

## LESSON 1

### THE DIVINE DESIGN FOR THE HOME

#### Introduction

God implanted the divine design for the home in the natures of man and woman when He created them. They are social creatures, and their lives are incomplete and unfulfilled without one another. In addition, the need for physical companionship and reproduction is an integral part of human nature. The most intimate relationship is found in marriage. When it is successful, individuals experience supreme happiness in life, but they experience great pain and sorrow when this relationship fails.

Of all social institutions, the home is the most important. The church, school, and state have distinctive contributions to make, but their success is determined largely by the strength of the home. "As goes the home so goes the entire social order."<sup>1</sup>

#### The Divine Origin of the Home

##### Accounts of creation

Scholars have noted two creation accounts in Genesis: 1:1-2:4 and 2:5-24. Genesis 1 sets forth God's relation to the material order; He is the Creator. Genesis 2 presents man's relation to material creation and to his Creator.

##### God's creative act

The act of creating man and woman was so important that it was preceded by a divine consultation, "Let us make man in our image, after our likeness" (Gen. 1:26). The plural pronouns "us" and "our" do not imply polytheism, but their use reflects a deep biblical insight into the greatness of God's nature. The same emphasis is given by the use of the plural form of the word God (Elohim instead of El). God is so great that He must be understood as a society of love even though He is one. The biblical writers conceived of and expressed the richly personal and societal nature of God's being with imagery of His being surrounded by the heavenly court—angels, ministering

<sup>1</sup>T. B. Maston, The Christian in the Modern World (Nashville: Convention Press, 1952), p. 33.

*The divine design for the home was implanted in man and woman:*

1. They are \_\_\_\_\_ creatures and are incomplete and unfulfilled without one another.
2. They need physical \_\_\_\_\_.
3. Reproduction is an integral part of their \_\_\_\_\_.

*(1. social, 2. companionship, 3. nature)*

*Match by drawing lines from the creation account to its emphasis.*

<i>Genesis 1:1-2:4</i>	<i>God's relationship to the material order</i>
<i>Genesis 2:5-24</i>	<i>Man's relationship to material creation and his Creator</i>

*(1:1-2:4—God's relationship to the material order; 2:5-24—Man's relationship to material creation and his Creator)*

spirits, sons of God.<sup>2</sup> God's creation of man in His own image means that He created man a social being. The word used to denote man means mankind; therefore, man created in God's image means humanity, which includes both male and female (Gen. 1:27). It takes both male and female in social relations to constitute the image of God. Male and female approximate the image of God as Creator in the act of procreation (conception and birth of children).

Image ordinarily means an actual duplication with an emphasis on material resemblance. Likeness is more abstract and emphasizes spiritual resemblance. Probably the two words were used as synonyms with likeness qualifying image in order to shift the emphasis from physical similarity to spiritual correspondence—intelligence, will, moral responsibility, and social and religious communion. Mankind was created on a higher level than other creatures which were to serve his purposes. Man in the image of God was given control over animals even as God has control over all created things, including man.

*The incompleteness of man without woman*

God formed man from the dust of the ground and made him a living being (soul, Gen. 2:7) even as He did other animals. ("Living soul" in 2:7 translates the same Hebrew word as "living creatures" in 2:19.) Since man's body is created from matter, he is related on the physical level to the rest of material creation. Plant and animal creation can provide for man's physical needs but not for his social and spiritual needs. His nature rises above the physical. Man is a social being whose humanity cannot be realized apart from other beings of his own kind. Animals of various species were brought before Adam; he named them, but he could not satisfy his spiritual and social needs by relating to them (Gen. 2:19-20). Man is incomplete without woman and cannot fulfil every aspect of his nature apart from her. One of his divinely appointed purposes is to share in the bringing forth of new life (procreation). The conception and birth of children allow man and woman to share with God in the process of creation. This unique accomplishment requires joint participation of both male and female and reveals that complete humanity requires the unity of man and woman. This truth is evident in Adam's response to Eve's creation: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:23).

The social nature of man

The tendency of this age is to emphasize individualism and to conclude that man and woman are

<sup>2</sup>See Alan Richardson, Genesis I-XI, The Torch Bible Commentaries (London: SCM Press LTD, 1953), p. 46.

<p><i>To be created in the image of God means that man and woman are s _____ beings.</i></p> <p><i>Man and woman are created in the image of God as Creator in their ability to p _____.</i></p> <p><i>(social, procreate)</i></p>
<p><i>"After our likeness" (Gen. 1:26) emphasizes s _____ resemblance, such as—</i></p> <p style="margin-left: 40px;"><i>i _____</i></p> <p style="margin-left: 40px;"><i>w _____</i></p> <p style="margin-left: 40px;"><i>m _____ responsibility</i></p> <p style="margin-left: 40px;"><i>s _____ and r _____</i></p> <p style="margin-left: 80px;"><i>communion.</i></p> <p><i>(spiritual, intelligence, will, moral, social, religious)</i></p>
<p><i>Man rises above the physical level of animal creation in that he has</i></p> <p style="margin-left: 40px;"><i>s _____ and</i></p> <p style="margin-left: 40px;"><i>s _____ needs.</i></p> <p><i>(social, spiritual)</i></p>
<p><i>List two ways in which man is incomplete without woman.</i></p> <p style="margin-left: 40px;">1. _____</p> <p style="margin-left: 40px;">2. _____</p> <p><i>(1. social relations, 2. procreation)</i></p>
Empty box for student response

complete within themselves. This view is in error. They do not experience personality and full humanity as a result of their individualism. The nature of the human body points to physical distinction and suggests individualism, but having a functional body is hardly an adequate description. Intelligence and attitudes of love, hatred, selfishness, and concern are very much parts of a person's total being. One cannot love or hate apart from other social beings. To illustrate this truth, consider a hypothetical example: A child grows up in total isolation from other human beings; his body may grow with sufficient food available, but his mind and emotional life will not develop. He will be unable to talk because of never having heard others speak. His intelligence will be hindered because of lack of teaching by others. He will not know how to relate to another person. He will be a strange creature indeed and hardly what one could call a human being.

*Human beings cannot experience personality and full humanity apart from other human beings.*

*List some human characteristics which cannot be expressed without other social beings.*

*(intelligence, love, hatred, selfishness, concern)*

*The most intimate social relationships are:*

\_\_\_\_\_ - \_\_\_\_\_  
 \_\_\_\_\_ - \_\_\_\_\_

*(Compare your answers with the text.)*

*The making of woman from a part of man's body emphasizes—*

*their i \_\_\_\_\_ and also  
 their o \_\_\_\_\_ or unity.*

*(individuality, oneness)*

The preceding hypothetical illustration emphasizes that humanity was designed for societal relationships. There are various levels of these relationships, but the most intimate are experienced within the home: husband-wife and parent-children. The right kind of homes are required for the development of healthy personalities.

Since Adam could not be fully man as long as there were only animals with which to associate, God made one who was to be his helpmate: "But for Adam there was not found an help meet for him" (Gen. 2:20). The oneness of man and woman in making humanity complete is emphasized by God's making woman from one of Adam's ribs. The taking of woman's body from a part of man's body allows for their physical individuality but emphasizes the closest possible relationship and unity between man and woman: "This is now bone of my bones, and flesh of my flesh" (Gen. 2:23). The writer of Genesis emphasized that although man receives physical life from his parents he looks to his wife for the fulfilment of his humanity: "And they shall be one flesh" (Gen. 2:24).

Societies which hold that man is superior to woman or woman is superior to man have a distorted theology and a completely inadequate view of the nature of social beings. The modern women's liberation movement appears to evaluate woman and her fulfilment primarily in terms of economic success. Neither man nor woman can be complete apart from the other. Personality can be fulfilled to a degree in social relations that are less intimate than those in the home, but the highest fulfilment of humanity comes through the joining together with one's counterpart in the home.

The physical design of man and woman

After the creation of man and woman was described, the author of Genesis set forth the purpose of their unique social and physical characteristics:

"Therefore shall a man leave his father and his mother, and shall cleave [be united] unto his wife: and they shall be one flesh" (Gen. 2:24). Cleave means literally to be glued to; that is, the two persons become one.

How the two become one is implied by Paul in 1 Corinthians 6:15-16. In describing the seriousness of immoral physical relations with a harlot, Paul stated, "Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh" (v. 16). God has designed the male and female bodies to join together as one flesh; however, the physical relations of one person with several others does not bring about fulfilment but degeneration and perversion.

The unity of marriage partners

Paul further stated that sins committed by a person are not of the body except the sin of immorality which is a sin against one's own body (1 Cor. 6:18). Drunkenness, drug addiction, and gluttony involve the use of external materials as instruments of sin, but immorality implicates the human body as the instrument of sin. Adultery is one half of the "one flesh" of marriage partners sinning against the other half.

Paul pursues the emphasis on the unity of marriage partners in 1 Corinthians 7. The advice he gives concerning the relationship of husband and wife is that "the wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does" (v. 4, NASB).

Paul's emphasis on the unity of husband and wife is consistent with the biblical emphasis on man's social nature. Life lived apart from social relations is desolate; life lived in right social relations is beautiful and fulfilling. The person who violates his social responsibilities brings sorrow and pain to himself and to those whom he implicates in his actions.

Divine Purposes for the Home

Procreation

When God created man and woman in His image, He said to them, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28a). The passage implies that they share in a special way with God in the work of creation. In previous verses, the expression "let there be ..." refers back to God's power in creation. However, God gave to man and woman a command to reproduce and multiply—they were to share in God's work, an indication of their being created in God's image. The implication of the passage is that it takes both male and female in union to constitute the image of God.

Through procreation, man and woman enter the flow of history which extends back to the first man and will continue far beyond their deaths. Each participates in

<p>According to God's design, man and woman become one flesh when they join their b _____ in physical relations.</p> <p>(bodies)</p>
<p>Why is adultery sin against one's own body?</p> <hr/> <hr/> <p>(Adultery is one half of the "one flesh" sinning against the other half.)</p>
<p>One of the divine purposes of the home is _____ . Give a scripture reference to prove this statement. _____</p> <p>(procreation, Genesis 1:28a)</p>

something bigger and more permanent than his own individual existence. After life begins to move towards its sunset, the joys of success may no longer come from individual accomplishments but rather through the accomplishments of one's descendants. The ability to participate in the life of these descendants is not an individual accomplishment but the result of two becoming one flesh.

Companionship

Although animals were brought before Adam to be named, they did not provide companionship and could not alleviate his loneliness. Yahweh concluded that "it is not good that man should be alone; I will make him an help meet for him" (Gen. 2:18). Experience has taught that it is better for most men and women to marry. The need for companionship between the male and female is built into their physical natures. The healthy, intimate relationship of husband and wife is the basis of successful social relationships at other levels. Acceptance by one's companion removes feelings of inferiority and unworthiness, and this acceptance is reflected in relationships outside the home.

Companionship in marriage strengthens one's moral character. Some single persons have difficulty controlling their sexual impulses, and others do not even try. Paul recognized that these impulses are not as strong in some persons as others (see 1 Cor. 7:36). Since he concluded that the time was short before "the fashion of this world passeth away," he advised unmarried persons not to marry so that they could give all of their attention to the things of the Lord (see 1 Cor. 7:31ff.). Nevertheless, he recognized that this advice would create temptations for those with strong sexual impulses; therefore, he concluded that "it is better to marry than to burn" (1 Cor. 7:9).

The values of companionship are seen in times of joy and stress. When good fortune comes to a person, his greatest joy comes in sharing it with others. So what if an isolated person on a lonely island found treasures worth a million dollars! A husband who receives a promotion on the job desires to get home and share the good news with his wife and to celebrate with his family. Some joy comes in sharing good fortune with friends, but the greatest joy comes in sharing it with one's companion. The values of companionship are seen also in times of sorrow. The loss of a loved one adds to the loneliness of a single person, but married persons share the disappointments of life together and find mutual strength in times of crisis. They benefit from facing critical decisions together and counselling one another in finding the right answers.

Worship and service

Marriage is God's holy ordinance through which He plans to perpetuate the human race until the end of time. The home is the institution most responsible

Another divine purpose of the home is \_\_\_\_\_ . Give a scripture reference to prove this statement. \_\_\_\_\_ .  
  
(companionship, Genesis 2:18)

Is this statement true or false?  
A healthy marriage relationship is the basis for successful social relationships on other levels. \_\_\_\_\_  
(Compare your answer with the text.)

Companionship in marriage strengthens one's \_\_\_\_\_ character.  
  
(moral)

Companionship is valuable in j \_\_\_\_\_ , s \_\_\_\_\_ , and l \_\_\_\_\_ and in times of d \_\_\_\_\_ -making  
  
(joy, sorrow, loneliness, decision)

Another divine purpose of the home is w \_\_\_\_\_ and s \_\_\_\_\_ .  
(Compare your answers with the text.)

for continuing the worship and service of Yahweh. The influence of Christian parents on children contributes significantly to the building of the Kingdom of God. The personality patterns of young people are influenced greatly by the Christian home. How often a husband can see traits of his mother-in-law in his wife and a wife can see characteristics of her father-in-law in her husband. Strong families will build strong churches, but deteriorating family life will cause church life to diminish. Some churches are developing a greater awareness of the need to minister to the shattered lives of persons experiencing broken homes, and this need should be given attention. But the future strength of the Church and the growth of God's Kingdom will come through stable homes that are built on biblical principles.

The family belongs to God because He created it. He has designed its nature, determined its purposes, and appointed its responsibilities. Homes are to be dedicated to the raising of children in the nurture and admonition of the Lord (Eph. 6:4). Children are gifts of God to the home. Both children and parents belong to the Lord who made them. Sin causes adults and children to deny or to neglect their responsibilities to their Creator. The home is to be the basic educational institution which instructs the children in righteousness and fear of the Lord. This responsibility of spiritual instruction requires both Bible study and influence from the Christian attitudes and actions of parents.

Numerous examples in the Bible speak of the dedication of children to the Lord. In the Old Testament Law, the first-born belonged to the Lord but were redeemed by the substitutionary practice of Levites' serving as the priestly tribe. Other tribes were responsible for giving tithes of their produce to support the priestly tribe. The laws of the first-born and tithes are based on the presupposition that the family belongs to God and is responsible to serve Him.

### Divine Requirements for the Home

#### Separation from parents

When God ordained marriage, He stipulated that "a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Gen. 2:24, NASB). The unity of the child and the parents is symbolized by the child's body being sustained by the mother's body before birth and the care and protection of the parents after birth. The relation of parents and child must change when he reaches adulthood. His new unity is with his wife as he changes from the role of a child to an adult. This transition is often critical for parents and children, especially if a husband and wife do not have a good relationship. Often the mother refuses to allow the son to make the transition to the adult role of husband and father.

*Marriage is God's plan for perpetuating the \_\_\_\_\_ race.*

*(human)*

*The home is the institution most responsible for w \_\_\_\_\_ and s \_\_\_\_\_.*

*(worship, service)*

*The home is the basic educational institution which instructs children in r \_\_\_\_\_ and fear of the \_\_\_\_\_.  
Give a scripture reference to prove this statement is true. \_\_\_\_\_*

*(righteousness, Lord; Ephesians 6:4)*

*As you read Divine Requirements for the Home, note the requirements. You will be expected to name them at the end of the topic.*

Although the primary relationship shifts from parents to companion when a person reaches adulthood, he is not to neglect nor dishonour his parents. As a child, he was obligated to obey the instruction of his mother and father, but as an adult he assumes the role of authority over children and shares in decision-making with his companion. Conflict results when parental authority continues to be exercised over married children. Neither marriage partner has the same relationship to the other's parents as the son or daughter, but when they marry their oneness implicates both in authoritative demands handed down by parents.

Wise partners in marriage recognize the value of the biblical instruction to leave father and mother in order to be one with their mates. A married person's first responsibility and loyalty are to his companion. A refusal of parents to recognize the change of relationship when their children marry often causes confusion and serious problems. An only son frequently tends to be dominated by his mother even after marriage. The wife feels excluded from the relationship she had expected to establish with her husband since his primary allegiance continues with his mother.

Many marriage counsellors advise young couples to plan not to live with the parents of either after marriage. Sometimes it is necessary even for the couple to move to a distant city in order to allow the change of relationship to take place. A person who is unwilling to give priority to his relationship with his companion is not ready for marriage.

A monogamous union

Although polygamy was practised during different periods of Old Testament times, Jesus stated that God's original plan was for one man and one woman to join together in one flesh, and that oneness was not to be separated (Matt. 19:6). By New Testament times, monogamy prevailed in Judaism.

It is impossible to interpret Genesis 2:24 to mean that a man can become one flesh with more than one woman. Paul made reference to becoming one flesh with a harlot, indicating that God's method for two becoming one flesh is through the physical relationship. The implication of Paul's teaching and that of Jesus in Matthew 19 is that unity with one's wife is broken when a man joins his body to a harlot. The same is true when a wife joins her body to a man other than her husband. Jesus interpreted God's plan from the beginning to be one man and one woman joined together in marriage for life: "What therefore God hath joined together, let not man put asunder" (Matt. 19:6b).

A physical union

God designed the bodies of the male and the female; therefore, sexual relations of husband and wife are not shameful but the fulfilment of a divine plan. However, such relations outside of marriage violate the divine plan: God prohibits adultery.

*Are these statements true or false?*

1. *In marriage, the primary relationship is to companion. \_\_\_\_\_*
2. *This new relationship precludes any responsibility to parents. \_\_\_\_\_*
3. *In marriage, responsibility changes from obedience to parents to decision-making with companion. \_\_\_\_\_*

*(1. true, 2. false, 3. true)*

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*Give a New Testament Scripture which teaches that marriage is to be monogamous.*

\_\_\_\_\_

*(Compare your answer with the Scripture and the text.)*

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Marriage in the Old Testament involved two stages: the betrothal and the marriage ceremony. Betrothal appears to have been the entering into a marriage contract, usually with the young woman's father, but marriage was not completed until the marriage ceremony, which included a wedding feast and the bridal chamber. It is possible that the "children [friends] of the bridechamber" served as witnesses regarding the bride's "tokens of virginity" (see Deut. 22:13-21; Mark 2:19). Once the marriage was consummated in the bridal chamber, it was not to be dissolved. God's method of joining man and woman to be one flesh in marriage is through His design of their bodies for physical relationship; therefore, adultery is a serious transgression of God's work and will.

#### A Christian union

Since marriage is ordained of God, all marriages should be based on Christian principles. However, not all persons recognize their responsibilities to their Creator, and not all marriages can be properly described as Christian. Even so, all persons entering into marriage, whether Christian or not, are obligated to recognize the design of their Creator regarding the home. Those who recognize that marriage is ordained of God and have a true understanding of the spiritual-physical sanctity of marriage usually can work through any conflicts which threaten the unique union. Marriages are dissolved only when Satan gains control over the life of one or both marriage partners. As long as both partners are committed to the will of God, problems which arise can be resolved.

In a first century pagan society, some women were converted to faith in Christ, but their husbands continued in paganism. Often conflicts arose within the home because of different moral standards and priorities. Paul addressed such a situation in 1 Corinthians 7. He advised Christian wives to continue married to their husbands if possible. If conflicts hindered the faith and service of a believer, Paul counselled the convert to separate from his companion. Recognizing the serious problems which arise from believers' being yoked unequally to unbelievers, Paul advised widows to marry again "only in the Lord" (1 Cor. 7:39b). This statement means that Christians should select Christians rather than unbelievers as companions. Often, young women make the mistake of marrying unbelievers with the idea that they will convert their husbands. Too often the reverse influence prevails—the wife ceases serving and worshipping her Lord. Others continue to serve Christ under extreme difficulties. A few see their husbands converted and mutual spiritual growth takes place.

Only the relationship to one's Creator and Redeemer supersedes the relationship to a companion. No conflict will arise between loyalty to God and one's companion if the marriage is "in the Lord." Conflicts and difficulties frequently arise when one who is loyal to Christ is married to one who disregards the commands of Christ.

Give the two stages of marriage in the Old Testament. \_\_\_\_\_

What was the betrothal? \_\_\_\_\_

The marriage ceremony included two parts:

(Compare your answers with the text.)

Marriage is ordained of God and is binding for both Christians and non-Christians because God is C \_\_\_\_\_ of both.

(Creator)

Paul advised Christian wives to stay married to pagan husbands, if possible. However, if such a marriage hindered faith and service, he advised \_\_\_\_\_.

(separation)

What one relationship supersedes that of marriage? \_\_\_\_\_

(Compare your answer with the text.)

An Evaluation of the Divine Design  
of the Home

Not all persons today accept biblical revelation as authoritative, especially with regard to the institution of marriage. Those who advocate living in unmarried relationships, swapping wives, and participating in communal practices have challenged the traditional view that monogamy is the normal state among all civilized people. Their goal seems to be to destroy the Christian family structure and to establish a new type relationship between males and females.

Some who have chosen a new life-style of male and female relations without the responsibilities of marriage have discovered already that serious problems can arise. A few years ago an entertainer and his girl-friend decided to live together without marriage and to share every area of their lives. After a couple of years, the relationship was broken, and the man decided to marry someone else. He had become successful as an entertainer and made much money while living in the unmarried relationship with his girl-friend. She sued him for two million dollars, claiming that amount as her part of the income while they shared life together.

The great emphasis on individual freedom has caused many people today to reject biblical authority regarding requirements for the home and to follow their own desires without assuming responsibility. If man could achieve full humanity apart from social relationships, he might succeed in living unto himself and doing as he pleases. Since man cannot exist in isolation and experience fulfilment, he must assume social relationships. For those relationships to be successful, there must be responsibility; each party must be treated fairly when conflicting interests arise. An individual's freedoms are limited by the rights of his counterpart in the social relationship. God has created men and women as social creatures, not as independent individualists. He has set forth guidelines for successful relations by putting limitations on individual freedom and made man responsible for his brother. Conflicts arise when one demands individual rights which infringe upon the rights of others. Insistence on individual rights grows out of selfishness, which is sin. Conflicts can be resolved when one determines to limit his freedom because of love and concern for others.

A person needs an authoritative guide in order to achieve harmonious relations within marriage. Marital relations require a person's limiting his own freedom for the sake of his partner. His self-interest will prevent his ability to determine objectively what he should forego in making adjustments. The only sure way of finding harmony in marital relations is for each partner to yield to the will and purpose of God. Conflicts between couples arise when one or the other turns aside from God's control to live his own life.

*Why have many rejected biblical authority today?* \_\_\_\_\_  
\_\_\_\_\_

*(Because of the emphasis on individual freedom)*

*For social relationships to be successful, there must be r \_\_\_\_\_ and limitation of individual f \_\_\_\_\_.*

*(responsibility, freedom)*

*To achieve harmony in marriage, there must be an authority beyond the two companions. What should that authority be?* \_\_\_\_\_  
\_\_\_\_\_

*(The will and purpose of God)*

Solutions are found when each person yields his life to the will of his heavenly Father and seeks to do what is right in God's sight. Carnal Christians have about as much difficulty in finding harmony in marriage as non-Christians. Christians committed to the divine design of the home find happiness and success in marriage. A couple can be assured that their marriage will not fail if they make God's plan the guiding authority for their home.

Persons who argue for open marriages usually have a materialistic view of man's nature. Their concept of successful living is to satisfy physical impulses. If these impulses are not satisfied, the partnership is dissolved by divorce. These persons fail to consider the feelings and anxieties of their partners. If they had a better understanding of life as a whole, they would realize that life is incomplete and unstable without a spiritual foundation. They would recognize the irreplaceable contribution of the stable family to the spiritual, moral, emotional, and physical development of children and therefore to the strengthening of society and the nation.

Acceptance of responsibility is a sign of maturity. To desire all the privileges of success and joy in life without responsibility shows immaturity. A society which clamours for individual freedom and privileges while rejecting responsibility for others is not moving towards higher levels of civilization but retrogressing into immaturity, instability, and thus turmoil.

Most people hold that the basis of marriage is romantic love. Emil Brunner questions the structuring of monogamous culture upon such a frail scaffolding.<sup>3</sup> The lover cannot guarantee that his emotion of love will be directed permanently to one person. The most earnest vow of love does not make a marriage. To look to love for stability in marriage is to depend on a subjective individualism; therefore, dependence on romantic love as the foundation of marriage has resulted in a large number of divorces. Christian faith bases its conviction for a monogamous and permanent union on the divine order of creation as revealed in Genesis 1 and 2 and explicated in the New Testament.

God's plan as revealed in the creation story is compatible with man's biological, psychological, and spiritual nature. Each human being is the child of one man and one woman, and the health of that child depends on the security and nurture which the parents give to him during the years of his development. One man and one woman give to every child his existence, and they share in determining what kind of existence it will be. Father, mother, and child are bound together in an unparalleled and indissoluble biological relation.

<sup>3</sup>The Divine Imperative (London: Lutterworth Press, 1937), p. 344.

1. Advocates of open marriages have a m \_\_\_\_\_ view of man.
2. Life and marriages are incomplete and unstable without a s \_\_\_\_\_ foundation.
3. A stable marriage contributes to the s \_\_\_\_\_, m \_\_\_\_\_, e \_\_\_\_\_, and p \_\_\_\_\_ development of children, society, and nation.

(Compare your answers with the text.)

Marriage should be a m \_\_\_\_\_, p \_\_\_\_\_ union based on the divine order of c \_\_\_\_\_.

(monogamous, permanent, creation)

God's plan is compatible with

man's b \_\_\_\_\_, p \_\_\_\_\_, and s \_\_\_\_\_ nature.

(biological, psychological, spiritual)

This bond should extend to the social, spiritual, and economic spheres. Neither father nor mother can escape the fact that part of their lives is extended into the child. Healthy development of children and satisfying fulfilment of parents are the results of following the divine plan for the home.

Marriages which are based on romantic love alone often end in divorce. Husbands and wives who are convinced that romantic happiness is the sole criterion of marriage often become disillusioned when they face the struggles of adjusting to one another and the often monotonous task of making a living. Marriage is a practical and serious relationship and must have deeper roots than romantic feelings. It should be based upon the firm foundation of the Word of the eternal God.

1. *Marriage is a practical and serious relationship and must have deeper roots than \_\_\_\_\_ feelings.*
2. *Marriage must be based on the Word of the eternal \_\_\_\_\_.*

*(1. romantic, 2. God)*

### Home Study Exercise

Basic activity (Levels 1, 2, and 3). Do the following exercise.

1. Give three evidences of God's implanting the divine design for the home in the nature of man and woman. \_\_\_\_\_  
\_\_\_\_\_
2. What is the emphasis of God's creation of humanity in His image? \_\_\_\_\_  
\_\_\_\_\_
3. Give the emphasis of the term "after our likeness." \_\_\_\_\_  
\_\_\_\_\_
4. How does man differ from animal? \_\_\_\_\_  
\_\_\_\_\_
5. How does the Bible account for both the oneness of man and woman and their individuality? \_\_\_\_\_  
\_\_\_\_\_
6. According to God's design, how do husband and wife become one flesh? \_\_\_\_\_  
\_\_\_\_\_
7. Why is adultery sin against one's own body? \_\_\_\_\_  
\_\_\_\_\_
8. List the three purposes for the home according to the Bible and give scripture references supporting each. \_\_\_\_\_  
\_\_\_\_\_
9. Why does the Bible instruct separation from parents when young people marry? \_\_\_\_\_  
\_\_\_\_\_
10. What Scripture teaches that marriage is to be a monogamous union? \_\_\_\_\_  
\_\_\_\_\_

11. List the two stages of marriage in the Old Testament and the two parts of the second stage.  
\_\_\_\_\_
12. Why are non-Christians responsible for God's requirements in marriage? \_\_\_\_\_
13. What was Paul's counsel to wives in conflict with unbelieving husbands? \_\_\_\_\_
14. What emphasis has caused many people today to reject biblical authority for the home? \_\_\_\_\_
15. Why must individual freedom be limited? \_\_\_\_\_
16. Why does one need an authoritative guide for marriage? \_\_\_\_\_
17. What should be the basis of marriage? \_\_\_\_\_

Supplementary activity (Levels 2 and 3).

With the help of a good commentary, interpret Paul's teachings concerning marriage in 1 Corinthians 7. Give Paul's instructions to husbands and wives with regard to the following areas:

1. Consent for physical relations
2. His personal advice of whether or not to marry
3. The permissibility of Christians' separating from non-Christians for religious reasons
4. Whether or not divorce was allowed
5. Reasons for not advocating marriage
6. Advice for those who marry

Advanced activity (Level 3).

Read an article on one of the following subjects in an encyclopaedia of religious knowledge (The Interpreter's Dictionary of the Bible, The International Standard Bible Encyclopaedia, The New Schaff-Herzog Encyclopedia, etc.), and outline the Old Testament teachings on the subject selected or write an essay on it.

1. Family customs in Old Testament times
2. The role of the father in Old Testament times
3. The role of the mother in Old Testament family life
4. Marriage customs in the Old Testament

Seminar Discussion

1. What doctrines establish God's right to make claims upon the home?
2. What are the implied teachings of the "one-flesh" union of man and woman according to Genesis 2:24?
3. Why is man incomplete without woman?
4. What are the purposes of the home?
5. What requirements does God make for the home?
6. Do God's demands for the home coincide or conflict with His design of man and woman? Discuss.
7. Are the Old and New Testament requirements relevant for today? How does contemporary society interpret marriage?