburg: P & R Publishing, 2000).
6. Joshua Harris, *I Kissed Dating Goodbye* (Sisters: Multnomah Books, 1997).

C. Gender Roles

1. John Piper, Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton: Crossway, 1991). The most comprehensive and best.
2. Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin, eds., *Women in the Church: A Frank Analysis of 1 Timothy 2: 9-15* (Grand Rapids: Baker, 1995).
3. Werner Neuer, trans. G. J. Wenham, *Man and Woman in Christian Perspective* (Wheaton: Crossway, 1991).
4. Stephen B. Clark, *Man and Woman in Christ* (out of print but available on-line at www.cbmw.org).
5. James B. Hurley, *Man and Woman in Biblical Perspective: A Study of Role Relationships and Authority* (Grand Rapids: Zondervan, 1981).
6. Susan T. Foh, *Women and the Word of God: A Response to Biblical Feminism* (Phillipsburg: Presbyterian & Reformed, 1992).
7. Gary Smalley and Steve Scott, *If Only He Knew* (New York: Harpers, 1988). Good reminder of differences a husband must note, even though poor theologically.
8. Elizabeth Elliot, *Let Me Be a Woman* (Wheaton: Tyndale, 1976).
9. _____, *The Mark of a Man* (Tarrytown: Revell, 1983). Helpful wisdom from one of the best Christian writers.

D. Sexuality in Marriage

1. William, Cutrer; Sandra Gahn, *Sexual Intimacy in Marriage*, 2nd ed. (Grand Rapids: Kregel Pub., 1998, 2001). This is good for many reasons. One weakness: one or two questionable ethical/theological positions.
2. Ed and Gaye Wheat, *Intended for Pleasure: Sex Technique and Sexual Fulfillment in Christian Marriage* (Old Tappan: Revell, 1981) rev. ed. The 2nd best work on the subject, even though it is weak theologically.
3. S. Craig Glickman, *Song for Lovers* (Downers Grove: InterVarsity, 1976).
4. Joseph C. Dillow, *Solomon on Sex* (Nashville: Nelson, 1982).

E. Help in Problem-Solving in Marriage

1. Jay E. Adams, *What Do You Do When Your Marriage Goes Sour?* (Phillipsburg: Presbyterian and Reformed, 1977). This is a useful pamphlet that helps to create hope in the midst of despair.
2. _____, *Solving Marriage Problems* (Grand Rapids: Zondervan, 1983). Adams systematically categorizes what can go wrong and what to do about it. Combined with his *Christian Counselor's Manual* (Grand Rapids: Zondervan, 1973) and *Christian Living in the Home*, it can be a great help.
3. Wayne Mack, *A Homework Manual for Biblical Living: Volume 2, Family and Marital Problems* (Phillipsburg: Presbyterian and Reformed, 1980). Mack develops assignments that can be used to help yourself as well as others.

F. Divorce

1. Jay E. Adams, *Marriage, Divorce and Remarriage in the Bible* (Grand Rapids: Zondervan, 1980). The best exegetical and practical work to date on this subject, written in Adams' usual lucid style.
2. John Murray, *Divorce* (Phillipsburg: Presbyterian and Reformed, 1961). Impeccable work comes from the pen of one of the premier exegetes of the 20th century.
3. H. Wayne House, *Divorce and Remarriage: Four Christian Views* (Downers Grove: InterVarsity Press, 1990). This a good survey of the breadth of ideas in evangelical circles.

G. Finances and Inheritance

1. Larry Burkett, *Answers to Your Family's Financial Questions* (Wheaton: Tyndale, 1987).
2. _____, *The Complete Financial Guide for Single Parents* (Wheaton: Victor, 1991).
3. Ron Blue, *The Debt Squeeze* (Focus on the Family, 1989).
4. _____, *Master Your Money* (Walk Through the Bible Ministries). This video series and workbook are good.
5. George and Marjean Fooshee, *You Can Beat the Money Squeeze* (Old Tappan: Revell, 1980).
6. J. R. Rushdoony "The Economics of the Family," *The Institutes of Biblical Law*, Vol. I (Phillipsburg: Presbyterian and Reformed, 1973), pp. 174-182.

IV. Children

A. General

1. Tedd Tripp, *Shepherding a Child's Heart* (Wapwallopen: Shepherd Press, 1995). The best new book on this important subject.
2. Wayne Mack, *Your Family God's Way* (Phillipsburg: Presbyterian and Reformed, 1991). Mack gives solid teaching on the family and relationships among its members as well as exercises that help with communication, problem solving and forgiveness.
3. J. C. Ryle, *The Duty of Parents* (Choteau: Christian Heritage Pub., 1983). This reprint of the 1888 classic is still one of the best.
4. Carl K. Spackman, *Parents Passing on the Faith* (Wheaton: Victor, 1989). Good, with only one flaw, a chapter that accepts the concept of self-esteem.
5. Gordon MacDonald, *The Effective Father* (Wheaton: Tyndale, 1981). Easy reading with great stories; the opening story alone is worth the price of the book. The traditionalist approach is thin on Biblical content.

B. Younger Children

1. Bruce Ray, *Withhold Not Correction* (Phillipsburg: Presbyterian and Reformed, 1978). Ray gives excellent, balanced advice on the use of the rod and reproof. Particularly helpful is his use of Scripture and method of using it with children.
2. Lou Priolo, *The Heart of Anger* (Amityville: Calvary Press, 1997).
3. Richard L. Strauss, *Confident Children and How They Grow* (Wheaton: Tyndale, 1975).
4. J. Richard Fugate, *What the Bible Says About Child Training* (Tempe: Alpha Omega, 1980).

C. Older Youth

1. Paul Tripp, *Age of Opportunity* (Phillipsburg: Presbyterian and Reformed, 1997).
2. Wayne Mack, Set of audio tapes, "Understanding Teenagers," Strengthening Ministries, Center Valley, PA.
3. Ron L. Kotesky, *Understanding Adolescents* (Wheaton: Victor, 1986).
4. C. John Miller, *Come Back, Barbara* (Grand Rapids: Zondervan, 1989). Miller relates the thrilling saga of a prodigal daughter who comes back to the "father's house."
5. Donald Matzat, *Christ Esteem: Where the Search for Self-Esteem Ends* (Eugene: Harvest, 1990). Matzat helps people to focus on Christ, not self.
6. Jerry Johnston, *Why Suicide?* (Nashville: Nelson, 1987). An excellent Biblical analysis of suicide and why teens take this route.

D. Education

1. Jay E. Adams, *Back to the Blackboard* (Phillipsburg: Presbyterian and Reformed, 1982). Adams lucidly lays out the Biblical case for education in contrast to pagan models.
2. Jack Fenneman, *Nurturing Children in the Lord* (Phillipsburg: Presbyterian and Reformed, 1978).
3. Samuel Blumenfeld, *The NAE: The Trojan Horse in Public Education* (Boise: Paradigm, 1984).
4. _____, *How to Tutor* (Milford: Mott, 1973).

E. Single Parenting

1. Gary Richmond, *Successful Single Parenting* (Eugene: Harvest, 1989). Some good practical advice is given, but has few proof texts.

V. Caring for Aging Relatives

1. Jay E. Adams, *Wrinkled but Not Ruined* (Woodruff: Timeless Texts, 1999).
2. Howard A. Eyrich, *Did a Good God Make Old Age?* (Atlanta: PCA Christian Education Pub., 1990).

The following three works are acceptable, but not particularly Biblical in orientation:

3. John Gillies, *A Guide to Coping with Aging Parents, 2nd Ed.* (Nashville: Thomas Nelson, 1981).
4. Margaret J. Anderson, *Your Aging Parents* (St. Louis: Concordia House, 1979).
5. Doug Manning, *When Love Gets Tough* (San Francisco: Harper Collins, 1990).

VI. Ethical Issues and Family Decision Making

1. Jay E. Adams, *The Christian's Guide to Guidance* (Woodruff: Timeless Texts, 1999).

2. _____, *A Call for Discernment* (Woodruff: Timeless Texts, 1987).
3. _____, *Maintaining the Delicate Balance in Christian Living* (Woodruff: Timeless Texts, 1999).
4. John J. Davis, *Evangelical Ethics* (Phillipsburg: Presbyterian and Reformed, 1985).
5. Franklin E. Payne, *Biblical Medical Ethics* (Milford: Mott, 1985).
6. _____, *Making Biblical Decisions* (Escondido: Hosanna House, 1989).
7. _____, *Biblical Healing for Modern Medicine* (Augusta: Covenant Book, 1993).
8. John Frame, *Medical Ethics: Principles, Persons, and Problems* (Phillipsburg: Presbyterian and Reformed, 1988).

Appendix C

REQUIREMENTS FOR THE COURSE

Texts:

- Jay E. Adams, *Christian Living in the Home* (Phillipsburg: Presbyterian and Reformed, 1972).
 _____, *Marriage, Divorce and Remarriage in the Bible* (Grand Rapids: Zondervan, 1980).
 _____, *Solving Marriage Problems: Biblical Solutions for Christian Counselors* (Grand Rapids: Zondervan, 1983). [Not required, may be used for extra credit towards earning an A.]
 Wayne Mack, *Strengthening Your Marriage* (Phillipsburg: Presbyterian and Reformed, 1977).
 _____, *A Homework Manual for Biblical Living: Volume 2, Family and Marital Problems* (Phillipsburg: Presbyterian and Reformed, 1980). [To be skimmed, not read.]
 Bruce Ray, *Withhold Not Correction* (Phillipsburg: Presbyterian and Reformed, 1978).
- OR (NOT BOTH):**
- Tedd Tripp, *Shepherding a Child's Heart* (Wapwallopen: Shepherd Press, 1995).
 George Scipione, *The Sword and the Shovel* (La Mesa: IBCD, 1993, revised 2002).

Assignments:

1. Interaction Papers: read the required texts and write a one to two page interaction paper for each book (30% of grade).
2. Case Studies (30% of grade): review two cases from *The Christian Counselor's Casebook*: one from Part One, one from Part Two. Avoid cases covered in class. Do not use the cases you used in the *Intro to Biblical Counseling* course. Use the following format:
 - a. Significant Data: what do you have and why is it significant?
 - b. Data Needed: what additional information is required to counsel?
 - c. Problems: answer the questions under this section in the text.
 - d. Homework: give assignments to the counselees.
3. Final Exam: complete the exam on the following page (30% of grade).
4. Type all assignments and submit on the last day of classes at noon.

To Earn an A (10% of total grade):

5. Ministry Paper: write a 15-page paper on an approved topic relating to marriage and family life.
 - a. Definition: describe the problem with Biblical categories and terms.
 - b. Solution: give Biblical solutions to the problem.
 - c. Accountability: list homework assignments for the problem.

OR

6. Read two extra texts approved by the professor and write a one to two page interaction paper for each.

MARRIAGE AND FAMILY COUNSELING FINAL EXAM

Write brief essays on two of the following questions. Each essay will count for 25% of the grade on this exam. These should be ½ to 1 page in length.

1. How would you study, organize and teach a course on raising children for a local church?
2. How would you preach/teach on marriage, divorce and remarriage? Give a sample sermon/teaching outline.
3. How would you run a Marriage Enrichment Seminar? Outline a sample session or lesson.

Evaluate your own marriage in the light of scripture and this course. If single, evaluate your preparedness for marriage. This will count for 50%.

Appendix D

THE WESTMINSTER CONFESSION OF FAITH ON MARRIAGE & DIVORCE

CHAP. 24 – Of Marriage and Divorce

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.¹

II. Marriage was ordained for the mutual help of husband and wife;² for the increase of mankind with a legitimate issue, and of the church with an holy seed;³ and for the preventing of uncleanness.⁴

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent:⁵ yet it is the duty of Christians to marry only in the Lord.⁶ And therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.⁷

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;⁸ nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.⁹ The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.¹⁰

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹¹ In the case of adultery after marriage,

¹ Gen. 2:24, Matt. 19:5-6, Prov. 2:17.

² Gen. 2:18.

³ Mal. 2:15.

⁴ 1 Cor. 7:2, 9.

⁵ Heb. 13:4, 1 Tim. 4:3, 1 Cor. 7:36-38, Gen. 24:57-58.

⁶ 1 Cor. 7:39.

⁷ Gen. 34:14, Exod. 34:16, Deut. 7:3-4, 1 Kings 11:4, Neh. 13:25-27, Mal. 2:11-12, 2 Cor. 6:14.

⁸ Leviticus 18, 1 Cor. 5:1, Amos 2:7.

⁹ Mark 6:18, Lev. 18:24-28.

¹⁰ Lev. 20:19-21.

¹¹ Matt. 1:18-20.

it is lawful for the innocent party to sue out a divorce,¹² and, after the divorce, to marry another, as if the offending party were dead.¹³

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage:¹⁴ wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.¹⁵

¹² Matt. 5:31-32.

¹³ Matt. 19:9, Rom. 7:2-3.

¹⁴ Matt. 19:8-9, 1 Cor. 7:15, Matt. 19:6.

¹⁵ Deut. 24:1-4.

Appendix E

INSTITUTES OF THE CHRISTIAN RELIGION - BOOK ONE by John Calvin

The Knowledge of God the Creator - Chapter 1

The Knowledge of God and that of ourselves are connected.
How they are interrelated.

1. *Without knowledge of self there is no knowledge of God.*

Nearly all the wisdom we possess, that is to say, true and sound wisdom consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern. In the first place, no one can look upon himself without immediately turning his thoughts to the contemplation of God, in whom he “lives and moves” (Acts 17:28). For, quite clearly, the mighty gifts with which we are endowed are hardly from ourselves; indeed, our very being is nothing but subsistence in the one God. Then, by these benefits shed like dew from heaven upon us, we are led as by rivulets to the spring itself. Indeed, our very poverty better discloses the infinitude of benefits reposing in God. The miserable ruin, into which the rebellion of the first man cast us, especially compels us to look upward. Thus, not only will we, in fasting and hungering, seek thence what we lack; but, in being aroused by fear, we shall learn humility. For, as a veritable world of miseries is to be found in mankind, and we are thereby despoiled of divine raiment, our shameful nakedness exposes a teeming horde of infamies. Each of us must, then, be so stung by the consciousness of his own unhappiness as to attain at least some knowledge of God. Thus, from the feeling of our own ignorance, vanity, poverty, infirmity, and—what is more—depravity and corruption, we recognize that the true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness rest in the Lord alone. To this extent we are prompted by our own ills to contemplate the good things of God; and we cannot seriously aspire to him before we begin to become displeased with ourselves. For what man in all the world would not gladly remain as he is—what man does not remain as he is—so long as he does not know himself, that is, while content with his own gifts, and either ignorant or unmindful of his own misery? Accordingly, the knowledge of ourselves not only arouses us to seek God, but also, as it were, leads us by the hand to find him.

2. *Without knowledge of God there is no knowledge of self.*

Again, it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God’s face, and then descends from contemplating him to scrutinize himself. For we always seem to ourselves righteous and upright and wise and holy—this pride is innate in all of us—unless by clear proofs we stand convinced of our own unrighteousness, foulness, folly, and impurity. Moreover, we are not thus convinced if we look merely to ourselves and not also to the Lord, who is the sole standard by which this judgment must be measured. For, because all

of us are inclined by nature to hypocrisy, a kind of empty image of righteousness in place of righteousness itself abundantly satisfies us. And because nothing appears within or around us that has not been contaminated by great immorality, what is a little less vile pleases us as a thing most pure—so long as we confine our minds within the limits of human corruption. Just so, an eye to which nothing is shown but black objects judges something dirty white or even rather darkly mottled to be whiteness itself. Indeed, we can discern still more clearly from the bodily senses how much we are deluded in estimating the powers of the soul. For if in broad daylight we either look down upon the ground or survey whatever meets our view round about, we seem to ourselves endowed with the strongest and keenest sight; yet when we look up to the sun and gaze straight at it, that power of sight which was particularly strong on earth is at once blunted and confused by a great brilliance, and thus we are compelled to admit that our keenness in looking upon things earthly is sheer dullness when it comes to the sun. So it happens in estimating our spiritual goods. As long as we do not look beyond the earth, being quite content with our own righteousness, wisdom, and virtue, we flatter ourselves most sweetly, and fancy ourselves all but demigods. Suppose we but once begin to raise our thoughts to God, and to ponder his nature, and how completely perfect are his righteousness, wisdom and power—the straightedge to which we must be shaped. Then, what masquerading earlier as righteousness was pleasing in us will soon grow filthy in its consummate wickedness. What wonderfully impressed us under the name of wisdom will stink in its very foolishness. What wore the face of power will prove itself the most miserable weakness. That is, what in us seems perfection itself corresponds ill to the purity of God.

3. *Man before God's majesty*

Hence that dread and wonder with which Scripture commonly represents the saints as stricken and overcome whenever they felt the presence of God. Thus it comes about that we see men who in his absence normally remained firm and constant, but who, when he manifests his glory, are so shaken and struck dumb as to be laid low by the dread of death—are in fact overwhelmed by it and almost annihilated. As a consequence, we must infer that man is never sufficiently touched and affected by the awareness of his lowly state until he has compared himself with God's majesty. Moreover, we have numerous examples of this consternation both in The Book of Judges and in the Prophets. So frequent was it that this expression was common among God's people: "We shall die, for the Lord has appeared to us" (Judg. 13:22, Isa. 6:5, Ezek. 2:1, 1:28, Judg. 6:22-23, and elsewhere). The story of Job, in its description of God's wisdom, power, and purity, always expresses a powerful argument that overwhelms men with the realization of their own stupidity, impotence, and corruption (cf. Job 38:1ff.). And not without cause: for we see how Abraham recognizes more clearly that he is earth and dust (Gen. 18:27) when once he had come nearer to beholding God's glory; and how Elijah, with uncovered face, cannot bear to await his approach, such is the awesomeness of his appearance (1 Kings 19:13). And what can man do, who is rottenness itself (Job 13:28) and a worm (Job 7:5, Ps. 22:6), when even the very cherubim must veil their faces out of fear (Isa. 6:2)? It is this indeed of which the prophet Isaiah speaks: "The sun will blush and the moon be confounded when the Lord of Hosts shall reign" (Isa. 24:23); that is, when he shall bring forth his splendor and cause it to draw nearer, the brightest thing will become darkness before it (Isa. 2:10, 19).

Yet, however the knowledge of God and of ourselves may be mutually connected, the order of right teaching requires that we discuss the former first, then proceed afterward to treat the latter.

Appendix F

A CHRISTIAN THEORY OF KNOWLEDGE – C. Van Til

To what has been said one further point needs to be added. It has been stressed that the Reformed concept of Scripture and the Reformed view of history is necessary because of the sin of man. Thus we have the idea of an authoritative revelation of God as self-attesting in a world of sin. But the world was not always a world of sin. Before the fall of Adam, man walked and talked with God in intimate fellowship. Then no Bible was required. Man was not alienated from God. No Christ was needed for man's redemption. But shall we add that therefore no supernatural authoritative revelation was necessary for him? Shall we say that man could originally identify himself and the facts of the universe without supernatural thought communication on the part of his Creator? The answer must be in the negative.

The necessity of an authoritative self-revelation of God in supernatural fashion is inherent in the human situation. It is "natural" that there should be supernatural revelation. Apart from and prior to the entrance of sin, God actually spoke to man. God *identifies* one tree among many in order to indicate to man his task on earth. Man's task is to cultivate the earth and subdue it. He can do so only if he thinks and acts in obedience to his Maker. So his obedience must be tested. He must become even more self-consciously desirous of keeping the covenant with his God than he was. Hence supernatural thought communication is from the outset of history added to revelation through the facts of the universe in order thus to intimate to man his cultural task. Self-conscious covenantal reaction on the part of man presupposes identification of the facts of history and nature as clearly and directly carrying the will of God.

Man was to deal covenantally with every fact of history. He must therefore have available to him in history the direct confrontation of God and his requirements. Man must be able to identify all facts about him as the bearers of God's requirements; hence he needs a special supernatural test at the outset. He needs to learn by way of one example what he is to do with all the facts of history.

Thus the idea of supernatural thought communication on the part of God to man is inherent in the human situation. It is important to emphasize this point. Without clearly seeing that such is the case, there is no good argument for the necessity of Scripture. The idea of the Bible as the infallible Word requires, as has been noted, the idea of God's complete control over history. In similar fashion the idea of the Bible as supernatural revelation and as self-attesting, presupposes the idea that God's supernatural identification of his will in history took place before the fall of man. *It was against such a specific self-identification that man sinned.* The idea of sin is precisely that of the willful setting aside of that which has been clearly identified to him as the will of God by God himself. So *pre-redemptive* supernatural revelation is the presupposition of *redemptive* supernatural revelation (pp. 29-30).

In conclusion it should be pointed out that the doctrine of Scripture set forth above sets before men the face of God. God requires of men that they love and obey him. He made them perfect in his image. They rebelled against him. Now he is, in grace, calling them to repentance through his Son. He tells them about this call to repentance and love in the Bible. So Christ, the Redeemer, the Son of God, speaks directly to us in the words of Scripture.

It follows that those who take the Bible to be what it says it is must present this Bible as conveying a challenge of Christ to men. They must use it always as a means with which to send forth a clarion call of surrender to those who are rebels against God. To be sure, it is the grace of God that is offered to men. Just as Jesus wept over Jerusalem and her children, desiring that they might repent, so those who are believers must be filled with deep concern and love for the lost. But in their love for the lost they must, nonetheless, not lower the claims of God revealed in Christ who calls upon “all men everywhere” to repent (Acts 17:30). This call to repentance has application for the whole of human life and for all the activities of men.

“The authority of Scripture extends itself over the whole man and over the whole of humanity. It stands above mind and will, above heart and conscience; it cannot be compared to any other authority.”

Men must therefore be asked to repent for the way they have carried on their scientific enterprises, no less than for the way they have worshiped idols. Scripture is the Word, the living Word of God, who is the Creator and Redeemer of men and of mankind. It presupposes that he to whom it comes is “... corrupted in his religious attitude and therefore in need of redemption. It would therefore be to deny self if it recognized the natural man as its competent judge. If Christianity is in the full sense of the term a religion of redemption and therefore wants to redeem man from the error of his intellect as well as from the impurity of his heart, if it wants to save man from the death of his soul as well as from that of his body, then it can in the nature of the case not subject itself to the criticism of man, but must subject man to the criticism of itself.” “The revelation of God in Christ does not seek support or justification from men. It posits and maintains itself in high majesty. Its authority is not only normative but also causative. It fights for its own triumph. It conquers for itself the hearts of men. It makes itself irresistible” (pp. 39-40).¹

¹ All three quotes are from Herman Bavinck, *Gereformeerde Dogmatiek*, vol. I (Kampen: J.H. Kok, 1928), p. 422.