

DOWNLOAD PDF MARRIAGE AND THE FAMILY, A CHRISTIAN PERSPECTIVE

Chapter 1 : The Family, 4th Edition | Baker Publishing Group

The widespread use of Marriage and the Family has proved its value as a textbook covering biblical, sociological, and psychological perspectives on the family.

How does the Bible define a good Christian family? A good Christian family is one that lines up with biblical principles and one in which each member understands and fulfills his or her God-given role. The family is not an institution designed by man. It was created by God for the benefit of man, and man has been given stewardship over it. The basic biblical family unit is comprised of one man, one woman—his spouse—and their offspring or adopted children. The extended family can include relatives by blood or marriage such as grandparents, nieces, nephews, cousins, aunts, and uncles. One of the primary principles of the family unit is that it involves a commitment ordained by God for the lifetime of the members. The husband and wife are responsible for holding it together, the current attitude of our culture notwithstanding. Although divorce is sought and granted much too easily in our society, the Bible tells us that God hates divorce Malachi 2: Of course, the first requirement for the members of a Christian family is that they all be Christians, having a true relationship with Jesus Christ as their Lord and Savior. The husband is required to love his wife as Christ loved the church, and a wife should respect her husband and willingly submit to his leadership in the family. A father is also to provide for his family. So, a man who makes no effort to provide for his family cannot rightly call himself a Christian. The husband and wife in a Christian marriage are to remain faithful to one another for a lifetime. This does not mean, however, that men and women have identical roles in life. Women are more adept at nurturing and caring for the young, while men are better equipped to provide for and protect the family. Thus, they are equal in status, but each has a different role to play in a Christian marriage. A Christian marriage, foundational to a Christian family, follows the biblical instructions concerning sex. Sexuality expressed according to biblical standards is a beautiful expression of love and commitment. Outside of marriage, it is sin. Children are given two primary responsibilities in the Christian family: Obeying parents is the duty of children until they reach adulthood, but honoring parents is their responsibility for a lifetime. God promises His blessings on those who honor their parents. Ideally, a Christian family will have all members committed to Christ and His service. When a husband, wife, and children all fulfill their God-appointed roles, then peace and harmony reign in the home. But, if we try to have a Christian family without Christ as Head or without adhering to the biblical principles the Lord has lovingly provided for us, the home will suffer.

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Chapter 2 : The Father of the Family: A Christian Perspective - For Your Marriage

*Marriage and Family, A Christian Perspective [Barbara Riggs, Cynthia Benn Tweedell] on blog.quintoapp.com *FREE* shipping on qualifying offers. Marriage and Family: A Christian Perspective combines current thought and research in the field of marriage and family with a uniquely Christian perspective.*

Background[edit] Christians seek to uphold the seriousness of wedding vows. Yet, they respond with compassion to deep hurts by recognizing that divorce , though less than the ideal, is sometimes necessary to relieve one partner of intolerable hardship, unfaithfulness or desertion. Christian Egalitarians believe in an equal partnership of the wife and husband with neither being designated as the leader in the marriage or family. Instead, the wife and husband share a fully equal partnership in both their marriage and in the family. Its proponents teach "the fundamental biblical principle of the equality of all human beings before God". Christian Complementarians prescribe husband-headshipâ€”a male-led hierarchy. Without necessarily using the term "obey", they believe women have "different but complementary roles and responsibilities in marriage". Biblical patriarchy , though not at all popular among mainstream Christians, prescribes a strict male-dominant hierarchy. They call for a wife to be obedient to her head, her husband. Family authority and responsibilities[edit] Orthodox betrothal depicted by Vasily Vladimirovich Pukirev , Much of the dispute hinges on how one interprets the New Testament Household Code Haustafel which has as its main focus hierarchical relationships between three pairs of social classes that were controlled by Roman law: The Roman law of Manus gave the husband nearly absolute autocratic power over his wife, including life and death. The law of Patria Potestas Latin for "Rule of the Fathers" gave a husband equally severe power over his children and slaves. Theologian Frank Stagg [8]: Crouch concludes that the early Christians found in Hellenistic Judaism a code which they adapted and Christianized. The Staggs believe the several occurrences of the New Testament Household Code in the Bible were intended to meet the needs for order within the churches and in the society of the day. The Staggs write that there is some suggestion in scripture that because Paul had taught that they had newly found freedom "in Christ", wives, children, and slaves were taking improper advantage of the Haustafel both in the home and the church. At bottom is probably to be seen the perennial tension between freedom and order Two of these Christianized codes are found in Ephesians 5: The importance of the meaning of "head" as used by the Apostle Paul is pivotal in the conflict between the Complementarian position and the Egalitarian view. She found that its second most frequent use in the New Testament was to convey the metaphorical sense of "source". They interpret that verse to mean that God the father is the authoritative head over the Son , and in turn Jesus is the authoritative head over the church, not simply its source. By extension, they then conclude that in marriage and in the church, the man is the authoritative head over the woman. The context seems to imply an authority structure based on a man sacrificing himself for his wife, as Christ did for the church; a love-based authority structure, where submission is not required but freely given based on the care given to the wife. The historical grammatical method is a hermeneutic technique that strives to uncover the meaning of the text by taking into account not just the grammatical words, but also the syntactical aspects, the cultural and historical background, and the literary genre. Thus references to a patriarchal Biblical culture may or may not be relevant to other societies. What is believed to be a timeless truth to one person or denomination may be considered a cultural norm or minor opinion to another. They emphasize that nowhere in the New Testament is there a requirement for a wife to obey her husband. The phrase "mutual submission" comes from a verse in Ephesians 5: Christian Egalitarians believe that full partnership in marriage is the most biblical view, producing the most intimate, wholesome, and reciprocally fulfilling marriages. It does not imply that women and men are identical or undifferentiated, but affirms that God designed men and women to complement and benefit one another. Therefore, they see that "oneness" as pointing to gender equality in marriage. They believe the biblical model for Christian marriages is therefore for the spouses to share equal responsibility within the familyâ€”not one over the other nor one under the other. David Dykes, theologian,

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author, and pastor of a 15-member Baptist church, sermonized that "When you are in Christ, you have full equality with all other believers". The Bible verse reads: The only category that really matters in the world is whether you are in Christ. At the cross, Jesus destroyed all the made-made[clarification needed] barriers of hostility: The first section consists of verses , verse 21 is the connection between the two, and the second section consists of verses The wife submits to her husband in everything "as unto the Lord. Instruction about submission is four times longer for husbands than for wives. The greatest burden of submission is clearly placed on the husband. The word translated "help" or "helper" in Genesis 2: The first distortion was extrabiblical: For example, Psalm The Apostle Paul also quoted the Genesis 2: All three synoptic gospels record virtually the same teaching of Jesus, adding to its apparent significance: There is no priority of one spouse over the other. In truth, they are one. Their order of appearance alternates, with Aquila mentioned first in the first, third and fifth mentions, and Priscilla Prisca first in the other three. Such decisions should be made rationally and wisely, [Eph 5: The egalitarian view holds that decisions about managing family responsibilities are made rationally through cooperation and negotiation, not on the basis of tradition e. Complementarianism Complementarians hold to a hierarchical structure between husband and wife. They believe men and women have different gender-specific roles that allow each to complement the other, hence the designation "Complementarians". The Complementarian view of marriage holds that while the husband and wife are of equal worth before God, husbands and wives are given different functions and responsibilities by God that are based on gender, and that male leadership is biblically ordained so that the husband is always the senior authority figure. They state they "observe with deep concern" "accompanying distortions or neglect of the glad harmony portrayed in Scripture between the intelligent, humble leadership of redeemed husbands and the loving, willing support of that leadership by redeemed wives". Then in descending order, Christ is the head of man, man is the head of woman, and parents are the head of their children. Wayne Grudem , in an article that interprets the "mutual submission" of Ephesians 5: The husband is the chief of the family and the head of the wife. The woman, because she is flesh of his flesh, and bone of his bone, must be subject to her husband and obey him; not, indeed, as a servant, but as a companion, so that her obedience shall be wanting in neither honor nor dignity. Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Biblical patriarchy and Pater familias The patriarchal model of marriage is clearly the oldest one. It characterized the theological understanding of most Old Testament writers. It mandates the supremacy, at times the ultimate domination, of the husband-father in the family. In the first century Roman Empire, in the time of Jesus, Paul, and Peter, it was the law of the land and gave the husband absolute authority over his wife, children, and slaves—even the power of life or death. It subordinates all women. Biblical patriarchy is similar to Complementarianism but with differences of degree and emphasis. Biblical patriarchists carry the husband-headship model considerably further and with more militancy. While Complementarians also hold to exclusively male leadership in both the home and the church, Biblical patriarchy extends that exclusion to the civic sphere as well, so that women should not be civil leaders [47] and indeed should not have careers outside the home. Patriarchy gives preeminence to the male in essentially all matters of religion and culture. It explicitly deprives all women of social, political, and economic rights. The marriage relationship simply reinforced this dominance of women by men, providing religious, cultural, and legal structures that clearly favor patriarchy to the exclusion of even basic human dignity for wives. It was the way of life throughout most of the Old Testament, religiously, legally, and culturally. However, it was not unique to Hebrew thought. With only minor variations, it characterized virtually every pagan culture of that day—including all Pre-Christian

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doctrine and practice. In the Hebrew nation, patriarchy seems to have evolved as an expression of male dominance and supremacy, and of a double standard that prevailed throughout much of the Old Testament. Its contemporary advocates insist that it is the only biblically valid model for marriage today. They argue that it was established at Creation, and thus is a firm, unalterable decree of God about the relative positions of men and women. They believe such an attack includes the movement to "subvert the biblical model of the family, and redefine the very meaning of fatherhood and motherhood, masculinity, femininity, and the parent and child relationship. Their view is that the male has God-given authority and mandate to direct "his" household in paths of obedience to God. Biblical patriarchists consider that "faithfulness to Christ requires that Biblical patriarchy be believed, taught, and lived". They claim that the "man is They teach that a wife is to be obedient to her "head" husband , based upon Old Testament teachings and models. See Christian feminism Biblical foundations and history[edit] Christians believe that marriage is considered in its ideal according to the purpose of God. The biblical picture of marriage expands into something much broader, with the husband and wife relationship illustrating the relationship between Christ and the church. It is also considered in its actual occurrence, sometimes involving failure. Therefore, the Bible speaks on the subject of divorce. Salvation within Christianity is not dependent on the continuation of a biological lineage.

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Chapter 3 : Marriage and the Family: A Christian Perspective - Stephen A. Grunlan - Google Books

Marriage and the Family has 13 ratings and 1 review. This is a revised textbook on marriage and family from a biblical, sociological, and psychological p.

Marriage and Family in African Christianity. Christian Families in Africa are in a phase of crisis. The crisis is about how to face change. Christian missionary activities, colonialism, westernization, urbanization, and a score of other contemporary phenomena have taken the African families to a plateau of change. The question is, will African families succumb to changes or emerge with an alternative stronger family structure? Every crisis is a challenge and an opportunity. This one sure is. It is a challenge because the old models are not feasible in the changing social environment. The pangs of this new birth seem to bring a lot of anxiety. It is an opportunity because something more beautiful may eventually emerge. Our own reflections, discussions, assessments are very vital to contribute to the reconstruction of African Families. TTC is an ecumenical circle of theologians, most of whom are in academic area, and others are down-to-earth pastors. Hence the following points can be cited as the strengths of the present book on Christian Families in Africa: The topic chosen for our discussions and the subsequent output in the form of this book, is a relevant and urgent issue, as we have stated above. The methodology of most of the contribution is very apt as well. Family and marriage being social institutions, the theological reflections on these should take off from a sociological approach. This book is a successful attempt at this approach. This way, the book is a trend-setter in African Theologies, and in fact even in Third World Theologies. It is Pastoral in its scope at the same time highly scientific in its base. It is sociological and anthropological in its method, and at the same time it is biblical. The work is ecumenical in content. TTC is an ecumenical gathering of theologians "indigenous and expatriates. It includes representatives from different mainline churches: Lutheran, Anglican, Moravian, Catholic, etc.

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Chapter 4 : A Biblical Perspective on Marriage

Marriage and the Family: A Christian Perspective by Stephen A. Grunlan, Carol (Anderson) L. Bryant This revised and updated, 21st century edition of a widely used textbook discusses the sociology of the family, historical perspective, alternative lifestyles, minority families, mate selection, premarital sex, sexuality, and singleness.

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Chapter 6 : Marriage and the Family: A Christian Perspective by Stephen A. Grunlan

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Chapter 7 : A Christian Vision of Marriage and Family - blog.quintoapp.com

This revised and updated, 21st century edition of a widely used textbook discusses the sociology of the family, historical perspective, alternative lifestyles, minority families, mate selection, premarital sex, sexuality, and singleness.

Chapter 8 : Marriage & Family - Christian Living

When one spouse is not a Christian, and that spouse willfully and permanently deserts the Christian spouse (1 Corinthians 7). Focus on the Family's position is that divorce and remarriage appear to be justified in Scripture only in a few instances.

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