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The Development of a Church-Based Seminar on the Impact of Historicist Eschatology upon Seventh-day Adventist Marital Life

Etzer Obas
Andrews University

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THE DEVELOPMENT OF A CHURCH-BASED SEMINAR ON
THE IMPACT OF HISTORICIST ESCHATOLOGY UPON
SEVENTH-DAY ADVENTIST MARITAL LIFE

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

by

Etzer Obas

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Date approved: February 24, 1997
ABSTRACT

THE DEVELOPMENT OF A CHURCH-BASED SEMINAR ON THE IMPACT OF HISTORICIST ESCHATOLOGY UPON SEVENTH-DAY ADVENTIST MARITAL LIFE

by

Etzer Obas

Chair: John B. Youngberg
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
School of Education

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Name of researcher: Etzer Obas
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Problem

The reading of Eph 5:25-27 shows that Christ will marry the church in a state of holiness and blamelessness. Family life on earth must follow the model of the love of Jesus for the church. But there are no guides, seminars, or studies that combine marital life and preparation for Christ's second coming.

Method

This dissertation developed a seminar that emphasized the belief in the soon coming of our Lord Jesus Christ as accepted by the Apostolic Church. Such belief affects all aspects of the Christian life and particularly
the family lifestyle. The seminar tied together eschatology and family life in a way that shows that Christ can return at any time to marry the church, His bride, in a state of holiness and blamelessness. Each church and family member must be in that perfect state in order to go to heaven with Christ in that day. A questionnaire was also developed to test the effect of the seminar. The Philadelphia Haitian Seventh-day Adventist Church of Boston formed one group to which were applied a pretest and a posttest.

Results

On the basis of fifty-three respondents who filled out the questionnaires and the final evaluation form, it was found that the idea of an eschatological family was well appreciated. In the beginning it seemed awkward to want to tie eschatology and family life together, but at the end of the seminar it made sense to participants. The love of Jesus and the need to prepare for His second coming or for the eschatological wedding served as the basic motivation for the Adventist family member.

The respondents appreciated the brotherly love of the church although it needs to be developed even more. The felt need of the church is prayer and fasting to consolidate family ties and prepare for Christ’s second coming.

Conclusion

The respondents recognized that seminars like this one are needed not only for the Philadelphia Church but also
for all churches and on a regular basis, probably once a quarter. This seminar can be repeated in different countries and among different ethnic groups to establish its generalizability. It can also be enhanced by using slides or other visual aids in addition to the transparencies.
Dedicated to my deceased mother who, like Hannah desiring to have a child, pledged to God, "If you give me a son, I will consecrate him to You all the days of his life" (1 Sam 1:11)
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<td>ABD</td>
<td>Anchor Bible Dictionary</td>
</tr>
<tr>
<td>ACW</td>
<td>Ancient Christian Writers: The Works of the Fathers in Translation</td>
</tr>
<tr>
<td>ANF</td>
<td>Ante-Nicene Fathers</td>
</tr>
<tr>
<td>EBC</td>
<td>Expositor's Bible Commentary</td>
</tr>
<tr>
<td>IDB</td>
<td>Interpreter's Dictionary of the Bible</td>
</tr>
<tr>
<td>FC</td>
<td>The Fathers of the Church: A New Translation</td>
</tr>
<tr>
<td>LCC</td>
<td>Library of Christian Classics</td>
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<tr>
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<td>New Century Bible Commentary</td>
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<td>PG</td>
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<td>SDA</td>
<td>Seventh-day Adventist</td>
</tr>
<tr>
<td>TDNT</td>
<td>Theological Dictionary of the New Testament</td>
</tr>
<tr>
<td>WBC</td>
<td>Word Biblical Commentary</td>
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It is hoped that this dissertation will become a tool to help save many families from their earthly troubles and prepare them for Christ's second coming.
CHAPTER I

INTRODUCTION

Background of the Problem

Since the ascension of the Lord, the followers of Christ have professed to be awaiting His return. Some Christians have conceived the eschaton (the end of the world or Christ's second coming) as an event far off, while others have believed it to be imminent. Some have allegorized it while others understood it to be literal.¹ Christians have used various Scripture passages to reinforce the need for individuals and whole families to be prepared for that eschatological event. Eph 5:25-27 seems to tie two concepts together: the coming of the Lord and the family. This text reads:

Husbands love your wives, just as Christ also loved the Church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the Church in all her glory, having no spot or wrinkle

¹For methodological purposes this dissertation assumes what Brevard Childs (Professor of Old Testament Criticism and Interpretation at Yale Divinity School) calls a general canonical framework toward Scripture where one assumes the unity of Scripture on the one hand and a straightforward reality of the text on the other hand. Old Testament Theology in a Canonical Context (Philadelphia: Fortress Press, 1985), 6.
or any such thing; but that she should be holy and blameless.¹

This seems to refer to a wedding day in which Christ, the Bridegroom, will marry the church, the bride. It compares the unity of a man and his wife to that of Christ and the church and declares that the church in that day will be glorious, without spot or wrinkle.

Statement of the Problem

There are no guides, seminars, or studies that combine family life and preparation for Christ's second coming.

Purpose of the Dissertation

The purpose of this dissertation was to develop a seminar on family and eschatology and to see to what extent it can increase participants' awareness of the importance marriage has in their preparation for Christ's second coming.

Importance of the Dissertation

While many studies have been done on the family and numerous others on eschatology, no one has attempted to unite these two concepts from a historicist theological perspective and apply them in a practical seminar presentation. The importance then of this dissertation is

¹Bible quotations are taken from the New American Standard Bible (NASB) unless stated otherwise.
in the attempt to combine these two motifs and find in their union a strength greater than the sum of each in their separateness.

**Theoretical Base**

On what basis can family and eschatology be linked together? Is there a justification for such an association? In this section it will be shown how Luther, Muirhead, Schaeffer, the Seventh-day Adventist Church, and Youngberg have tied these two concepts together.

**Martin Luther**

Martin Luther (1483-1546), the father of the Protestant Reformation, expressed some ideas related to family and eschatology. In a chapter about the state of marriage\(^1\) he explains the role that marriage plays in salvation and shows the relationship between sexual sins and eschatological events.

According to him, marriage or family life is a protection against sexual sins.\(^2\) A Christian needs to be married if he or she is not a eunuch. Otherwise these individuals cannot maintain a chaste life. They will fall into adultery, fornication, immorality, or secret sins.\(^3\) To


\(^2\)Ibid., 43.

\(^3\)Ibid., 18-19.
avoid immorality, each man should have his wife and each woman her husband (1 Cor 7:2). It is better to marry than to burn (vs. 9). God created woman because He knew it was not good for man to be alone (Gen 2:18).¹

Moreover, to be a parent is to be invested with the highest authority on earth both spiritually and temporally. In teaching the gospel to a child, the parent becomes his/her apostle and bishop. There is nothing greater in God's eyes than the salvation of souls. Parents are granted offspring so that they can be brought up to worship and serve God.²

In tying together salvation and eschatological events, Luther wrote that fornication, adultery, and sexual sins have been the causes of the flood (Gen 6:1-13), the destruction of Sodom and Gomorrah (Gen 19:1-24), plagues and woes in the time of David (2 Sam 11-12), and the division of the kingdom after Solomon (1 Kgs 11:1-13),³ among other disasters. Fornication is not only the cause of destruction of one's soul but also destroys body, property, honor, and family.⁴

Again, according to Luther, when an individual exercises faith in Christ, it is as a marriage between this

¹Ibid., 36.
²Ibid., 46.
³Ibid., 44.
⁴Ibid., 43.
individual's soul (the bride) and Christ (the Bridegroom). Then Christ and the soul become "one flesh" (Eph 5:31-32). Whatever belonged to Christ--grace, life, salvation--now belongs to the believer and whatever belonged to this individual--sin, death, and damnation--belongs to Christ. Both possess everything together as in a perfect marriage. Christ’s righteousness, life, and salvation are unconquerable, eternal, omnipotent. Christ suffered, died, and descended into hell in order to overcome all the deficiencies of His bride and present her to Himself glorious, without spot or wrinkle (Eph 5:26-27). Christ marries the church in faith, steadfast love, mercy, righteousness, and justice (Hos 2:19-20).¹

Luther places emphasis on the saving relationship between Christ and the individual in the here and now. But salvation of the soul is also eschatological. It refers to what will come after death and resurrection, when the soul will be face to face with God.

Muirhead

According to Reverend Ian A. Muirhead, New Testament scholar and member of the special committee on Religious Education for the Church of Scotland, "It is only at the end that the church becomes the bride. The Bridal Supper of the Lamb is an eschatological climax, a terminus in Church

¹Ibid., 31:351-52.
History."¹ The church lived in love with Christ, the Beloved Fiancé, during these past twenty centuries. But the time is about to come when the church will be the bride, clad in beautiful attire for the wedding ceremony at the appearing of the Lord Jesus in His glory.

Schaeffer

Edith Schaeffer, co-founder of L'Abri Fellowship in Huemoz, Switzerland, also tied family and eschatology together in explaining Eph 5:25-27. According to her, the people who will be in heaven will be one family, the composite bride of Christ, all feminine, while Christ will be the masculine Bridegroom. The relationship that the husband needs to maintain with his wife is similar to what Christ did for the Church as the expression of His love.²

The Seventh-day Adventist Church

In Adventist perspectives family and eschatology are also linked together. The very name "Seventh-day Adventist" is an expression of the eschatological belief that Jesus is coming soon, and that members of the church ought to observe the Ten Commandments, including the seventh-day Sabbath. The belief that Jesus is coming soon permeates everything Adventists do. Whether they eat or drink or do any other


thing, in principle, it is for the glory of God (1 Cor 10:31). Ivan Blazen has said:

The basis of marriage is the eschatological hope that we have. We come together from this point of view to foster our mutual well-being, and to prepare better for the kingdom of God that is to come. Every marriage, it seems to me, ought to have this eschatological perspective. We are preparing for heaven.¹

The way husband and wife are tied together in a monogamous relationship is an indication of the union that exists between Christ and the church as well as between an individual and God.² In marriage, two persons join together their bodies, their material possessions, their thinking, their feelings, their joys, their sufferings, their hopes, their fears, their successes, and their failures.³

A restoration is necessary in the family before the return of the Lord. Just as John the Baptist had to prepare the way for the first coming of the Messiah, the message of the prophet Malachi needs to find its fulfillment in the days prior to the second coming of Christ: "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he will return the hearts of the fathers to the children and the hearts of the

¹Ivan Blazen, Lecture from Family Life Workshop, Andrews University, September 10, 1979.


³Ibid., 298.
children to their fathers" (Mal 4:5-6). This is a call to reunite, resolidify, turn, and restore. This is a means to reveal a true picture of God and to let people know what real Christianity is.¹

John and Millie Youngberg

John Youngberg, Coordinator of the Graduate Program in Religious Education at Andrews University, also linked family and eschatology on the one hand with his emphasis on "the Elijah message,"² and on the other hand in the way he and his wife, Millie, Co-Director of Family Life International, reframed in contemporary language the biblical stories.³

The role of parents in the Christian education of their children is emphasized by John Youngberg in his study of the book of Deuteronomy.⁴ Religious education, according to him, needs to be transmitted on a daily basis by

¹Ibid., 308.

²John B. Youngberg, and Millie Youngberg, Rebuilding the Family Altar: Meeting End-Time Challenges (Miami, FL: Inter-American Division, Marriage and Family Commitment, 1994), 31-37. See also Families at Worship: Leadership Resources for Family Worship Seminars (Washington, DC: Department of Church Ministries, General Conference of Seventh-day Adventists, 1989), 27-33.

³John B. Youngberg, and Millie Youngberg, Family Going Home (Berrien Springs, MI: Marriage and Family Commitment, Andrews University, 1995).

modeling, teaching, celebrating, serving, disciplining, choice making, and interceding. By so doing, parents hope to see children internalize moral values.

**Definition of Key Terms**

**Eschatology** is the study of last things in relationship to the destiny of individuals and of history. It includes topics such as death, resurrection, judgment, future reward of the righteous, final destruction of the wicked, the second coming of Christ, immortality, the intermediate state, the day of the Lord, the end of the world, and the kingdom of God in the new world.¹

**Eschatological marriage** is the union of Christ with the saints whom He will take with Him to heaven when He will appear in the clouds of heaven. Towards the end of His earthly ministry, Jesus promised that He would go to heaven, prepare a place, come back, and take His disciples there (John 14:1-3). This refers to all those who have believed in Him and done His will. He promised to send His angels to gather all the saints like a harvest of the earth (Matt 13:37-43). In spite of the fact that Christ came the first time to seek and save the lost (Luke 19:10), He will not take everybody to His kingdom the second time, but only those who do His will (Matt 7:21-23). They comprise the

eschatological bride of Jesus, the eschatological Bridegroom.

Duvall and Miller defined family as a group of people who are related to each other by blood or legal ties and who almost always live together for at least part of their lives and perform family functions.\textsuperscript{1} When their book was written, Brent C. Miller was chairman of the Research and Theory section of the National Council on FamilyRelations and teacher of family relations at the university level. Evelyn Millis Duvall was executive secretary of the National Council on Family Relations with headquarters at the University of Chicago.

According to Anderson and Guernsey, family is much more than consanguinity (where blood ties provide the basis for belonging); it is also where one is loved unconditionally, and where one can count on that love even when least deserved.\textsuperscript{2} Ray Sherman Anderson is Professor of Theology and Ministry at Fuller Theological Seminary. Dennis B. Guernsey was Director of the Institute for Marriage and Family Ministries at Fuller Theological Seminary, and, more recently, professor at Seattle Pacific College.

\textsuperscript{1}Evelyn Millis Duvall and Brent C. Miller, \textit{Marriage and Family Development} (New York: Harper & Row, 1985), 8.

\textsuperscript{2}Ray S. Anderson and Dennis B. Guernsey, \textit{On Being Family} (Grand Rapids, MI: Eerdmans, 1985), 40.
Stephen A. Grunlan, senior pastor at Minnetonka Community Church in Minnesota and teacher of marriage and family at St. Paul Bible College and at Northwestern College, defined family as "the way society organizes itself for the reproduction, socialization, and care of its young, and the meeting of the sexual companionship needs of its adult members."¹

Rocky Gale, John Youngberg, and Millie Youngberg wrote:

A family is composed of two or more people joined by a common blood line or by covenant of marriage, adoption, or sharing who choose to be united together to foster their general welfare in a non-exploitative setting, in an atmosphere of nurture, understanding and support. When this happens under the guidance given by Christ in Christian covenant relationship, it can properly be called a Christian family.²

The **historicist** position refers to the application of the year-day principle of prophetic interpretation. On its basis 1260 days of the little horn supremacy ended in 1798 and the 2300 days in 1844. In opposition to the historicists, preterists push the fulfillment of most of the prophecies back into the early centuries while futurists

---


(including dispensationalists) thrust them far into the future.¹

According to Garrie F. Williams, president of Trinity Power Ministries, former teacher and director of the Ministerial Association, holiness is different from blamelessness. It is neither sinless perfection nor eradication of the sinful nature. "Holiness is Christ, our sanctification, enthroned as Life of our life. It is Christ the Holy One in us living, speaking, walking."²

Duvall and Miller defined marriage as "the socially recognized relationship between a man and [a] woman that provides for sexual relations, legitimizes childbearing, and establishes a division of labor between spouses."³

A saint is one who does not live in sin but who abides in Jesus Christ, one who seeks Christ’s forgiveness as soon as even an accidental sin is recognized. One can become a saint by putting to death the deeds of the body through the Holy Spirit (Rom 8:13-14). Such a one is integrated into the family of God (John 1:12) and lives eternally (Rom 6:23). George Knight, professor of Church History at the SDA Theological Seminary of Andrews University, wrote that "a saint is one who is sanctified,

¹Froom, 4:385-87, 425.

²Garrie R. Williams, Welcome Holy Spirit (Hagerstown, MD: Review and Herald, 1994), 349.

³Duvall and Miller, 5.
one who is set apart for holy use, one who is consecrated to God.\textsuperscript{1}

Limitation of the Dissertation

This one group pretest-posttest design was applied to one church, the Philadelphia Haitian Seventh-day Adventist Church of Boston. It is not a longitudinal research project that considers the effect of the seminar over a long period of time. It is rather a descriptive analysis of what has taken place in those two days in which the seminar was conducted. The focus of the dissertation is on marital life with an overtone on preparation for marriage (pre-marriage). The family was not the emphasis. The dissertation cannot replace marriage therapy or marriage counseling. It is a research project that seeks to provide solutions to church members' specific felt needs related to family and eschatology.

Organization of the Dissertation

Chapter 1 is the introduction of the study. Chapter 2 is a literature review and chapter 3 discusses the methodology. Pre- and post-assessments of needs analysis and interpretation constitute the findings reported in chapter 4. Chapter 5 presents a summary, a conclusion, and some recommendations for further research. The

\textsuperscript{1}George Knight, \textit{I Used to Be Perfect: An Ex-Legalist Looks at Law, Sin, and Grace} (Boise, ID: Pacific Press, 1994), 43.
questionnaire, the final evaluation form, the text of the seminar, including group activities, the participants' manual, the report of the pilot test made at Chicago, the transparencies, and the additional tables constitute the appendices.
CHAPTER II

REVIEW OF LITERATURE

When the researcher read Eph 5:25-27 he saw a lover, Jesus, who is going to marry His girlfriend, the church, in the near future. On that wedding day Christ’s bride will be pure, beautiful, glorious, blameless, spotless, and wrinkleless. The wedding will take place at the second coming of Christ.

Two ideas came to the researcher’s mind: eschatology and marriage or family life. But these ideas were not linked together in literature. Some authors wrote only about eschatology and some others only about marriage and family life. There were some documents in which the two ideas are found either without connection or with loose connection, or placed in non-Adventist contexts.

The purpose of this review of literature is to show the extent to which what is already presented differs from what is going to be presented in this new approach that ties together eschatology and family life.

This chapter is divided into five parts: (1) different theological positions about eschatology;
(2) different aspects of family life; (3) broad considerations about family life and eschatology; (4) related dissertations; (5) the Holy Spirit.

Different Theological Positions about Eschatology

There are differing views sustained about eschatology by different authors. George Eldon Ladd,¹ Professor of New Testament Exegesis and Theology at Fuller Theological Seminary, observed a debate over eschatology. On one side are found the tenets of consistent eschatology according to which Jesus was mistaken when He thought that His coming would take place soon after His death and resurrection; on the other side are those who believe that Jesus’ emphasis on the imminence of His coming "had the spiritual purpose of creating a response of watchfulness in the disciples."²

According to Werner Georg Kümmel, Professor of New Testament at Marburg University, promise and fulfillment are inseparably united in the person of Jesus. Everything is


already fulfilled in Jesus. The not yet is already present. History will be consummated in Jesus.¹

Likewise, Amos Niven Wilder, Professor of New Testament at Harvard University, in *Eschatology and Ethics in the Teaching of Jesus*, proposed that a correct understanding of the eschatological teaching of Jesus should affect the individual behavior in the here and now while waiting for the time when all will transcend right and wrong in the age to come.²

According to Dobschütz, Professor of New Testament Exegesis at the University of Strasburg, the gospel introduced two new concepts to Jewish literature: (1) that the end of the world was coming by the parousia of Jesus who already came, died, was resurrected, and was soon to come back; and (2) that this second advent was to take place in the very generation of those who were then living and not at a remote time some twenty centuries later or more.³

Gerrit Cornelis Berkouwer, Professor of Systematic Theology at the Free University of Amsterdam, discussed such eschatological topics as death, resurrection, the second


coming of Christ, the millennium, the new earth, and the coming of the kingdom. He expressed the idea that the individual expectation to see Jesus coming in one’s lifetime is selfish and may hinder the expectation of the glorious future. According to him, the dead are in an intermediate state in communion with the Lord, a problem that the New Testament does not try to solve. He thought that Paul’s contrasting flesh and Spirit in Rom 8 provided enough comfort for the Christian.¹

Oscar Cullmann, Professor of New Testament Theology at Basel and Paris, made a study of redemption history and showed the first coming of Christ at the midpoint of history, taking into consideration what went before and what came after.² In the first part of the book he wrote about the continuous redemptive line. He entitled the second part "The Unique Character of the Redemptive Epochs." In the third part, he showed the relationship of world events to the first coming of Christ, and in the fourth part he showed the implications for the individual in terms of faith, election, gift of the Spirit, God’s commandments, and hope of the resurrection.


Jean-Daniel Kaestli, Professor of Theology and Philosophy at the University of Geneva, became interested in Luke’s eschatology because of Luke’s social concern for minorities--women, children, the poor, and the sick. The coming of Christ brings solutions to human inequalities as a door of opportunity is opened before the socially disadvantaged.

In The Parables of the Kingdom, C. H. Dodd, Professor of Divinity at Cambridge University, notes that the kingdom is already here in the person of Jesus. The parables represent the interpretation which our Lord offered of His own ministry. Just like leaven in dough, the kingdom works from within and nothing can stop it. Anyone who wants to enter the kingdom must accept it as a child would. This is realized eschatology, the coming of the eschaton (Matt 12:28=Luke 11:20).

According to Albert Schweitzer, physician, theologian, philosopher, musician, and Swiss missionary in Africa, it was only at His baptism that Jesus knew that He was destined to be the Messiah. He took His ministry

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2Ibid., 7-8.

3Charles Harold Dodd, The Parables of the Kingdom (London: Nisbet, 1946), 195-211, 35-56.
seriously and thought that the consummation of world history would come within the lifetime of His disciples. He told the twelve in sending them out that they would not have time to go over all the cities of Israel, that the Son of Man would appear (Matt 10:23). When this failed to happen, Jesus fled to Genesareth. God had to reveal some secrets to Him so that He would continue His earthly ministry until His funeral march to victory. What was not at first intelligible progressively became understandable.¹

The Anchor Bible Dictionary, edited by David Aune, in its article on "eschatology" covers a broad spectrum that includes Old Testament, early Jewish, and early Christian literature. Christ was expected to come soon after His death and resurrection. With the passing of time, however, the fervency of eschatological expectation began to diminish and has become increasingly less important. Theologians call this the problem of the delay of the parousia.²

According to Gaugel, Professor of Protestant Theology and director of L'Ecole des Hautes Etudes in Paris, all religions are eschatological in the sense that they expect human beings to reach a new world to be established by the power of God. Likewise, all apocalyptic writings are eschatological by the feverish expectation of that

realization, but eschatology is not necessarily apocalyptic. Gaugel stated that Jesus was eschatologic but not apocalyptic.\textsuperscript{1} Apocalyptic refers to the disclosure of the future glory which already exists in hidden form in the counsel of God and in the heavenly world.\textsuperscript{2}

For Donald Guthrie, Vice-Principal and Lecturer in New Testament at London Bible College, heaven is not a place but the presence of God. Because many people find it unethical and cannot accept the idea of an eternal judgment and punishment, they substitute the idea of annihilation.\textsuperscript{3}

Geerhardus Vos, Professor of Biblical Theology at Princeton Theological Seminary, discussed "the question of chiliasm in Paul." Vos defined chiliasm as premillenarianism and suggested that the concept may have had a pre-Christian origin from the book of Enoch (chaps. 91 and 93, Visions of the Weeks) and the third book of Jewish Sibyl (vss. 652-60). Although chiliasm was not favored in Paul's writings, Vos acknowledged that it has been discovered in


\textsuperscript{2}Albrecht Oepke, "\textit{ἀποκάλυπτω}," \textit{TDNT} (1965), 3:576.

four passages: 1 Cor 15:23-28; 1 Thess 4:13-18; 2 Thess 1:5-12; and Phil 3:10-14.¹

After the millennium, the saints will come down from heaven in the New Jerusalem. Metaphorically, John called the New Jerusalem the wife of the Lamb (Rev 21:9-10), but it is only the "bridal city."² The real wife of the Lamb is the church represented by all the saints. Just as the bride receives the bridegroom's name on the wedding day, the church will receive God's and Christ's name on that day. George Raymond Beasley-Murray, commenting on Rev 22:3-4 stated: "As the people of God were sealed on the forehead in time of tribulation as a sign that they belong to God (Rev 7:3), so the whole populace of the New Jerusalem are marked as belonging to God and the Lamb."³

The second coming of Jesus is one of the greatest concerns of Seventh-day Adventists. The movement began with the preaching of William Miller announcing that Jesus would return in 1843-1844.⁴ He based his claims on the interpretation of Dan 8:14 referring to the 2300 evenings

and mornings followed by the purification of the sanctuary in heaven. Seventh-day Adventists graphically represent it as shown in figure 1.

<table>
<thead>
<tr>
<th>70 weeks (490 years)</th>
<th>1810 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>457 B.C.</td>
<td>A.D. 34</td>
</tr>
<tr>
<td>+</td>
<td>A.D. 1844</td>
</tr>
</tbody>
</table>

**Figure 1. 2300 days/2300 years.**


That period beginning in 457 B.C. ended in A.D. 1844. Jesus died on the cross in A.D. 31. The seventy weeks or 490 years reserved for the Jewish people ended in A.D. 34 with the stoning of Stephen. According to Miller's understanding, Jesus was coming in 1844. The Adventists were disappointed because Jesus did not come. The movement did not die out but developed to the extent that the Seventh-day Adventist Church, by September 1996, had a worldwide membership of 9,176,984 members.

Adventists are still preaching that Jesus is coming soon and every day draws the world closer to the day when He

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2 Telephone interview by author with a representative of the General Conference Archives Department on January 22, 1997.
will appear in the clouds of heaven. James Cress, Director of the Ministerial Association at the General Conference of Seventh-day Adventists, wrote: "To finish God's work! After a century and a half of our existence, this remains our compelling objective. It must be our encompassing obsession." It is not enough to know Jesus is coming soon; it is most important to be prepared to meet Him.

Figure 2 summarizes Adventist teaching about the millennium.

![Figure 2: The millennium: 1000 years between resurrections.](image)

1. End of seven last plagues
2. Christ's Second Advent
3. Righteous dead raised
4. Righteous ascend to heaven
5. Wicked perish/Satan bound
6. Holy City descends to earth
7. Christ and saints descend
8. Wicked dead raised
9. Satan loosed
10. Wicked destroyed

Adventists understood that something real took place in heaven on October 22, 1844. Jesus then began the second phase of His ministry, what is called the pre-advent or

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investigative judgment till the close of probation.\textsuperscript{1}
Everyone has to pass into judgment and living Christians are judged first since judgment begins at the house of God (1 Pet 4:17).

In heaven, the redeemed assist in the judgment of the wicked. On earth, the wicked are dead, probation is past, and Satan has time to think about what he has done.

Peter Van Bemmelen, Professor of Systematic Theology at the SDA Seminary at Andrews University, in an ethnographic interview with the researcher, drew an illustration that encompasses the eschatological period (see figure 3).

\begin{figure}[h]
\centering
\includegraphics[width=0.8\textwidth]{figure3}
\caption{The last days. A.D. 31 was the year of Jesus’ crucifixion, the starting point of eschatology. The year 538 was the beginning of papal supremacy that ended in 1798 making a total of 1260 years of oppression for the church. The date of the parousia is still unknown. No one knows the year, the month, the day nor the hour but the period between the parousia and the new beginning is the millennium or 1,000 years.}
\end{figure}

According to Jon Paulien, Professor of New Testament at Andrews University, many events of the Bible represent a form of eschatology: Noah's flood, Abraham's call, the Exodus with Moses, other events during the time of the Old Testament prophets, the apocalyptic view between the testaments, the teachings of Jesus and the apostles, and what John wrote in the book of Revelation.¹

Arnold Wallenkampf, a retired minister, teacher, church administrator, and member of the Biblical Research Institute of the General Conference of Seventh-day Adventists, does not believe human beings have any role to play in the date of the second coming of Christ. God is in control and has already set the date. The kingdom of God is already within people (Luke 17:21). The important element is that individuals need to have the right attitude toward God by accepting His will. This should be reflected in human thoughts, actions, and habits.²

According to Hans K. LaRondelle, retired Professor of Theology at Andrews University, the Israel of God is no longer the Jewish nation but those who repent and accept Christ by faith (Rom 9:8; Gal 3:29). "The Church now

¹Jon Pauline, What the Bible Says about the End-time (Hagerstown, MD: Review and Herald, 1994).

occupies the place of Christ-rejecting ethnic Israel . . . and is therefore endowed with Israel's covenant, blessings and responsibilities, as well as curses in case apostasy occurs."^1

Samuele Bacchiocchi, Professor of Church History and Theology at Andrews University, has made an effort to explain some difficult passages related to the second coming of Christ. About Mark 9:1, "There are some standing here who will not taste death before they see the kingdom of God come with power," he stated that this was a reference to the transfiguration. Regarding Mark 13:30 which says, "Truly I say to you this generation will not pass away before all these things take place," he explained that this was not related to the time of Christ's return but to its certainty. This verse has a qualitative connotation rather than a temporal one. Matt 10:23 reads: "Truly, I say to you, you will not have gone to all the towns of Israel, before the Son of Man comes." This, he explained, refers to times of persecution. It means that a persecution raised against God's people will not be so hard that they have no more place to flee and hide. Moreover, this does not exclusively mean Palestine since Jews were scattered all over the Roman Empire. It does not exclude Gentiles either. So to take

these verses as a reference to an imminent return is an error in perspective.¹

This first part of the review of literature showed that some theologians took Jesus as a mere human being who was mistaken about His mission and the establishment of His kingdom on earth. While some still believe in a future age to come, others believe that eschatological hopes are already fulfilled in the person of Jesus. The Adventist belief in an imminent return of Jesus is what this dissertation is emphasizing as each family member needs to be ready for that great event.

The next section will show aspects of family life, some of which need to be integrated with eschatological beliefs.

Different Aspects of Family Life

Books on family and marriage are innumerable. What is presented in this section is a selection guided by Christian attitude in dealing with the topic.

Jack O. Balswick and Judith K. Balswick, respectively Professor of Sociology and Family Development, and Professor of Marriage and Family Ministries and director of clinical training at Fuller Theological Seminary, wrote The Family: A Christian Perspective on the Contemporary

They noted that families can be disengaged, separated, connected, enmeshed, rigid, structured, flexible, and/or chaotic. Parenting styles can be authoritative, authoritarian, permissive, or neglectful.¹

The Balswicks think that to be angry is not necessarily a sin (Eph 4:26), but to repress anger and let it be transformed into hate, resentment, or revenge is a sin. That is why it is important to express oneself well. Instead of saying "you make me angry," it is more appropriate to say, "I feel angry because of this or that."²

Stephen A. Grunlan has been pastor of the Minnetonka Community Church in Minnetonka, Minnesota and teacher of the Marriage and Family course at St. Paul Bible College and at Northwestern College. He considered endogamy as a culturally defined group within which mate selection takes place in opposition to exogamy, a culturally defined group within which mate selection cannot take place.³ Comparing romance and commitment he wrote:

Every marriage should be romantic. I feel sorry for couples who have let the romance go out of their marriages. However, genuine love is based on


²Ibid., 216.

³Grunlan, 78-79.
commitment. It is commitment, not romance, that will carry a couple through the difficult times.¹

According to Grunlan, marriage counselors report that money is the problem most commonly mentioned by couples seeking help. Grunlan suggests guidelines to help families with financial problems and proposes a family budget that can be adjusted according to each family's needs.²

Grunlan also mentioned that for some people sex is dirty, basically evil. "Some women have been taught that only bad girls enjoy sex while good girls endure it." "Sex is man's pleasure but woman's duty."³

Grunlan provides tables showing the number of people who divorced throughout certain years. He also explains the difference between the crude divorce rate, which is the number of divorces per 1,000 persons in the population that year, and the refined divorce rate, which is the number of divorces a year per 1,000 married women over age 15.⁴

According to Arthur Whitefield Spalding, former Director of the Home Commission of the General Conference of Seventh-day Adventists, the ideal Christian home is a place of system and order, a place where joy and courage reign, where obedience is exemplified and taught, where industry

¹Ibid., 96.
²Ibid., 178-88.
³Ibid., 171-72.
⁴Ibid., 320-21.
and thrift are inculcated, where people are clean physically and morally, where truth is expressed in words and deeds, where courtesy is manifested. It is a place where beauty and wisdom are alive, where love fills the heart, where joy is found in the performance of duty.¹

According to William J. Goode, Professor of Sociology at Stanford University, society is composed of different types of family units. He mentioned: (1) a husband and his wife, with or without children; (2) a man united to more than one woman (polygyny); (3) a woman living with more than one man (polyandry); (4) lesbians (two women living together like husband and wife); (5) homosexuals (two men living together like husband and wife); (6) unions where the husband is not expected to live with his wife under the same roof; (7) single parent homes where the children know only one parent; (8) societies where all males are married to all females (open marriage).²

Goode finds it extremely difficult to define the family. He recognizes that family units are formed for different reasons and under different circumstances. People in prisons become homosexuals and form family units. Other such ties are formed under the disorganized conditions of


revolution, conquest, epidemic, and adverse political conditions.¹

Family Going Home was written by John and Millie Youngberg. John is Coordinator of the Graduate Program in Religious Education, and Millie, Co-Director of Family Life International at Andrews University. The book has a dual emphasis on family and eschatology, the two topics presented in this dissertation. They retell in modern language different stories of the Bible that have implications on family and eschatology, but they have omitted Eph 5:25-27, which is the nucleus for this dissertation.

In the discussion about marriage and family life the following aspects of the question will be considered: romance, commitment, division of labor, communication, temperament theory, gender differentiation, conflict resolution, money, sexuality, divorce, recreational activities, and the couple's spiritual life.

Romance


¹Ibid.
that covers a wide spectrum of topics on family life. The
tests provided can help partners discover ways to improve
their relationships with their spouse.1 Howse, Dunton, and
Marshall state that a successful husband and wife
relationship begins with the attitude of the man. He has
been ordained by God as the head of the family and the
responsibility for its welfare rests on his shoulders.2
This does not mean that a man will dominate or oppress his
wife, but he will recognize his wife’s feelings and needs
and will care for her accordingly.

The wife must also show her love to her husband by
the way she speaks to him, communicates with him, and
manifests her concerns for his needs. Nagging, pleading,
scolding, complaining, and accusing should be avoided.3

Love needs to be expressed in words and action.
Romance is necessary for the well-being of two people living
together. People who are in love consider each other
special, they like to spend time together, talking, smiling,
laughing, doing things together.4

1Kevin Howse, Hugh Dunton, and David Marshall, Family
Matters: A Guide to Family Life (Alma Park, Grantham,
England: Stanborough Press, 1988), 56-57, 69, 90, 94-95,
106, 111.

2Ibid., 83

3Ibid., 84.

4Ibid., 20.
Romantic expressions, according to sex and family therapist Douglas E. Rosenau, include surprise gifts, foot and leg massages, verbal demonstrativeness, mutual showers, dinners with candlelight, soft glances, positions, caressing, places, lovemaking techniques and experiences, rhythms, restaurants, moods, and vocabulary that remain enjoyable favorites.¹

One who wants to have a great sex life and not fall into ruts needs to create date nights and time, mobilize will power, read, attend workshops, attempt new behaviors, learn to communicate and resolve conflicts, set careful boundaries, turn off the television, ignore the fatigue, and start making love at 9:30 P.M. instead of 11:00 P.M.²

Commitment

Jeanette C. Lauer and Robert H. Lauer, researchers and Professors of Marriage and Family at the International University in San Diego, wrote 'Til Death Do Us Part: How Couples Stay Together. According to them, "commitment involves a promise of dedication to a relationship in which there is an emotional attachment to another person who has made the same promise."³ "Commitment means the willingness

²Ibid., 31-32.
and determination to work through troubled times. It implies patience and acceptance, qualities which are necessary for commitment to be effective."¹

According to Rosenau, commitment often needs to be reaffirmed by saying: "I have my mate and refuse to entertain thoughts about someone else." This would be a protection against adultery and divorce.²

Steven Nock, Professor of Sociology at the University of Virginia, reported a study according to which a woman's commitment in marriage is inversely proportional to her financial resources. He stated: "Employed women have alternatives to abusive or loveless marriages that unemployed women do not."³ For example,

In a marriage in which the wife earns less than the husband (or in which her earnings potential is less than his), the New Home Economics asserts that a divorce would typically produce a gain for the husband and a loss for the wife. Under such conditions, a wife will attempt to prevent a divorce in recognition of the likely consequences for her. Conversely, divorce is predicted to be more likely when the wife's wage rate is high relative to that of her husband.⁴

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¹Ibid., 57.
²Rosenau, 8-9.
⁴Ibid., 506.
Division of Labor

Stephen Grunlan wrote about traditional roles of husbands and wives or division of labor as sociologists put it. According to Grunlan, men's work generally consists of maintaining the car, cutting the grass, shoveling the snow, repairing the house, paying the bills, and making final decisions, while women's work consists of child care, meal preparation, maintaining the home, and being submissive.¹

However, there is a tendency for women to change roles because a growing number of them are entering into the labor force (24% in 1940, 40% in 1985).²

How home responsibilities will be divided depends on many factors: partners' abilities, possibilities, work opportunities, health status, and other dispositions. Labor may not be divided in a 50-50 ratio, but carried in such a way that each one contributes his or her best for the well-being of the family.³

Communication

Nancy Van Pelt, family-life educator, and co-director of Better Living Programs Inc., has written about the five levels of communication: (1) cliché conversation, when there is nothing deep; (2) reporting facts; (3) ideas

¹Grunlan, 137.
²Ibid., 139.
³Howse, Dunton, and Marshall, 94; Grunlan, 137-52.
of judgment; (4) sharing of feelings; and (5) deep insights.¹

Van Pelt’s book on communication is a manual on the subject. She explains that husbands and wives may not communicate adequately because of family background, education, temperament, or even gender.²

James Dobson, a family therapist, founder and president of Focus on the Family, seeks to enhance the communication between husbands and wives. In his book What Wives Wish Their Husbands Knew About Women, he explains many of the differences between men and women and how women’s menstrual cycle can affect them.³

Temperament Theory

Tim LaHaye, president and founder of Family Life Seminars, has written Your Temperament: Discover Its Potential, in which he explains the differences between the sanguine, choleric, melancholic, and phlegmatic temperaments. The first two are extrovert and the last two are introvert. He also shows how these basic temperaments can combine with one being predominant and another

¹Nancy Van Pelt, Compleat Communication: How to Talk So Your Mate Will Listen, and Listen So Your Mate Will Talk (Grand Rapids, MI: Fleming H. Revell of Baker Book House, 1989), 14.

²Ibid., 21-25.

secondary. No temperament is better than another; each has its strengths and its weaknesses. He recommends that Christians submit themselves to the power of the Holy Spirit.¹

**Gender Differentiation**

Men and women have physical/biological, emotional, sexual, and social differences. Ignorance of them will cause a partner to misjudge his/her spouse.

Van Pelt mentioned brain sex differences. While women operate on both hemispheres, men basically work with the left hemisphere. During the fifth month of pregnancy the corpus callosum separating the two hemispheres is bathed in androgen, and affects the life of the fetus. The brain changes color, the left hemisphere shrinks in time, and receives its logical linear isolation that characterizes men. The right brain is more intuitive and emotional and this is more unique to women.²

She also contrasted men playing in larger groups outdoors competitively while women play indoors in smaller groups, generally in pairs cooperatively. And when a girl (woman) divulges her best friend’s secret to another, the

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²Van Pelt, 25.
pair is broken and each one has to look for another best friend.¹

Van Pelt again stated that women speak twice as much as men.² While men are estimated to speak 12,500 words per day, women speak 25,000 words and this difference in speech pattern can be seen even from infancy. Moreover, conversational topics differ. While men talk about sports, science, politics, jobs, cars, and business, women talk about people (known or unknown friends), and relationships. They are bored by men’s conversation.

While men consider the actual spoken words, women also read attitudes and observe non-verbal communication. Women are more polite in general; they ask more questions and make more introductory remarks. However, there are men who are emotional and women who are logical. The rule is not without exception.³

Men have more speech problems than women. Smalley and Trent wrote that "nine out of ten speech pathology problems involve males."⁴

According to developmentalist Lawrence Kohlberg, human beings develop an ideal of justice (corrective,

¹Ibid., 23-24.
²Ibid., 112-13.
³Ibid., 112-17.
distributive, and commutative), but developmentalist Carol Gilligan, his student, considered that this relates to men while women's moral maturity is based on responsibility, caring, and relationship.¹

Some people assert that the only difference between men and women is that women bear children. Dobson opposed such an idea by saying that men and women differ biochemically, anatomically, and emotionally. They are different in every cell of their bodies.

According to Dobson, women’s sexual desires are cyclical, depending on their menstruation, while males' desires are acyclical. While men are sexually aroused by visual stimulation, women are primarily triggered by the sense of touch. While a man can be stimulated by any woman even if he sees her for the first time (being attracted to her body itself), woman is stimulated by the romantic aura which surrounds the man she respects and admires for his character and personality. While sex is a physical activity for a man, it is an emotional enterprise for a woman. While a man is aroused in a minute, a woman needs to be prepared by romantic closeness before going into the bedroom.²


²Dobson, 114-17.
Conflict Resolution

It is impossible for two people to live together and to agree on everything. A communication inventory revealed that people argue over five concepts: communication, finances, sex, children, and in-laws.\(^1\) According to the Balswicks there are four ways by which people try to solve their marital conflicts: (1) avoidance, when one partner withdraws or runs away not even attempting to solve the problem; (2) accommodation, when one yields and does not resist; (3) competition, when both resist and fight in order to win; (4) collaboration, when both take time to discuss the matter and come to an agreeable solution; and (5) compromise, when some kinds of adjustments are necessary on both sides in order to come to a solution that is not altogether satisfying.\(^2\)

Money

Marriage counselors report that money is the problem most commonly mentioned by couples seeking help.\(^3\) Howse, Dunton, and Marshall mentioned financial necessity or the need to improve the family standard of living as one of the

\(^1\)Van Pelt, 137.
\(^2\)Balswick and Balswick, 220.
\(^3\)Grunlan, 178.
causes for which a woman returns to work after her children go to school.\textsuperscript{1}

According to Larry Burkett, teacher of Christian Financial Concepts through classrooms and videos, one of the secrets of happiness is to avoid debts. One should avoid indebtedness as much as possible and buy on a cash basis. One should not spend all his or her money but should also save.\textsuperscript{2} A family budget, far from being an impediment to the partners' freedom, offers rather a clearer view of their limitations and possibilities. Grunlan, Gale, and Youngberg suggest family budgets that can be adapted by different families according to their needs.\textsuperscript{3}

Sexuality

Dealing with sex, Douglas E. Rosenau, psychologist, sex therapist, and theologian, provides much material to teach young engaged people what sex is all about. He also teaches adults different techniques of lovemaking and answers many questions about sex. His book \textit{A Celebration of Sex} is an illustrated manual that also discussed

\begin{itemize}
\item \textsuperscript{1}Howse, Dunton, and Marshall, 137.
\item \textsuperscript{3}Grunlan, 188; Rocky Gale, John Youngberg, and Millie Youngberg, "Until Debt Do Us Part," \textit{Family Seminar} (Berrien Springs, MI: Marriage and Family Commitment Seminars, 1985), 16.
\end{itemize}
extramarital affairs, venereal diseases, and other problems related to sex.

William H. Masters, Director of the Reproductive Biology Research Foundation at St. Louis, Missouri, Virginia E. Johnson, Assistant Director, and Robert C. Kolodny, sex therapist, have together written nine books of which Heterosexuality,¹ published in 1994, to a great extent, is a revision of the many topics presented in the former volumes. This is a classic document dealing with love, intimacy, sex, sensuality, patterns of sexual response, low sexual desire, ejaculatory problems, female sexual dysfunctions, compulsive sexual behavior, conception, contraception, abortion, sexually transmitted diseases, adolescent sexuality, sex and aging, and sexual affairs.

Ed and Gaye Wheat wrote Intended for Pleasure.² Ed is a physician and Gaye is a lecturer in Christian Home Seminars. Their main purpose was to teach that sex is not reserved for procreation and that God, the Creator, is also the creator of sex and that He placed it in the human body to provide sexual happiness. They discuss common problems related to sex and provide solutions for premature ejaculation and impotency and make suggestions for love-


making techniques, sex during pregnancy, and even sex after eighty years of age.

John S. Feinberg and Paul D. Feinberg discussed sexual morality. Both are professors of Biblical and Systematic Theology at Trinity Evangelical Divinity School. They observed that the sexual revolution that began between 1945 and 1955 has brought many changes in the traditional way of considering sex in harmony with the Bible. Monogamy was no longer universally praised. With penicillin and the pill, promiscuity, infection, detection, and conception were no longer feared. Six new ideas became prevalent: (1) secularization, the removal of God from all areas of human thought and activity; (2) privatization, the idea that individual sexual preferences are one's personal business; (3) scientific frankness, the idea that any attempt to repress sexual expression is psychologically harmful; (4) media exposure, the seductive sex appeal by the media, exposition of pornography and the Playboy philosophy; (5) existential schizophrenia, the separation of reality with personal meaning, or the separation of value and behavior--sex can be enjoyed for personal gratification without love and commitment, or consideration for the other person; and (6) therapeutic value, the need for the therapist to avoid
condemning feelings and needs of his client as wrong, and to be accepting, sympathetic, and understanding.¹

As stated by the Feinbergs, there are three views on premarital sex: (1) the natural impulsive view according to which people should be free to engage in sex without the burden of moral guilt as long as they do not abuse or hurt somebody; (2) the affection view or ethic of intimacy according to which attitudes like openness and caring guide individual behavior, but there is no absolute guide and divorce is morally right; (3) the abstinence view according to which sex can be engaged in only within marriage. They discuss and present objections to the first two views and show that the third position is biblical and commendable. Adultery is condemned by both the Old and the New Testaments.²

Maggie Scarf, psychologist and family therapist, reveals cases of sexual dysfunctions, the shame that has been the result, and how some of the bad feelings could have been avoided.³ She states that sexual problems are not generally the cause of marital disturbances but the result of them. Therefore, therapists first take care of such psychological problems as competition, power struggles, and

²Ibid., 152-60.
fears related to intimacy, and then if the sexual problems persist, they deal with them.¹

Tim and Beverly LaHaye have written The Act of Marriage: The Beauty of Sexual Love. Beverly is founder and president of Concerned Women for America and hostess of a daily radio talk show on family values. Tim is founder and president of Family Life Seminars. They explain the biblical approach to sex and assert that sex is for more than procreation. They also answer practical questions related to marriage and sex.²

According to Van Pelt, sexual satisfaction can be obtained when intimacy is fully attained. "Intimacy between two people can be compared to the legs of a chair." They are the emotional, the physical, the social, and the spiritual realms of life. When one is missing the chair is weak.³

About the sexual life, Van Pelt explained that the average woman needs twenty minutes of foreplay. While the experienced woman may at times require only ten minutes, the inexperienced bride may require thirty minutes or more, and a woman with sexual problems forty-five minutes or more of

¹Ibid., 233.


³Van Pelt, Compleat Communication, 160.
Very often they complain that their husbands did not prepare them for sexual intercourse. They served like prostitutes without consideration for their own needs. If the husbands could have taken a little time during the day to have a romantic approach it would have made a world of difference.

Divorce

According to the Catholic church a marriage concluded and consummated between baptized persons can never be dissolved. The church is powerless to oppose a disposition taken by God.

Feinberg and Feinberg discussed three positions that people adopt in regard to the exception clause provided by Matthew: (1) no divorce permitted; (2) divorce permitted but no remarriage; (3) divorce and remarriage permitted. With regard to the first position, they presented six views:

1. The inclusivist view according to which Jesus said in Matt 5:31-32 and 19:9 that one should not divorce his wife, not even in the case of porneia

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1Nancy Van Pelt, The Compleat Marriage (Hagerstown, MD: Review and Herald, 1979), 121.

2Ibid., 122.

2. The preteritive or no comment view: "If anyone divorces his wife except in the case of porneia about which I shall make no comment"

3. The clarification view: Jesus clarifies who commits the offense. If it is the woman, she is an adulteress. Divorce and remarriage do not make her become one; but if it is the man, divorce and remarriage will make her become an adulteress.

4. The betrothal view according to which a Jewish betrothed girl was considered as belonging already to the man, in which case infidelity would require a divorce; this would be applicable to Jews in the first century but not to Christians of the twentieth century.

5. The mixed marriage view, a reference to Jews married to non-Jews in the time of Ezra, equally with no application for Christians today.

6. A prohibition of incestuous marriages (Lev 18) that would be the only admitted ground for divorce.

The Adventist church accepts the exception clause found in Matt 5:32 and 19:9 that whosoever divorces his wife, "except for the cause of unchastity" or "except for immorality," commits adultery himself and causes her to commit adultery. Whosoever marries a divorced woman commits adultery.

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1Feinberg and Feinberg, 305-07.
The Seventh-day Adventist church discourages divorce by stating in the Church Manual:

Even though Scriptures allow divorce for "unfaithfulness to the marriage vow" earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his or her conduct so that the marriage union may be maintained. In the event that reconciliation is not effected, the innocent spouse has the biblical right to secure a divorce and also to remarry....

A guilty spouse which is divorced, has not the moral right to remarry another while the innocent spouse still lives and remains unmarried and chaste.¹

Jesus and Divorce, written by George R. Ewald, pastor and college Bible teacher, is, according to this book's subtitle, A Biblical Guide for Ministry to Divorced Persons. Can the divorced become deacons, elders, Sunday school worker, or choir members? Ewald suggests a forgiving approach instead of a legalistic one in dealing with divorced church members.²

Jesus and Divorce by William A. Heth, instructor at Dallas Theological Seminary, and Gordon J. Wenham, Professor of Theology at the College of St. Paul and St. Mary, Cheltenham, England, is a historical study attempting to show how different people at different periods of time understood the matter of divorce. One turning point in the history of interpretation of the divorce texts was the

¹Seventh-day Adventist Church Manual (Washington, DC: General Conference of SDA, 1990), 172.

Erasmian view according to which there can be valid reasons for two unhappy partners to divorce and to remarry. Since Christ came to save the lost, the church should place its emphasis on the salvation of sinners instead of on exegesis. Heth and Wenham disagree with Erasmus.¹

According to Robert C. Kistler, sociologist, member of the National Council on Family Relations, former professor at Andrews University, in 1975 the annual number of divorces exceeded one million for the first time in the United States and then leveled off instead of continuing to increase.² He raised the question of whether adultery can be forgiven, and how it affects the relationship with a partner. He thought that adultery could be forgiven and should at times be considered as a disease in need of a cure by love.³

Recreational Activities

People who are in love need to take time to engage in some types of recreational activities together. Lauer and Lauer suggested that partners make plans for their vacations and the way they will spend their money. The plan


³Ibid., 132-33.
can be to go fishing or play volleyball with friends, watch TV, listen to music, travel together, shop together, eat together, do housework together, and enjoy a hobby together (photography, bicycling, writing, painting, etc.) Lauer and Lauer advised partners to practice their lover’s hobby in order to please him or her. They also mention the time of "quiet intimacy" sitting together but doing nothing.¹

The Couple’s Spiritual Life

The couple’s spiritual life is very important. The more one is committed to God, the more he or she can be committed to a partner. The closer each partner draws to God, the closer they draw to each other.²

According to Ellen G. White each step toward the marriage needs to be characterized by modesty, simplicity, sincerity, and honor to God. Marriage affects the after life both in this world and in the world to come.³

Ellen White wrote that religion ensures family happiness:

Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above. Hearts that are filled with the love of Christ can never get very far apart. Religion is love, and a Christian home is where love reigns and finds expression

¹Lauer and Lauer, 94-106.
²Van Pelt, Compleat Communication, 164.
³Ellen G. White, Messages to Young People (Hagerstown, MD: Review and Herald, 1956), 435, 460.

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in words and acts of thoughtful kindness and gentle courtesy. Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life.¹

Parents need to educate their children so that their character might become perfect. But marriage is also a school for husbands and wives where their character is developed in order that they might be ready for the second coming of Christ.

Family life begins with marriage and includes communication, commitment, love, sexuality, relationship with other members that form the extended family, the education of children, and character development. Although divorce is a legal cancellation of the relationships between a man and a woman, it is an important subtopic in dealing with family. Behavioral scientists develop many motivations for which family members should stick together, but in this dissertation behavioral skills are used in order to help family members prepare themselves for the second coming of Christ.

As church members are getting ready to meet with Jesus, they need to consider whatever aspect of their family life that can interfere positively or negatively with their hope of being part of that eschatological bride.

¹Ellen G. White, The Adventist Home (Hagerstown, MD: Review and Herald, 1980), 94.
The next section shows how Origen, Thomas Azar of the Unification Church in Korea, Guernsey, and Markus Barth attempted to unite eschatology and family life.

**Family and Eschatology**

Eph 5:25-27 is not the only passage of Scripture that ties together family and eschatology. The Sadducees' question to Jesus about the woman who by levirate marriage had successively had seven brothers as husbands is a fitting one. The question was, "In the resurrection, therefore, whose wife of the seven shall she be? For they all had her" (Matt 22:28). The Sadducees did not believe in the resurrection (vs. 23). But they wanted to catch Jesus in a trap. It was as if they had said, What will happen with family life and marriage on or after that eschatological day?

Jesus alleged that at the resurrection there will be no marriage since human beings will be like angels (Matt 22:30). Origen’s understanding of this passage can also show the link between family life and eschatology.

**Origen**

Origen (185-254), one of the church fathers of the third century, commented that human beings are compared to angels and not to animals. At the resurrection, when there will be no husband or wife, they will become like angels. "Angels are superior to men and only perfect men will become
like angels."¹ "When the saints will reach the summit of perfection they will be like the angels and equal to them" because Jesus would have been formed in them according to the merits of each one.²

As the angels of heaven do not marry, the redeemed will neither marry nor be given in marriage but "the humbleness of their reformed body (Phil 3:21) will be like that of the angels, precisely ethereal and shining with light."³ Like angels, their multiplicity is not the result of generation but of resurrection.⁴

For Origen, as for nearly all the early church fathers, "sex is defilement and constitutes an impurity of conscience that nourishes the sexual life." The sexual activities do not allow freedom to pray (1 Cor 7:5).⁵ So it is abnormal to think that after the resurrection such activities would be resumed.

¹Origen Contra Celsum 4.29. (ANF, 204-5).
²Origen De Principiis 4.4.2 (SC, 268:405-07) or 4.1.29 (ANF, 4:377).
⁴Origen Fragmenta in Lucam 90 (SC, 87:547). According to the translators Crouzel, Fournier, and Perichon, the authenticity of this fragment is doubtful since manuscript D attributes it to Appolinarius but it precisely describes the Origenian way of thinking.
⁵Ibid., 17.35 (296).
For Origen, a new kind of relationship will be maintained in heaven under the name of marriage. Jesus spoke of it in the parable of the king who celebrated the marriage of his son (Matt 22:2) and also in the parable of the ten virgins (Matt 25:1).

Thus the king's Son in the resurrection of the dead will wed in a marriage which is beyond every marriage which eye has seen or ear heard or has entered into the heart of men (1 Cor 2:9). That holy and divine and spiritual marriage is among the words which it is not lawful for a man to utter. But one may ask whether, in similarity to the marriage of the Bridegroom in the resurrection of the dead, there are other marriages as well or whether in the resurrection of the dead only the bridegroom, after doing away with all marriages, is to have a marriage, not one in which twain shall be one flesh, but one in which it is more right to say that the Bridegroom and the Bride shall be one spirit (1 Cor 6:17).¹

Origen is not sure whether only Jesus will be married then to the redeemed Church or if other people will be tied together in this kind of marriage, but this will be a spiritual marriage where the two parties will form one spirit. He does not want this to be confused with the Gnostic mythical association of eons for which there is no support in the Bible.²

¹Origen Commentariorum in Matthaei 17.33 (London: Society for Promoting Christian Knowledge, 1929), 247-48. ²Ibid. The first Syzygies or couples of Valentinus are Bythos and Sige from whom came a seed that produced Mind and Truth. Word and Life burst from them and in their turn gave birth to Man and Church. There is a total of thirty eons. Even Christ came from Bythos and passed through the Virgin Mary like water through a pipe. Henry Melvill Gwatkin, Early Church History to A.D. 313 (London: Macmillan, 1912), 2:37-38.

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For Origen, the spiritual marriage that takes place at the end symbolically takes place also at baptism.¹ He sees the flood as a symbol of the end because God said "the end of all flesh has come before me" (Gen 6:13). But Peter wrote that just as Noah was saved through the flood, others also will be saved through baptism (1 Pet 3:20-21). It is on the basis of this that Origen took baptism as a mystery, symbolic of the eschatological resurrection and union with Christ. The Christian ascends to a superior order; he or she becomes like the angels of God.²

The Unification Church

Thomas Azar, a Baptist minister with a doctorate from Emory University, expressed the position of the Unification Church in relation to family and eschatology. According to the Unificationists, he wrote, the family is:

1. The cornerstone of God's building of the kingdom and the means for the multiplication of His love through the preaching of His word;
2. The pre-fall institution ordained by God;
3. The point where God and humanity meet in relationships;
4. The place where a variety of loves grow and develop;
5. The institution of reform for humanity in general and for the Unification Church in particular, an institution that includes and transcends culture, race, sex, nationality, and even religion.³

¹Origen Commentarij in Romanos A.3.1 (PG, 14:926 A 14).
²Ibid.
The Unification Church partially follows Luther's theology of marriage. They understand that "salvation and the building of the kingdom of God begins when the individuals are married by the Lord of the Second Advent," that "eschatology finds expression in the family," that "the vertical and horizontal relationships intersect in this relationship. As Christ emptied Himself, husbands and wives should empty themselves and as Christ forgives, they should forgive each other."1 According to Azar,

Unificationists believe in (1) an ideal world built through ideal relationships (e.g., Adam and Eve); (2) an Apocalyptic ending as the forces of Cain and Abel confront each other whether through peaceful means or in open global conflict; (3) a new Utopianism; and (4) the kingdom of heaven established in this historical time period through families, clans and tribes out of the entire world.2

Reverend Sun Myung Moon is the chief spokesman of the Unification Church. His teachings are explained in a document published in English as Divine Principle.3

Azar also wrote: "According to the Divine Principle Jesus was able to give only spiritual salvation to humanity. Therefore, the third Adam and His bride will come and complete what was left unfulfilled: the physical kingdom of God on earth."4

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1Ibid., 135.
2Ibid., 137.
4Azar, 137.
Richard Quebedeaux, who edited *Lifestyle Conversations With Members of the Unification Church*, reported facts gathered by his dialogues with some of the church members. He informed his readers that Reverend Moon is a matchmaker who conducts mass marriages, including 777 couples in one day in 1970 in Korea, 705 couples in New York in May 1979, and who made a film of a wedding of 1800 couples.¹

Hugh Spurgin, one of the Unification Church members whom Quebedeaux interviewed, revealed to Quebedeaux that "the doctrine of marriage and family in the Unification Church is the central concept of unification thought and lifestyle . . . interrelated with the doctrine of creation, fall, redemption, and eschatology."²

Spurgin also stated that according to the *Divine Principle* God gave man three blessings: to be fruitful (or attain individual perfection), to multiply (to have a family), and to have dominion over creation. Adam and Eve sinned by eating the forbidden fruit (sexual intercourse before marriage), but through a dispensation of thousands of years, marriage can receive the full blessing of God.³

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²Ibid., 4. The footnote on this page asserts that Moon is not the author of the *Divine Principle*.

³Ibid.
Moon established a blessing committee, asked celibate church members to fill out a form, and established rules on the basis of which he would consider the matching: People need to be church members at least three years, give birth to some spiritual children (about three), be instrumental in their conversion to the church, and be at least twenty-four years old. However, he was not legalistic about these rules because Hugh Spurgin himself had been a member only two years when he was married to Nora, who was in the church for more than three years.¹

One emphasis of the church is evangelism. In the early 1970s, Moon often married couples and then sent them as missionaries to two different places for forty days before they entered their married life. Those forty days symbolized the period of time Jesus was in the wilderness being tempted before He began His ministry. After 1975 he required couples to serve three years in separate mission fields after their marriage before they began their married life. Those three years served as spiritual foundations for the worldwide work in contrast to forty days to lay national foundations.²

This is a sacrificial type of life in order to develop ideal families, spiritual children, strong dependence on God through prayer, devotion, and service to

¹Ibid., 6-8.
²Ibid., 12.
others. Although partners are not perfect, they enter their relationship with the desire and the determination to make a perfect marriage. Fidelity to one's partner is an absolute.\(^1\) There is no fear that a divorce may become a necessity. People help each other and a support system is developed by which emotional and financial needs are met within the community.\(^2\) Moon taught that Jesus is coming back to this earth in Korea. This holy living and evangelism is a preparation for that event. However, since at the Tower of Babel language was confused, it is necessary to come back to one universal language as a means of communication.\(^3\)

**Guernsey**

Family sociologist, educator, and ordained minister Dennis B. Guernsey, Professor of Marriage and Family Ministries at Seattle Pacific College, has also shown that primary relationships are needed for disciple making and that the family is key in the development of those important social skills. It is within the family that children learn to identify themselves with the risen Christ. Families prepare children for baptism. Baptism is the beginning of a process of socialization into the Christian community. In

\(^1\)Ibid., 8-11.

\(^2\)Ibid., 15-16.

\(^3\)Divine Principle, 520, 536.
the family, children not only learn to speak but also receive parental values. Obedience is learned in the family and then is applied to God and religion. The mature child knows that he or she needs to be transformed by the renewal of the mind (Rom 12:2). Guernsey stated that there is a mutual relationship between the church task of fulfilling the gospel commission by making disciples, baptism, and teaching obedience and the family tasks of establishing primary relationships, socialization, and building values.  

Markus Barth

Markus Barth, commentator of the epistle to the Ephesians in the Anchor Bible Commentary, referred to three schools of thought in relation to the perfection expected of the church in Eph 5:26-27. The first one considers perfection to be in the future at the resurrection. This will be a change for the whole church, not only for individuals. Those who think along this line lean on the "hina" clauses (futuristic subjunctives) of the verses.  

The second school of thought considers that the required perfection is a realized eschatology on account of the "creative power, will, and word of Jesus Christ."  

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1 Dennis B. Guernsey, A New Design for Family Living (Elgin, IL: David C. Cook, 1982), 9-16.
3 Ibid.
5:8 states, "You were formerly darkness but now you are light in the Lord; walk as children of light." For this group of thinkers the church is actually "holy, sinless, infallible, praiseworthy, totally clothed with the garment of forgiveness and able through repentance to restore its whiteness." In Christ Jesus the church is already seated in heavenly places (Eph 2:6). With Christ the church is already one body, one Spirit (Eph 4:4); the church is actually the pillar and support of the truth (1 Tim 3:15). For those theologians the church is not the bride but already the wife.¹

Charles Harold Dodd, Professor of Divinity at the University of Cambridge, stated that "the Christian religion rests upon the finished work of Christ . . . upon the events narrated and interpreted in the gospels." The inconceivable, the unexpected, has happened: History has become the vehicle of the eternal. This is realized eschatology. While for the Jewish religion the Lord loved the righteous and listened to their cry, the Christian religion is based on Christ, the one who seeks for the lost, the friend of publicans and sinners. "And for all those who accept the kingdom of God there was pure happiness, like the joy of a wedding feast."²

¹Ibid. 677.
²Dodd, 197-99.
According to Dodd, while the church prays "thy kingdom come," "come, Lord Jesus," it can be seen that the Lord did come in His cross and passion, in the glory of His Father with the holy angels. The communion service, instead of drawing the church closer to the time of Christ's coming, is a "re-living of the decisive moment at which He came."¹

The preaching theme of the church is that "the time is fulfilled and the kingdom of God has come. Repent and believe the Gospel." "Come, for all is ready." "The Bridegroom is home from the wedding." He who receives the kingdom as a child shall enter in.² In fact "the kingdom of God has come upon you. For there is a power which works from within like leaven in dough and nothing can stop it."³

It does not seem that there is anything more to be expected since the kingdom is already here with such power. It is probably to correct such a misunderstanding that Dodd wrote in the very last paragraph of the book:

To accept His kingdom and to enter in brings happiness because the best thing is that we should be in obedience to the will of God. Such blessedness may be enjoyed here and now, but it is never exhausted in any experience that falls within the bounds of time and space. Our destiny lies in the eternal order, and eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things the Lord has prepared for them that love Him."⁴

¹Ibid., 204.
²Ibid., 205.
³Ibid., 198-99.
⁴Ibid., 209-10.
The third school of thought dealing with eschatological perfection makes a combination of present and future perfection. Theologians like Thomas Aquinas, Calvin, Bengel, Lightfoot, Abbot, and Schlier considered that the immaculate Bridegroom cannot marry an impure bride. Therefore, she has to be pure now through grace and later through glory. "The sanctification that has begun now is still dependant upon its completion on the last day."¹

Barth did not believe in this double meaning and did not think that Paul intended such a play on words. If this was what Paul had in mind, he would have stated it clearly as he did in Rom 3:36 where God is both just and the justifier of those who believe in Jesus. Barth preferred to think that what Jesus did stands complete in the past: complete purification, sanctification, justification (1 Cor 6:16).

Barth recognized that the first group of interpreters is the closest to the meaning of the text, that Eph 5:25-27 refers to the future glory of the church which the Messiah prepares now.²

Under the subtopic of the glorification of the bride, Barth developed the following six concepts:³

¹Barth, 677-78.
²Ibid., 678.
³Ibid., 678-84.
1. There is nobody playing the best man's (best friend, or the bride's father) role on Jesus' wedding day. In this particular case, Jesus, the Bridegroom, will present the bride to Himself and will not use any best man.

2. Eph 5:25-27 is a romantic song alluding to a Jewish wedding. While it was customary for a man to present himself before God with the help of an interceding friend, it is recognized that this intermediary could not make the applicant perfect. But many passages of Scripture are an invitation to perfect (2 Cor 11:2; Col 1:28; 2 Tim 2:15; Pss 15; 24:3-6; Matt 5:48; Eph 2:15; 4:24).

3. The heavenly Bridegroom loves the bride and wants to treat her well. But He also treats Himself well in presenting the bride to Himself.

4. The glory of that day is not a similitude. "Doxa" is not from "dokeo" (to seem), but from "doxazo" (to glorify).

5. "Endoxos" (glorious) is a reference to the bride's dress. Eph 5:25-27 follows the pattern of Ezek 16:10-14 where God washed, dressed, anointed, and made resplendent or glorious. The wedding day seems to be particularly gorgeous:

The fatherly friend and bridegroom bedecks the chosen girl with embroidered cloth, leather, fine linen, silk. He adds bracelets on her arms, a chain on the neck, a ring in the nose, earrings and a crown all of gold and silver. He does not forget to feed her with fine flour, honey, and oil. This way she becomes
exceedingly beautiful, attains royal status and is perfect through the splendor bestowed upon her.¹

6. The Bridegroom’s treatment of the bride is propagandistic. It has a missionary effect, to reveal to His city and to the whole world what kind of Man He is.²

This discussion has shown how different people looked at Eph 5:25-27 in terms of the union of man and woman in marriage as they follow the pattern of the union of Christ with the church. Perfection is the high ideal that Christ has set up for the church that He will marry. But Paul used the ideas of blamelessness, spotlessness, wrinklelessness, and holiness along with the glory that will characterize the greatness of that eschatological day.

There are some ideas of this third section that will be retained and used in the implementation of the seminar, but as will be seen, the integration of family life and eschatology differs from what has been presented so far.

The next section shows what is presented in dissertations related to family and eschatology.

**Related Dissertations**

A search made through the dissertation abstracts from 1861 to 1994 and in the ATLA Religion Database (1994) revealed that no one has tied together family and eschatology in a dissertation in the way this researcher has

¹Ibid., 682.
²Ibid., 683.
conceived it, nor has anyone developed a seminar with an emphasis on family and eschatology. The words "family" and "eschatology" are found in seven abstracts, but are either loosely connected, not connected at all, or not found in an Adventist perspective.

Michael Guy Bishop wrote his dissertation about the Mormons' emphasis on life and death at an early stage of their development.¹ He came to the understanding that present family life is a preparation for the life to come.

For the Latter-day Saints of 1830-1846 there was nothing too dear to sacrifice for the hope of immortality in the afterlife.² In the celestial kingdom there will be an unbroken kinship network. Marriage is therefore necessary. People must have been sealed by a previous eternal union. Unmarried persons are not qualified. Even the actual education of children is to prepare them to find their place in the celestial family. Deceased persons of an earlier generation judged worthy to belong to the celestial kingdom are granted admittance through vicarious baptism for the dead and through a process of ritualization.³


²Ibid., 146.

³Ibid., 147-50.
Adventists also believe that the present life is a preparation for the life to come. But while for Mormons individuals can be vicariously baptized for a deceased relative (1 Cor 15:29), Adventists believe that salvation is obtained on an individual basis. "The prodigal son was reconciled [justified] with his father when he accepted his father's love and forgiveness." There is no opportunity for repentance after death according to Adventist theology. "The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him" (Ezek 18:20).

Forschini evaluated more than forty interpretations of 1 Cor 15:29 and considered that Mormons' practice of baptism for the dead is an abuse of the text. One interpretation is that "baptism will be useless after death." Another is that "baptism frees us from the fear of death." He understood that "baptism is not for the dead" but for the living, and recognized that this verse referred to a kind of ritual that looked like baptism but was devoid of sacramental value.

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1Seventh-day Adventists Believe, 116.


Ahmad Anis compared Shibli and Ameer 'Ali as two representatives of the traditional versus the modern trends of Islamic history. The British occupation of India in the nineteenth century introduced Christianity. But there was resistance against proselytization which was considered as one of the religious problems of Islam.

According to Islamic beliefs, there is no distinction between religious and secular activities. "In Islam, life is a composite whole, a unity and a totality. Political activism is no less sacred than religious devotions." A Muslim cannot retire from this world into the other world as if leaving this world at the mercy of the forces of unbelief and evil. Rather, everything is integrated.

The idea of sacredness in space and time has no place in Islam. When one intends to pray, fast, or make his/her pilgrimage, talking, eating, sex, and the use of violence become temporarily prohibited, but not because they are bad or evil in themselves.

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1Ahmad Anis, "Two Approaches to Islamic History: A Critique of Shibli Nu 'Mani's and Syed Ameer 'Ali's Interpretations of History" (Ph.D. dissertation, Temple University, 1980).

2Ibid., xv, 15-16.

3Ibid., 17-18.

4Ibid.
Islam posits a Creator God, Allah, who is the Almighty, and who alone deserves the worship of all creatures: "Devotion, prayer, hope, love, obedience, reliance, assistance, refuge, sacrifice, in brief, all forms of worship and submission are for Allah alone, the Creator of man and universe."\(^1\)

Eschatologically, Allah is also the Lord of the day of judgment; He judges without mediation of another instrumentality between man and Himself, not even Muhammad, the Prophet.\(^2\)

Blake Wiley Burleson\(^3\) compared Christianity in Africa and outside of Africa based on the theology of John Mbiti. He found that while Christianity refers generally to Heilsgeschichte (holy history), in Africa the emphasis is on Heilsgographie (holy geography). Even history as time consciousness needs to be divided in two: history (profane time) and cosmos (mythical time), instead of present and past time. A return to paradise would belong to Mbiti's mythical time. Mbiti's anti-historical attitude is seen in his eschatology, soteriology, and Christology. Mbiti rejected the idea of a future parousia and propounded that

\(^1\)Ibid., 195-96.

\(^2\)Ibid., 196.

the coming of Christ takes place in the repeatable, archetypal ritual of the sacraments.¹

Likewise, Mbiti opposed Western theology built on individualism with his emphasis on corporate family. This value system had its impact on Mbiti’s ethics, ecclesiology, Christology, and eschatology. In regard to ethics, Burleson discussed several unresolved dilemmas: marriage, polygamy, sexual substitution, homosexuality, and abortion. According to Mbiti, the proper conduct must be based on the consequences that these acts have for the corporate group. In regard to eschatology, Mbiti interpreted the death of Christ in terms of the corporate rite of passage. "The resurrection is a corporate phenomenon in which the many are absorbed into the one."²

James Joseph Cruise³ made an exploration of early writings of the sixteenth century to see their impact on eighteenth-century literature. He sought for the effect of different kinds of authority: political oppression interpreted as fulfillment of eschatological prophecies, religious influence of popes and priests on church members and governments, and paternal authorities over sons and

¹Ibid., 171-72.
²Ibid., 219-20.
daughters. By 1740, biblical authority was submitted to criticism and consequently all other kinds of authority. Novels showing how the commercial spirit of England affected family structure emerged from this lack of general governance.¹

Charles John Weborg studied the eschatological ethics of Johann Albrecht Bengel, who followed Luther's formulation of faith active by love. Bengel found that faith, hope, and love relate to Father, Son, and Spirit. However, Jesus is never alone. The Father vindicates Him, and the Spirit is the one producing love in the Christian.²

According to Weborg, the course of Christian existence is a mystery centered around the theology of the cross. The Christian needs to follow God's timetable as far as eschatology is concerned because there is nothing else one can do. However, love has duties to perform at all times.³ Weborg argued for an apocalyptic eschatology based on Rev 2-3. Under the cross, the Christian may have to suffer martyrdom but needs to be faithful. Even death is

¹Ibid., 1, 335-36.

²Charles John Weborg, "The Eschatological Ethics of Johann Albrecht Bengel: Personal and Ecclesial Piety and the Literature of Edification in the Letters to the Seven Churches in Revelation 2 and 3" (Ph.D. dissertation, Northwestern University, 1984), 210-12.

³Ibid., 212-14.
not a cause for fear.¹ Bengel has been criticized for his political quietism, but Weborg explained Bengel’s position in the light of Luther’s theology of the two kingdoms.²

John Carol Endres studied the Book of Jubilees³ and found that it is a rewriting in the second century B.C. of biblical stories motivated by the desire to show that the same deuteronomistic principles that governed the life of the patriarchs Abraham, Isaac, Jacob and their descendants are still valid for those who lived in the time of the Seleucid and the Maccabean wars. For the author of Jubilees, Jews need to avoid exogamy (30:5-17), maintain ritual purity, abhor Gentiles, and exalt the Levitical priesthood (30:18-20). Other Halakhic⁴ requirements include second tithe paying (32:10-15), the celebration of the eighth Day of Tabernacles as the Day of Addition (32:27-29), prohibition of incest (33:10-20), and obligation to celebrate Yom Kippur (34:18-19). Fornication needs to receive a death sentence by fire (20:4). The maintenance of these rules is the

¹Ibid., 214-16.

²Ibid., 217-19.


guarantee that one can belong to the covenant people. Just as the antediluvians were destroyed by the Flood because of their wickedness, destruction is coming now (by the Antiochian persecution) because the people have forgotten God’s commandments, covenant, feasts, months, sabbaths, jubilees, and judgments (23:17-19).

Endres has shown deuteronomistic principles of cause and effect or sin and punishment in Jub 23:23 to be parallel with Jer 6:23, Deut 28:49-50, and Ps 79:2. But he has also spelled out that salvation is the positive result of a return to Torah as Jub 23:27-31 is compared to Isa 65:20, 25, 13; 66:14. Davenport considered Jub 23:23 to be an eschatological poem.

Although Endres’s dissertation included family and eschatology, it was a study of a Jewish situation in the intertestamental period. The present dissertation considers the Christian church as composed of Christian families that


3Endres, 54.

4Ibid., 56-61.

are preparing themselves to be united to Christ, the heavenly Bridegroom in a spiritual and eschatological wedding. This dissertation is not a repetition of Endres's work.

The last dissertation found among the abstracts is the work of Bruce Wayne Hardy1 who associated psychology and theology with an individual. It is a clinical case study in which the individual's story is considered in relationship with the members of her family and the community of faith. Hardy's purpose was to develop a theological-psychological paradigm of presence that he would be able to use in pastoral psychotherapy based on three sources: the theology of Moltmann, the psychology of Kohut, and one patient or church member.

Hardy explained Moltmann's theology of presence in relation to epiphany and promise. He also understood Kohut's concept of presence based on empathy and self-object relationships.

Although family and eschatology are common between Hardy's work and this dissertation, the approaches are different in the sense that this dissertation (1) considers a different unit: the Seventh-day Adventist church of the Haitian community of Boston instead of one person; (2) looks

1Bruce Wayne Hardy, "Presence as a Theological-Psychological Paradigm for Pastoral Psychotherapy (Jürgen Moltmann, Heinz Kohut)" (Ph.D. dissertation, Southern Baptist Theological Seminary, 1993).
at eschatology with an emphasis on what church members have to do in order to be ready for the Bridegroom who is coming, having taken Jesus' ministry both on earth and in heaven as the initial point; and (3) develops dependence on the Holy Spirit for holiness and perfection instead of a psychological approach based on empathy and self-objects.

According to Moltmann, eschatology is not a report of future history or the extrapolation of the future from history. Rather, it formulated the anticipation of future history on the basis of present history, on the basis of what Christ did in the past.\(^1\) This seems to be a non-eschatological theology. However, Moltmann recognized that presentative and futurist eschatology are tightly connected together and that one cannot exist without the other.\(^2\)

Four other dissertations, three dealing only with eschatology and one with the Seventh-day Adventist family, are noted in the following pages.


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\(^2\)Ibid., 176, n. 10.

marriage of salvation history and living end-expectation."¹ Although chronology remains a matter of the freedom and prerogative of God (Luke 12:35-48; Acts 1:6-8), since no one knows or can know the timing of the end, yet every Christian needs to live with the expectancy that deliverance is at hand (Luke 21:28-31). "Ignorance of the 'when' is countered by the certainty of the 'that.' While redemption will greet the faithful, consternation, chaos, and destruction will overtake all others."²

Contrary to Dodd's "realized eschatology," Caroll noticed that the end had not yet materialized either during Jesus' ministry, or during the first decades of the church's worldwide mission following Christ's resurrection, or even at the destruction of Jerusalem in A.D. 70.³ The possibility of relegating the eschaton into oblivion served as a background against which Luke's eschatological traditions need to be understood.⁴

Thomas Broughton⁵ wrote about a prospect of futurity

¹Ibid., 167.
²Ibid., 165-66.
³Ibid., 166.
⁴Ibid.
in four dissertations: (1) the state of the dead between death and the resurrection, (2) the resurrection, (3) the judgment of mankind by Jesus Christ, and (4) the final state of retribution.

According to Broughton,¹ the reward that the saints will receive and the happiness of the blessed in heaven are still future (1 John 3:2). Their greatest joy will be to see God face to face. The pure in heart will see God (Matt 5:8). The redeemed will be like angels with spiritual bodies (1 Cor 15:44). They will enjoy a negative happiness devoid of corruption, pain, sickness, anxiety, fear, sorrow, grief, disquietude, uneasiness,² and a positive happiness to be eternally in the presence of God and of the angels, to have tranquility of mind, intuitive knowledge, and to shine like the sun (Matt 13:40-43).³

David P. Gullón wrote his dissertation about dispensational premillennialists. He defined this group as those who (1) differentiate between Israel and the church, (2) explain prophecy literally, (3) believe that the church age is a parenthesis in the interpretation of prophecy, (4) that the church will be secretly raptured seven years before the second coming of Christ, and (5) that the dispensation

¹Ibid., 389-92.
²Ibid., 393.
³Ibid., 394-412.
of the millennium will be established on earth as the Judeo-
centric kingdom after the second coming of Christ.¹

One dispensationalist belief is that human beings
will bring forth many children during the millennium,² an
insight which comes from Lactantius³ and from Jewish
Apocalypticism: "And then shall the righteous escape, and
become the living ones until they multiply and become (or
beget) tens of hundreds" (1 Enoch 10:17-18).⁴

Margaret Dorothy Dudley⁵ researched the Seventh-day
Adventist family in the American Midwest to find out whether
there is a relationship between religiosity and marital
satisfaction. She used a statistical approach to determine
what are the religious factors that correlated with marital
satisfaction. Among the 228 families providing usable
questionnaires, 77.2 percent expressed their happiness in
marriage. Significant factors contributing to the
satisfaction were intrinsic orientation, private and public

¹David P. Gullón, "An Investigation of Dispensational
Premillennialism: An Analysis and Evaluation of the
Eschatology of John F. Walvoord" (Ph.D. dissertation,
Andrews University, 1992), 22-23.

²Ibid., 145, 168.

³Lactantius Divines Institutes 7:24 (ANF, 7:219).

⁴See Charlesworth, 1:18.

⁵Margaret Dorothy Dudley, "Selected Dimensions and
Orientations of Religiosity Related to Marital Satisfaction
as Perceived by Married Seventh-day Adventists in the
Midwest" (Ph.D. dissertation, Andrews University, 1988).
ritualistic practices, religious experience, salience, congruence, and family worship.¹

The last section of this chapter is useful to show how Christians are empowered and made victorious by the Holy Spirit.

Holy Spirit

Ye Shall Receive Power: The Person, Presence, and Work of the Holy Spirit is a compilation published by Pacific Press under the name of Ellen G. White, co-founder of the Seventh-day Adventist church. It provides daily meditations about what the Spirit will do for Christians. After His arrival, He will transform, produce fruit, provide orientation and companionship, direct, empower with gifts, inspire, fortify, prepare, fill, and make triumphant.²

Garrie F. Williams, president of Trinity Power Ministries, wrote another devotional book on the same topic, Welcome Holy Spirit. He arranges his daily commentaries in a biblical order beginning with Gen 1:2 for January 1 and ending with Rev 22:17 for December 31. If one knows the reference of a text, one can easily find what the author wrote on it about the work of the Holy Spirit.³

¹Ibid., 104-07, 124.
³Williams, 11, 375.
William L. Barclay’s devotional, *By His Spirit*, published in collaboration with the Missionary Volunteer Department as an enrichment of the Morning Watch devotional plan, contains short commentaries for each day of the year on verses dealing with the Holy Spirit. He writes:

He who stopped the sun until Joshua won a great battle, He who gave hope to a king by causing the sun to move backward ten degrees, is ready to hear our prayers and to answer them. For our benefit He has told the four angels to hold the winds of strife and destruction until His servants are sealed in His wonderful truth. The miracle is for us today. The signs are everywhere. He is ready to heal us from the sickness of sin. Are we ready to be healed? We need only come to Him who heals all who come. His loving hands will touch and heal us from sin’s diseases. Isn’t it amazing what He will do for us because He loves us.¹

According to Gerald Hawthorne, Professor of Greek and New Testament Exegesis at Wheaton College, just as Jesus was anointed by the Spirit and was able to represent God among men, so every anointed Christian will be able to make God known among other men. The presence of the Spirit makes the difference between an ordinary man and an extraordinary one.²

The researcher will emphasize the need of the Holy Spirit for family members as he presents Christ’s ideal of perfection in order for them to be ready for the eschatological wedding on the day of Christ’s appearing.


The purpose of this chapter was to study extant literature tying together family life and eschatology. This review of the literature reveals that nothing exactly like this study has been produced in the past. The blending together of family and eschatology has produced good results in knowledge and attitudes as the reading of chapter 4 will reveal.
CHAPTER III

METHODOLOGY

The purpose of this dissertation was to develop a seminar that increases participants' awareness of the importance marriage has in their preparation for Christ's second coming. Thus the two related topics are eschatology and family life. The seminar transmitted intellectual knowledge about eschatological events and family life itself with the hope that there might be a positive change in participants' attitude in their daily marital life.

This chapter presents (1) the design, (2) the population and sample, (3) the seminar implementation schedule, (4) the instruments, (5) the procedure that has been followed, and (6) the data analysis.

Design

This dissertation follows the "one group pretest-posttest design" applied to the Philadelphia Haitian Seventh-day Adventist Church of Boston. The church received a treatment, a seminar showing that family life is a school of preparation for Christ's second coming.
According to Ary, Jacobs, and Razavieh,¹ professors of research at Northern Illinois University, Indiana University, and Shiraz University in Iran respectively, the one group design follows three steps: The pretest, the treatment, and the posttest. A comparison of posttest and pretest shows the differences in the test results. The following figure illustrates the design:

<table>
<thead>
<tr>
<th>Pretest</th>
<th>Independent Variable</th>
<th>Posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y₁</td>
<td>X</td>
<td>Y₂</td>
</tr>
</tbody>
</table>

Figure 4. One-group pretest-posttest design.

A survey questionnaire was filled out before and after the seminar at the Philadelphia Haitian Seventh-day Adventist Church of Boston in order to establish whether the seminar was useful in transmitting knowledge and in helping participants become more aware of the relationship existing between their family lifestyle and their belief in the soon coming of our Lord Jesus Christ.

**Population and Sample**

The population for this seminar was the Philadelphia Haitian Seventh-day Adventist Church of Boston. According to Donald Ary, Lucy Chaser Jacobs, and Asghar Razavieh, *Introduction to Research in Education* (New York: Holt, Rinehart, and Winston, 1990), 322.

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to the pastor, the church had 408 members. They speak Créole, French, or English but the church’s official language is French. The Church hymnal, Bible, Sabbath school quarterly, and evangelistic materials are all in French. Children born of Haitian parents in the United States and those who were born in Haiti but came with their parents at an early age mostly speak English and go to the English-speaking churches in Boston. This explains why the church contains mostly Créole-speaking adults.

The selection of participants was based on church members’ willingness to attend the two-day seminar, and on their ability to fill out the pre- and the post-assessment questionnaires (the same form given twice) and the final evaluation form.

The pastor specifically invited 100 persons to attend the two-day seminar. Other members were welcome to attend the seminar, however. Of the 78 who filled out the pre-assessment and the 90 who did the same for the post-assessment, only 53 could be identified and matched to form the final sample for this study.

Broad Idea About the Seminar

This seminar tied together eschatology and family life. The study of eschatology revealed that Jesus can come at any time. Adventists still share the historicist position of the Apostolic Church waiting for an imminent, literal, and glorious second coming of our Lord Jesus
Christ. The sins of the last days described by Paul in 2 Tim 3:1-5 are the characteristics of today's world in the 1990s. Those sins need to be avoided by whoever wants to be ready to meet with Christ at His appearing.

This eschatological understanding affects the general manner of life of each Adventist church member and particularly his/her family life. When an individual responds to the sacrificial love of Jesus, if he or she is not a eunuch, he or she will have to manifest this love toward the member of his/her family. He or she will avoid all sorts of sexual sins (adultery, fornication, prostitution, homosexuality, incest, and all forbidden marriages). The husband and wife relationship will be characterized by love, romance, commitment, forgiveness, communication, support based on the understanding of different temperaments and gender differentiation, conflict resolution, wise administration of money, sexual intercourse, recreational activities, and the couple's spiritual life. Behavioral skills will be used as family members prepare themselves to meet with Christ in the day He will finally marry the blameless and holy church.

The eschatological understanding affects family lifestyles which in turn help family members to be ready for Christ's second coming.
Instrumentation

The two instruments used in this dissertation were the survey questionnaire and the final evaluation form (Appendix A).

The purpose of the survey questionnaire was to determine how much participants knew about eschatology and family life before the seminar and how much their knowledge grew during the seminar. Each close-ended question covers a particular aspect of the topics to be covered in the seminar. The committee members wanted to be sure that the questionnaire was in harmony with what would be taught in the seminar. Because of that, seminar topics had first to be developed.

The development of the survey questionnaire started in October 1995 and was completed in August 1996. The first draft was submitted to Paul Brantley, chair of the Curriculum and Instruction Department at Andrews University and professor of a program evaluation class that the researcher took in order to develop his proposal. Dr. Brantley suggested that an explanatory introduction and many more questions be added to it. John B. Youngberg, Coordinator of the Graduate Program in Religious Education at Andrews University, and this dissertation’s chair, revised the second draft on November 21, 1995, and suggested the elimination of two items dealing with child abuse and television viewing without selection and to replace them by
three others dealing with the decision not to have a television set at home, the individual’s feelings about the second coming of Christ to be expressed in an open-ended manner, and the invitation for respondents to express additional comments and suggestions about the questionnaire. These modifications appeared in the third draft. Then it was suggested that the different items of the questionnaire be classified in four groups: (1) the demographical part; (2) awareness of the imminent return of Jesus Christ; (3) commitment to Jesus Christ; and (4) the Christian family lifestyle. While the second and the third draft used a Likert-type scale of SA, A, U, D, SD (Strongly Agree, Agree, Undecided, Disagree, Strongly Disagree) in regard to each question, the next draft had one to five with one being Strongly Disagree, and five Strongly Agree. The fourth draft was pilot tested in Brantley’s class of program evaluation by five students. They declared that some questions were not sufficiently specific and needed to be clearly expressed. Some questions were confusing such as those about popular music, jokes, and the conversion of Jews and Muslims as signs of the times. There were also a number of typographical errors to be corrected.

When Lyndon G. Furst, Professor of Educational Administration, was contacted about the questionnaire, he suggested shortening the introduction, changing the format, and even reducing the number of questions. The fifth and
sixth drafts were effectively reduced, but to do so, many ideas were eliminated that Brantley and Youngberg estimated too important to be left out, such as the belief in Jesus' imminent return, the possibility for the gospel to be preached rapidly, the individual's readiness for Jesus' return, and the fervor in the expectation of that return.

The sixth draft was pilot tested on November 30, 1995, in the nine-student class Foundations of Family Life Education taught by John Youngberg. It was noted as additional comment that subsystems needed to be separated because in the family one can have good relationships with all but one, and that one can be a spouse, a child, or a parent.

Furst corrected again the sixth draft on December 1, 1995, and suggested taking off the time element in the explanatory introduction and asking only about the degree of agreement with the belief statements. He also suggested that questions should be expressed in a form that was not leading.

On December 11, Brantley suggested adding demographical information, relationship within the family, relationship with church members and with the opposite sex, knowledge of biblical doctrines related to eschatology, and individual readiness for the Lord to come.

The seventh draft was considered to be final until the proposal was submitted to the dissertation committee.
composed of John B. Youngberg as chair and four faculty members at Andrews University: Millie U. Youngberg, Ed.D., Professor of Teacher Education and Codirector of Family Life International; Nancy J. N. Carbonell, Ph.D., Associate Professor of Counseling Psychology; John T. Baldwin, Ph.D., Professor of Theology and Christian Philosophy and Assistant Director of the M.Div. Program; and Brian E. Strayer, Ph.D., Professor of History.

On February 2, 1996, committee members found that the questionnaire seemed to emphasize salvation by works, that ideas about justification, forgiveness, and relationship with God were missing. It was also suggested that open-ended questions about individual spiritual felt needs and the church felt needs be added. The researcher was also advised to contact Margaret Dudley who had done her doctoral dissertation on the family to study her survey questionnaire. As a result of contacting her and of reading her dissertation, two items were added to the questionnaire dealing with respondents' education and yearly income.¹

Then committee members wondered about the relationship between the seminar and the questionnaire: "To what extent were the questions in the survey questionnaire related to what was going to be taught in the seminar?" The five topics needed to be written down so that committee

¹Dudley, 143-46.
members could see whether the questionnaire was appropriate to the content of the seminar.

Committee members approved the proposal on June 6, 1996. It included the three first chapters of the dissertation, the five topics for the seminar, the survey questionnaire, the final evaluation form, and a proposed bibliography.

This last questionnaire of sixty questions was tried out at the James White Library on June 5, 1996, among staff members and graduate students found in the James White Library at Andrews University. The ten persons who participated in it included eight men and two women, all Seventh-day Adventists, six of them between forty and fifty-nine years of age and four between twenty-one and thirty-nine. They were three Americans, two Europeans, three Africans, one Asian, and one Haitian. All are married except one. Four have no children living with them, four have three children, one has four, and the other has five.

Some of them did not know what eschatology was about, while others were not able to answer doctrinal questions related to eschatology. Eight or 80 percent were wrong in thinking that there is no relationship between their family life and their salvation, but they all believed that marriage is a school in family development to prepare family members for Christ's second coming. Only three of them opposed the idea of a fifty-fifty sharing of labor in
the home, and only three were correct in denying that words spoken are the most important elements in communication.

The researcher did not consider the participants' remarks as a good reason to eliminate some of the questions. Rather, he thought that if those respondents raised such questions, it meant that the seminar was going to make a real contribution both intellectually and spiritually when it comes to ordinary church members. Moreover, having gone through so much trouble to reach committee members' consensus, it would not be good to propose to them a new version that would rekindle the discussion.

The Human Subjects Review Board approved the proposed questionnaire on June 12, 1996.

The evaluation form (Appendix A) had its modifications also as the proposal was corrected at different times. The introduction has been modified and the number of items increased.

The purpose of this evaluation was to determine the participants' impression of the seminar: whether it was good or not, the extent to which it was intellectually profitable, topics that participants liked or disliked, their judgment of different aspects such as the participants' manual, transparencies, illustrations, clarity of language, voice, Bible base, food, and the extent to which the seminar satisfied participants' spiritual needs.
This evaluation had twenty-two items, six multiple choice, and sixteen in Likert scale.

**Procedure**

**Development of Seminar**

The first idea that was taken into consideration with the dissertation chair was the length of the seminar. He suggested that it would be best to last between eight and nine hours beginning Friday night and continuing Saturday including Sabbath school time, the worship period, and one or two sessions in the afternoon till sunset. He also suggested that the seminar had to conclude with a kind of commitment on the part of participants.

The basis for the seminar was Eph 5:25-27:

> Husbands, love your wives, just as Christ also loved the Church and gave Himself for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the Church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

The researcher wanted to develop the idea of sanctification that is needed and without which no one will see God (Heb 12:14). He had an emphasis on sanctification, holiness, blamelessness. But he recognized that Paul put that emphasis in the context of marriage, in the relationship that husbands must have with their wives, and that the love of Jesus must serve as a guide to show husbands how to manifest their love for their wives. This ideal Christian life seemed to be a requirement as
Christians hope to enter into the kingdom of God in the last day when Christ will return to marry the church that He will present to Himself as His bride.

Another concern of the researcher was how to make the seminar practical, how to bring about a change in behavior or in attitude along with an increase of knowledge. He raised the questions: "Is there a problem with family life?" and "What can be suggested to solve the problem?"

A survey of literature on the family revealed that the family is in crisis. Teenage pregnancy, out-of-wedlock childbirth, divorce, homosexuality, female abuse, and child abuse are only a few of many problems that families are facing.

All these ideas took shape as the researcher decided to have five topics:

1. An introductory message showing the facts about the family situation as it is in the world and a glance at what God really wants it to be
2. A Bible study about God's plans for the last days
3. A sermon about the love of Jesus as the basis of the husband's love for his wife
4. A practical session showing how Jesus' love can be applied in the family
5. A concluding message showing that family life on earth was a preparation for the eschatological wedding that
will definitely tie the church as the bride to Jesus Christ, the Bridegroom, for eternity.

The original idea came from the researcher but the development of the seminar included input and discussions with the dissertation committee members who contributed to the final shape of the seminar. About six times committee members met as a group with the researcher to discuss the progress of the dissertation and he met many other times with the chairman and each committee member individually.

John Youngberg, as chairman of the committee, contributed much to the shaping of the seminar. He made suggestions about the spirituality of the couple, particularly on the role of family worship. Following the model given in Family Life International, the eschatological family covenant was developed.

Committee members looked for the integration of the two topics: eschatology and family life. They saw marriage as a school that prepares family members for the life to come. They considered that the Adventist position about eschatology is a historicist one. It is the belief shared by the Apostolic Church regarding the second coming of Christ and the end of the world, but that in the twentieth century many churches no longer believe in a literal second coming of Christ. The review of literature shows many alternative positions currently adopted.

The committee wanted the seminar to emphasize
justification as well as sanctification and suggested that the Sabbath sermon be modified accordingly. They advised more thorough research be done on sex and suggested referring to Masters and Johnson, Rosenau, and Scarf as a starting point. Although polygamy is a family problem, this subtopic was considered irrelevant and was removed.

The development of the seminar included also the preparation of transparencies that appear in the participants' manual and in Appendix E.

**Implementation of Seminar**

The initial idea of this research was to make an assessment of the Bethlehem Haitian Seventh-day Adventist Church of Chicago to find out the spiritual needs of its members to develop a seminar that could satisfy those specific needs related to family and eschatology.

After a pre-assessment made at the Bethlehem Church on June 15, 1996, gossip was recognized as the main problem of the church. A little adjustment was made in the presentation of the first topic to show gossip and divisions in the framework of sins that needed to be avoided and that could prevent people from entering into the kingdom of God. One sheet was added to the participants' manual because of that.

The seminar was then implemented on June 21-22, 1996. Only seventeen pairs of questionnaires could be matched out of the sixty-five persons who filled them out.
because they failed to write an identifying number. After the written report had gone to the committee (see Appendix D for a reduced version), the members estimated that the results were unsatisfactory, that the fourth topic related to the "Relationship between husband and wife" was too long and needed to be reduced, that the questionnaire also needed to be shortened. Their advice was followed and the questionnaire was reduced to forty-five questions (Appendix A). Pastor Pierre Omler was contacted and arrangements were made with him so that the seminar could be held in his church, the Philadelphia Haitian Seventh-day Adventist Church of Boston, on September 6 and 7, 1996.

In the meantime, however, other partial presentations were made at Family Life International at Andrews University on August 10, and at the Eben-Ezer Haitian SDA Church in Atlanta, Georgia, on August 17. Those presentations served as pretests showing that the topics needed to be reduced in order to be fully presented at the Philadelphia Church.

Pastor Omler received a copy of the material to be distributed and made copies for 100 church members. At registration, participants received their name tags that they wore and the participants' manual that they used throughout the two-day seminar (see Appendix C). The seminar was videotaped on Sabbath and two additional audio-cassette tapes were recorded on Saturday afternoon.
After the worship service on Sabbath, seminar participants stayed together for a potluck which contributed much to the fellowship of the day.

Lumine, the researcher's wife, who has an M.A. degree in Educational Psychology and is certified as a family life educator, waited for the young people under eighteen years of age for their parallel afternoon session, but when nobody came, she joined her husband in the presentation of the topic "The Relationship between Husband and Wife." The researcher prepared and presented all the topics alone except for the fourth one in which Lumine participated without deviation from the dissertation outline as authorized by the dissertation chair prior to the Chicago experience.

The seminar included seven hours of teaching in addition to two and a half hours for pre-assessment, post-assessment, final evaluation, registration, and picture taking. The two-hour potluck was extra.

The seminar was implemented at the Philadelphia Haitian SDA Church of Boston on September 6 and 7, 1996. The meetings took place according to the following schedule:

Friday, September 6, 1996:

7:30-8:15 P.M.  Registration and Pre-Assessment (Appendix A)

8:15-9:50 P.M.  Family Life on Earth in the Last Days (Appendix B, Session 1)

Saturday, September 7, 1996:
9:30-10:00 A.M. Sabbath School Program

10:00-11:00 A.M. The Last Days: A Biblical Study (Appendix B, Session 2)

11:00-11:30 A.M. Lay Activities and Announcements

11:30- 1:00 P.M. Worship: The Love of Jesus for the Church (Appendix B, Session 3)

1:00- 3:15 P.M. Potluck

3:15- 5:45 P.M. Relationship Between Husband and Wife (Appendix B, Session 4)

5:45- 6:15 P.M. The Eschatological Wedding (Appendix B, Session 5)

6:15- 6:45 P.M. Post-Assessment and Final Evaluation (Appendix A)

6:45- 8:00 P.M. Photographs, Supper, Certificates Signed

Plans were made to have an alternate session Saturday afternoon with church members under eighteen years of age but none came. Although all church members were welcome to attend all the other sessions, participants ranged in age from eighteen to sixty-five.

The questionnaires were ready for pre- and post-assessments. The pastor prepared 100 copies of each document (the participants' manual, the final evaluation form, the eschatological family covenant), but 200 copies of the assessment questionnaire. The church has a copying machine and an overhead projector that were used for the seminar.

The pastor made sure that enough people attended the seminar from the start. Of the 100 people invited, 78
filled out the pre-assessment questionnaire, using the pencils provided.

The name tags were worn on Friday night and all day Saturday. Seminar participants ate dinner together after the divine service and had a light supper after filling out the questionnaires.

Other church members were interested in having the participants' manual and the pastor promised to make additional copies for them. The participants remained until the end of the program and filled out the post-assessment questionnaire and the final evaluation form.

The Creole language was used in verbal communication. This was the particular Haitian element of the seminar. During the pre- and the post-assessment periods, the French questionnaires were also read in Creole to facilitate understanding.

Friday night's topic was "The Family Life on Earth in the Last Days." Statistical data\(^1\) have shown a decrease in the marriage rate from 1970 to 1994, an increase in out-of-wedlock childbirths, an increase of divorce from 3.2 million in 1970 to 9.2 million in 1994, and the prevalence of venereal diseases, all signs showing that the marriage institution is experiencing problems. But there is a proper pattern that needs to be followed, as courtship offers an

opportunity for lovers to know each other. This is the same thing that Jesus is doing for the church as He seeks to know each of its individual members and as they also seek to know Him. Finally, Christians should develop a character based on the model of heaven, and nothing should be able to separate them from the love of God manifested in Jesus Christ.

Saturday morning in Sabbath school a Bible study was given on the last days of Earth. The eschatological period begun at the first advent of Christ will end after the destruction of the wicked after the millennium. The eschatological period divided into four portions includes: (1) the time of the Roman empire from 27 B.C. to A.D. 476; (2) the time of the Papal supremacy from 538 to 1798; (3) the time of the end from 1798 to the parousia or Christ's second coming; and (4) the millennium that separates the resurrection of the saints from the resurrection of the wicked. The wicked will be resurrected to receive their final punishment—eternal death with Satan and his angels. Death itself will be destroyed at this time. Then there will be a new beginning in the Earth made new.

The Sabbath sermon was on the love of Jesus for the church. After a quick study about who Jesus is and who the church is, the main consideration was the purpose of such love manifested by a life of suffering and the death on the cross. Jesus wanted to save the church, to justify each
believer, to cleanse the church by water and the word, to sanctify the church, and to present it to Himself, to make it holy and blameless. Whether the church has always been perfect or will attain perfection in the last days is much debated. But the truth is that perfection is attainable through the power of the Holy Spirit.

The Sabbath afternoon session was an application of the sacrificial love of Jesus in the relationship between husband and wife. Although romance is not enough to maintain love, it is the way love begins to be manifested. Commitment is the heart of a permanent love relationship. It sustains one throughout the hardships of the couple’s life. Labor in the family cannot be divided into two halves but is carried by each partner according to each one’s possibilities, circumstances, and willingness to make the other happy. Communication is to love what blood is to life. So partners need to learn to communicate their feelings, emotions, and experiences. Temperament has a role to play in communication, and knowledge of the temperament theory will help husband and wife to understand each other better and consequently to support each other. It is to be noted that males and females are different in every cell of their bodies, in their speech, in their biological constitutions, and in their brains. They are different in their play as children. Menstruation affects women emotionally and physically.
If men had a better understanding of women and vice versa, couples would have a longer and richer marital life. With the love of Jesus in their hearts and the power of the Holy Spirit cementing their relationship, they would live together until death separates them or until Jesus comes to take them to His heavenly home.

The last session was about the eschatological wedding, the wedding of Jesus, the Bridegroom, with the church, the bride. "Blessed are those who are invited to the marriage supper of the Lamb" (Rev 19:9). Jesus will present the bride to Himself without a best man. God will be the officiating minister, the angels the maids of honor, inhabitants of other worlds the guests. This is to take place in the day of Christ’s second coming still in the future and before the throne of God on the sea of glass. If husbands love their wives as Christ loved the church, their family life will be a school in the development of their character preparing them for the second coming of Christ. Christians need to wash their robes and make them white in the blood of the Lamb. They will conquer the beast and its image and be part of the bride. No one can conquer alone. Christians need to depend on the power of the Holy Spirit.

The church stood as one in answer to a call of rededication and the eschatological family covenant was read alternatively followed by a prayer of consecration. A symbolic wedding banquet took place after the questionnaires
were filled out. People expressed verbally and in writing their appreciation for what took place in the two-day seminar.

It was a satisfying experience for the church pastor, the instructor, and the participating church members. Some members testified that they had never seen such a big attendance on a Friday night and on a Saturday afternoon at the Philadelphia SDA Haitian Church of Boston.

As far as the implementation process is concerned, some respondents have expressed their feelings as they commented on the seminar as a whole in the final evaluation form. Their comments appear in the last part of the next chapter.

It was not possible to have the certificates delivered the same night, but they were forwarded at a later date.

Data Analysis

Descriptive statistics were used to analyze the data. Frequencies, percentages, means, and standard deviations were computed. To examine if there are differences between the posttest and the pretest, the correlated t-test was used. The correlated t-test is used

when comparing two groups that are matched or paired such as
in a pretest-posttest study (the design used in this study)
in which the subjects were tested twice.

Answers to the open-ended questions were
qualitatively analyzed using content analysis. Answers are
classified in categories and counted to make an estimation
of the importance of different ideas.
CHAPTER IV

FINDINGS

This chapter presents the results of the assessments that were made at the Philadelphia Haitian Seventh-day Adventist Church of Boston on September 6 and 7, 1996. Through answers given by the fifty-three respondents, it is possible to know who the respondents were, what were their positions regarding eschatology and family life before and after the seminar, and to see to what extent the seminar has produced a change in respondents' attitudes.

The purpose of the dissertation was to develop a seminar on family and eschatology and to see to what extent it can increase participants' awareness of the importance marriage has in their preparation for Christ's second coming. With the tables that are presented and explained in this chapter, it is possible to see the impact made by the teaching on eschatology and on family life.

Based on the final evaluation form that respondents filled out at the end of the seminar, the reader will see clearly how respondents appreciated the seminar as a whole and different topics in particular.
Description of Sample

The first part of the assessment questionnaire that was filled out contained ten questions whose answers helped to provide information about the seminar participants. Demographical information was gathered through the answers to these questions.

For these first ten questions, pre- and post-assessments were considered to be complementary, as missing information in one form might be found in the other. When there was a discrepancy, the post-assessment information was retained. One person indicated that she had two children and a niece living in her home. A lack of such precision may explain the discrepancy in some numbers. With regard to educational level, it was found that people had professional abilities with different academic levels, one with an elementary certificate, two with high school certificates, and two with bachelor’s degrees. However, for them only the professional qualification is retained in classifying the results of question 7.

Table 1 provides a summary of the demographical information.

Question 1. Sex: The answers to this question revealed that twenty-eight men and twenty-five women filled out the questionnaires but it is not possible to generalize in saying that the church had 53 percent men and 47 percent women.
<table>
<thead>
<tr>
<th>Questions</th>
<th>Response</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Sex</strong></td>
<td>Male</td>
<td>28</td>
<td>52.8</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>25</td>
<td>47.2</td>
</tr>
<tr>
<td><strong>2. Age</strong></td>
<td>18-21</td>
<td>1</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td>22-39</td>
<td>17</td>
<td>32.1</td>
</tr>
<tr>
<td></td>
<td>40-59</td>
<td>30</td>
<td>56.6</td>
</tr>
<tr>
<td></td>
<td>60-65</td>
<td>5</td>
<td>9.4</td>
</tr>
<tr>
<td><strong>4. Marital Status</strong></td>
<td>Single</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td></td>
<td>Unmarried parents</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>44</td>
<td>83.0</td>
</tr>
<tr>
<td></td>
<td>Divorced</td>
<td>1</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td>Separated</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td></td>
<td>Widowed</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td><strong>5. # of children</strong></td>
<td>0</td>
<td>14</td>
<td>26.4</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>15</td>
<td>28.3</td>
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<td></td>
<td>2</td>
<td>13</td>
<td>24.5</td>
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<td></td>
<td>3</td>
<td>10</td>
<td>18.9</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>1</td>
<td>1.9</td>
</tr>
<tr>
<td><strong>6. Income</strong></td>
<td>No answer</td>
<td>10</td>
<td>18.9</td>
</tr>
<tr>
<td></td>
<td>Under $8,000</td>
<td>4</td>
<td>7.5</td>
</tr>
<tr>
<td></td>
<td>$8,000-15,999</td>
<td>14</td>
<td>26.4</td>
</tr>
<tr>
<td></td>
<td>$16,000-24,999</td>
<td>15</td>
<td>28.3</td>
</tr>
<tr>
<td></td>
<td>$25,000-49,999</td>
<td>10</td>
<td>18.9</td>
</tr>
<tr>
<td><strong>7. Education</strong></td>
<td>No answer</td>
<td>1</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td>None</td>
<td>1</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td>Primary</td>
<td>5</td>
<td>9.4</td>
</tr>
<tr>
<td></td>
<td>Junior High</td>
<td>4</td>
<td>7.5</td>
</tr>
<tr>
<td></td>
<td>High School</td>
<td>20</td>
<td>37.7</td>
</tr>
<tr>
<td></td>
<td>B.A.</td>
<td>9</td>
<td>17.0</td>
</tr>
<tr>
<td></td>
<td>Professional</td>
<td>13</td>
<td>24.5</td>
</tr>
<tr>
<td><strong>9. Finance</strong></td>
<td>No answer</td>
<td>3</td>
<td>3.7</td>
</tr>
<tr>
<td></td>
<td>20% or more</td>
<td>8</td>
<td>15.1</td>
</tr>
<tr>
<td></td>
<td>15-19%</td>
<td>18</td>
<td>34.0</td>
</tr>
<tr>
<td></td>
<td>10-14%</td>
<td>15</td>
<td>28.3</td>
</tr>
<tr>
<td></td>
<td>5-9%</td>
<td>6</td>
<td>11.3</td>
</tr>
<tr>
<td></td>
<td>1-4%</td>
<td>3</td>
<td>5.7</td>
</tr>
<tr>
<td><strong>10. Worship</strong></td>
<td>Never</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td></td>
<td>3 times/week</td>
<td>6</td>
<td>11.3</td>
</tr>
<tr>
<td></td>
<td>Every day</td>
<td>18</td>
<td>34.0</td>
</tr>
<tr>
<td></td>
<td>Twice a day</td>
<td>27</td>
<td>50.9</td>
</tr>
</tbody>
</table>

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Question 2. Age: Of the fifty-three persons, one was under 21 years of age, seventeen were between 22 and 39, thirty between 40 and 59, and five above age 60.

Question 3. Birthplace: None of the participants was born in the United States, but fifty-two were born in Haiti, and one in a different place that was not indicated.

Question 4. Marital status: Participants included forty-four married persons, two bachelors, two unmarried single parents, two divorced, two widowed, and one separated person. It would not be accurate to say that this reflected the larger church membership. It is only possible to state that the church was composed of varied kinds of family structures.

Question 5. Number of children: Only one person had four children, but 10 had three, 13 had two, 15 had one, and 14 had none. Thus there was a substantial representation of parents which gave meaning to some of the questions concerning training those children not only in academic but also in religious knowledge, doctrinal matters and practical piety, preparing them not only for life on Earth but also for life in eternity with Christ.

Question 6. Yearly income: Of the fifty-three persons who filled out the forms, four earned less than $8,000 a year, fourteen between $8,000 and $15,999, fifteen between $16,000 and $24,999, and ten between $25,000 and $50,000. The other ten did not state their income. On the
basis of the information received, only ten out of forty-three earn more than $25,000 a year.

Question 7. Academic level: Answers to this question revealed that twenty participants completed high school only, that nine had a college degree, and thirteen had professional training. There were five who finished elementary school and four who completed junior high school, but there was none with a doctorate or a master’s degree. There was one person who did not complete any level of study at all and one who did not answer that question. It was obvious that participants were not of the highest educated class but they represented a wide spectrum of intellectual levels.

Question 8. Church affiliation: All fifty-three participants in the survey were baptized Seventh-day Adventist church members.

Question 9. Financial support: The participants supported the church with their tithes and offerings but at different levels. Those who most supported the church were eight persons who gave 20 percent or more of their incomes, eighteen persons who gave between 15 and 19 percent. Among the others, fifteen gave between 10 and 14 percent, six gave between 5 and 9 percent, and the other three between 1 and 4 percent. There were also three persons who did not state how much they gave.

Question 10. Worship: There were only two persons
who had never had family worship. Of the others, six had worship about three times per week, eighteen had daily worship, and twenty-seven worshiped even twice a day. This high level of family worship was a good indication of the participants' spirituality as well as a positive factor in family wellness.¹

Analysis of Pre- and Post-Assessment Survey Questionnaire

After implementation of the seminar, the important element is to determine its results in terms of knowledge and attitudes related to eschatology and family life. In order to assess this it was necessary to find out what the respondents knew about eschatology before the seminar and how much their knowledge increased during the seminar. Table 2 presents the comparison of the answers related to eschatology, and Table 3 the correlated test for the same variables.

For each question, answers number 1 and 2 are taken to be in disagreement with the statement while 4 and 5 are in agreement; number 3 is neutral as if the person had said I do not know what to answer. In administering the survey the questions were read also in the vernacular while the church members were filling them out. In this chapter the statistical information is given in terms of mean and standard deviation but percentages are given in Appendix F.

¹Dudley, 123.
TABLE 2
PRETEST AND POSTTEST COMPARISON OF ESCHATOLOGICAL DATA

<table>
<thead>
<tr>
<th>Questions</th>
<th>Pretest N</th>
<th>M</th>
<th>SD</th>
<th>Posttest N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Salvation by works</td>
<td>50</td>
<td>4.76</td>
<td>0.96</td>
<td>50</td>
<td>2.48</td>
<td>1.93</td>
</tr>
<tr>
<td>12. Daily readiness for the judgment</td>
<td>51</td>
<td>4.90</td>
<td>0.57</td>
<td>51</td>
<td>5.00</td>
<td>0.00</td>
</tr>
<tr>
<td>13. Need of the resurrection</td>
<td>51</td>
<td>2.12</td>
<td>1.80</td>
<td>51</td>
<td>1.78</td>
<td>1.55</td>
</tr>
<tr>
<td>14. Starting point of the last days</td>
<td>45</td>
<td>2.98</td>
<td>1.80</td>
<td>45</td>
<td>4.07</td>
<td>1.47</td>
</tr>
<tr>
<td>15. Beginning of the time of the end</td>
<td>48</td>
<td>3.46</td>
<td>1.91</td>
<td>48</td>
<td>3.15</td>
<td>1.94</td>
</tr>
<tr>
<td>16. End of Papal domination</td>
<td>50</td>
<td>2.24</td>
<td>1.74</td>
<td>50</td>
<td>1.78</td>
<td>1.42</td>
</tr>
<tr>
<td>17. Search for the Holy Spirit</td>
<td>50</td>
<td>4.82</td>
<td>0.80</td>
<td>50</td>
<td>4.92</td>
<td>0.57</td>
</tr>
<tr>
<td>18. Adventist role in preparing the world</td>
<td>52</td>
<td>4.62</td>
<td>1.19</td>
<td>52</td>
<td>4.90</td>
<td>0.57</td>
</tr>
<tr>
<td>19. Relationship between family life and salvation</td>
<td>50</td>
<td>2.12</td>
<td>1.81</td>
<td>50</td>
<td>1.86</td>
<td>1.64</td>
</tr>
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<td>20. Marriage, a preparatory school</td>
<td>53</td>
<td>4.83</td>
<td>0.77</td>
<td>53</td>
<td>4.90</td>
<td>0.56</td>
</tr>
<tr>
<td>21. Marriage affecting salvation</td>
<td>53</td>
<td>4.28</td>
<td>1.52</td>
<td>53</td>
<td>4.45</td>
<td>1.36</td>
</tr>
<tr>
<td>22. Giving children in marriage</td>
<td>49</td>
<td>4.49</td>
<td>1.32</td>
<td>49</td>
<td>4.67</td>
<td>1.11</td>
</tr>
<tr>
<td>23. Children’s impact on parents’ salvation</td>
<td>50</td>
<td>4.74</td>
<td>0.85</td>
<td>50</td>
<td>4.72</td>
<td>0.97</td>
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</table>
TABLE 3
CORRELATED t TEST

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Pre-Mean</th>
<th>Post-Mean</th>
<th>Std Diff</th>
<th>Error</th>
<th>Std</th>
<th>t</th>
<th>Prob</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salvation by works</td>
<td>50</td>
<td>-2.28</td>
<td>0.28</td>
<td>-8.14</td>
<td>0.001</td>
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<tr>
<td>Daily readiness for the judgment</td>
<td>51</td>
<td>0.10</td>
<td>0.08</td>
<td>1.22</td>
<td>0.228</td>
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<tr>
<td>Need of the resurrection</td>
<td>51</td>
<td>-0.34</td>
<td>0.31</td>
<td>-1.08</td>
<td>0.285</td>
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<td></td>
</tr>
<tr>
<td>Starting point of the last days</td>
<td>45</td>
<td>1.09</td>
<td>0.34</td>
<td>3.21</td>
<td>0.002</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Beginning of the time of the end</td>
<td>48</td>
<td>-0.31</td>
<td>0.36</td>
<td>-0.88</td>
<td>0.384</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>End of Papal domination</td>
<td>50</td>
<td>-0.46</td>
<td>0.24</td>
<td>-1.95</td>
<td>0.057</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Search for the Holy Spirit</td>
<td>50</td>
<td>0.10</td>
<td>0.14</td>
<td>0.71</td>
<td>0.480</td>
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<td>Adventist role in preparing the world</td>
<td>52</td>
<td>0.28</td>
<td>0.19</td>
<td>1.54</td>
<td>0.129</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relationship between family life and salvation</td>
<td>50</td>
<td>-0.26</td>
<td>0.31</td>
<td>-0.85</td>
<td>0.399</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Marriage, a preparatory school</td>
<td>53</td>
<td>0.07</td>
<td>0.13</td>
<td>0.56</td>
<td>0.576</td>
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<td></td>
</tr>
<tr>
<td>Marriage affecting salvation</td>
<td>53</td>
<td>0.17</td>
<td>0.23</td>
<td>0.73</td>
<td>0.466</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Giving children in marriage</td>
<td>49</td>
<td>0.18</td>
<td>0.20</td>
<td>0.91</td>
<td>0.366</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children’s impact on parents’ salvation</td>
<td>50</td>
<td>-0.02</td>
<td>0.19</td>
<td>-0.10</td>
<td>0.916</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* p < .05.
Question 11. Salvation by works: It was stated in the survey: "I believe I must obey God's commandments in order to be saved." It is not possible to obey God's commandments in order to be saved. The result for this item was statistically significant at the 0.01 level (see table 3). There was a shift of the mean from 4.76 in the pretest to 2.48 in the posttest.

Question 12. Daily readiness for the judgment: The statement was: "I believe that I need to be ready every day to appear in judgment before God." Christians need to be ready every day to appear in judgment before God. No statistically significant difference was detected. The mean changed from 4.90 to 5.00.

Question 13. Need of the resurrection: The statement was: "I believe that the resurrection is not necessary because we appear before God immediately after death." Adventists cannot agree that the resurrection is not necessary. No statistically significant difference was detected. The mean changed from 2.12 to 1.78.

Question 14. The starting point of the last days: The statement was: "I believe that the last days began at the first coming of Christ." The last days began at the first coming of Christ. This change was statistically significant at the 0.05 level. The mean changed from 2.98 in the pretest to 4.07 in the posttest.

Question 15. The starting point of the time of the
end: The statement was: "I believe that the time of the end began at the first coming of Christ." The time of the end began in 1798, not at the first coming of Christ (Dan 8:17; 11:40; 12:4, 9). No statistically significant difference was detected. The mean changed from 3.46 to 3.15.

Question 16. End of Papal domination: The statement was: "I believe that the papal supremacy ended in 1844." The Papal supremacy ended in 1798, not in 1844. No statistically significant difference was detected. The mean changed from 2.24 to 1.78.

Question 17. Search for the Holy Spirit: The statement was: "I believe that there is a time when it will be too late to seek for the Holy Spirit." A time is coming when it will be too late to look for the Holy Spirit. No statistically significant difference was detected. The mean changed from 4.82 to 4.92.

Question 18. Adventist role in preparing the world: The statement was: "I believe that Adventists have a role to play in preparing the world for the second coming of Christ." Indeed, Adventists have a role to play. No statistically significant difference was detected. The mean of 4.62 before the seminar became 4.90 after it.

Question 19. Relationship between family life and salvation: The statement was: "I believe that there is no relationship between my family life and my salvation."
There is a relationship between family life and salvation. No statistically significant difference was detected. The mean of 2.12 became 1.86 after the seminar.

**Question 20. Marriage, a preparatory school:** The statement was: "I believe that marriage is a school in family development preparing partners for the second coming of Christ." Marriage is a school in family development preparing partners for the second coming of Christ. No statistically significant difference was detected. The pretest mean of 4.83 became 4.90 at the posttest.

**Question 21. Marriage affecting salvation:** The statement was: "I believe that my marital life can affect either positively or negatively my preparation for the coming of Jesus." One's marital life can affect positively or negatively his/her preparation for the second coming of Christ. No statistically significant difference was detected. The mean increased from 4.28 to 4.45.

**Question 22. Giving children in marriage:** The statement was: "We would not like to marry our children with unbelievers because we believe it can affect their preparation for the coming of Jesus." No statistically significant difference was detected. The pretest mean of 4.49 became 4.67 at the posttest.

**Question 23. Children's impact on parents' salvation:** The statement was: "I believe that children can influence parents to get ready for Christ's second coming."
Children can influence parents to prepare themselves for the second coming of Christ. No statistically significant difference was detected. The mean of 4.74 before became 4.72 after the seminar.

Table 4 presents the comparison of the two assessments for questions related to family life, and Table 5 the correlated $t$ test for the same variables.

**Question 24. Romance:** The statement was: "I believe we need to take time to express love to each other in my family." In the family, husband and wife need to take time to express their mutual love. No statistically significant difference was detected. The mean changed from 4.98 to 5.00.

**Question 25. Gender roles:** The statement was: "I believe that for the well-being of the family, labor should be distributed 50-50 between husband and wife." Distribution of labor cannot be divided in two halves at 50-50 percent between husband and wife, but each one needs to do the best he or she can for the well-being of the family. No statistically significant difference was detected. The mean changed from 3.94 to 3.76. A better understanding between husband and wife will produce a greater support and a more lasting relationship.

**Question 26. Eating together:** The statement was: "I believe that at least once or twice a week my family needs to eat together." Families ought to eat together as
<table>
<thead>
<tr>
<th>Questions</th>
<th>Pretest</th>
<th>Posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>M</td>
</tr>
<tr>
<td>24. Romance</td>
<td>53</td>
<td>4.98</td>
</tr>
<tr>
<td>25. Gender role</td>
<td>51</td>
<td>3.94</td>
</tr>
<tr>
<td>26. Eating together</td>
<td>52</td>
<td>4.90</td>
</tr>
<tr>
<td>27. Family worship</td>
<td>53</td>
<td>4.98</td>
</tr>
<tr>
<td>28. Intercessory prayer</td>
<td>51</td>
<td>4.75</td>
</tr>
<tr>
<td>29. Couple's agreement</td>
<td>50</td>
<td>3.40</td>
</tr>
<tr>
<td>30. Verbal communication</td>
<td>52</td>
<td>4.42</td>
</tr>
<tr>
<td>31. Family budget</td>
<td>50</td>
<td>1.76</td>
</tr>
<tr>
<td>32. Stewardship</td>
<td>53</td>
<td>4.96</td>
</tr>
<tr>
<td>33. Recreation</td>
<td>52</td>
<td>5.00</td>
</tr>
<tr>
<td>34. Sex for procreation only</td>
<td>49</td>
<td>1.27</td>
</tr>
<tr>
<td>35. Forgiveness</td>
<td>53</td>
<td>4.83</td>
</tr>
<tr>
<td>36. Harmony</td>
<td>51</td>
<td>4.57</td>
</tr>
<tr>
<td>37. Gender differentiation</td>
<td>50</td>
<td>3.76</td>
</tr>
<tr>
<td>38. Marriage makes a difference</td>
<td>50</td>
<td>3.72</td>
</tr>
<tr>
<td>39. Celebration of tradition</td>
<td>53</td>
<td>4.62</td>
</tr>
<tr>
<td>40. A love similar to that of Jesus</td>
<td>53</td>
<td>4.72</td>
</tr>
<tr>
<td>41. Relationship between Jesus' second coming and marital life</td>
<td>50</td>
<td>3.40</td>
</tr>
<tr>
<td>42. Faithfulness in tithes and offerings</td>
<td>44</td>
<td>3.02</td>
</tr>
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</table>
### TABLE 5

**CORRELATED $t$ TEST**

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Pre-</th>
<th>Post-</th>
<th>Std</th>
<th>$t$</th>
<th>Prob</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Mean</td>
<td>Mean</td>
<td>Diffr. Error</td>
<td></td>
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<tr>
<td>24. Romance</td>
<td>53</td>
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<td>0.02</td>
<td>1.00</td>
<td>0.3219</td>
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<tr>
<td>25. Gender role</td>
<td>51</td>
<td>-0.18</td>
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<td>26. Eating together</td>
<td>52</td>
<td>0.10</td>
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<tr>
<td>27. Family worship</td>
<td>53</td>
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<td>0.02</td>
<td>1.00</td>
<td>0.3219</td>
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<td>28. Intercessory prayer</td>
<td>51</td>
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<td>0.11</td>
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<td>29. Couple's agreement</td>
<td>50</td>
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<td>0.55</td>
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<td>30. Verbal communication</td>
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<td>0.29</td>
<td>-7.92</td>
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<tr>
<td>31. Family budget</td>
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<td>0.27</td>
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<td>32. Stewardship</td>
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<td>1.43</td>
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<tr>
<td>33. Recreation</td>
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<td>0.00</td>
<td></td>
<td>0.9420</td>
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<tr>
<td>34. Sex for procreation only</td>
<td>49</td>
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<td>0.14</td>
<td>0.00</td>
<td>1.0000</td>
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<td>35. Forgiveness</td>
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<td>36. Harmony</td>
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<td>37. Gender differentiation</td>
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<td>-0.76</td>
<td>0.32</td>
<td>-2.39</td>
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<td>38. Marriage makes a difference</td>
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<td>0.16</td>
<td>0.28</td>
<td>0.56</td>
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<tr>
<td>39. Celebration of tradition</td>
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<td>0.12</td>
<td>0.31</td>
<td>0.7609</td>
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<td>40. A love similar to that of Jesus</td>
<td>53</td>
<td>0.03</td>
<td>0.17</td>
<td>0.23</td>
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<td>41. Relationship between Jesus' second</td>
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<td>-0.50</td>
<td>0.34</td>
<td>-1.46</td>
<td>0.1515</td>
<td></td>
</tr>
<tr>
<td>coming and marital life</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42. Faithfulness in tithes and offerings</td>
<td>44</td>
<td>-0.95</td>
<td>0.30</td>
<td>-3.20</td>
<td>0.0026*</td>
<td></td>
</tr>
</tbody>
</table>

* $p < .05$. 
often as possible. Almost all participants (51 respondents) agreed with that at first, and all fifty-three persons did after the seminar, a difference of two persons or a 3.7 percent increase. No statistically significant difference was detected. The mean increased from 4.90 to 5.00.

Question 27. Family worship: The statement was: "I believe that I need to take time to participate every day in worship." The fifty-three persons believed that they needed to participate in daily family worship in the two assessments. This is a perfect score both times. No statistically significant difference was detected. The mean changed from 4.98 to 5.00.

Question 28. Intercessory prayer: The statement was: "I believe that we need to intercede for relatives and friends in family worship." No statistically significant difference was detected. The mean changed from 4.75 to 4.84.

Question 29. Couple's agreement: The statement was: "I believe that it is impossible for two people living together to agree on everything." It is, indeed, impossible for two persons living together to agree on everything. No statistically significant difference was detected. The mean increased from 3.40 to 3.56.

Question 30. Verbal communication: The statement was: "I believe that in communicating with my partner, the words I speak are the most important." In communication,
non-verbal clues are very important as well as verbal ones. The mean significantly changed from 4.42 to 2.12 (t = -7.92, p(.05).

**Question 31: Family budget:** The statement was: "We believe that a family budget is an impediment to our freedom." A family budget is not an impediment to husbands' and wives' freedom but rather a good guide. No statistically significant difference was detected. The mean changed slightly from 1.76 to 1.74.

**Question 32. Stewardship:** The statement was: "As a family we believe that we need to support the church by our tithes and offerings." No statistically significant difference was detected. The mean changed from 4.96 to 5.00.

**Question 33. Recreation:** The statement was: "As a family I believe that we need to take time for recreation (beach, concert, zoo, park, museum, etc.)." No statistically significant difference was detected. The mean was 5.00 in both instances.

**Question 34. Sex for procreation only:** The statement was: "I believe that sex in marriage is only for the purpose of procreation." No statistically significant difference was detected. The mean was 1.27 in both cases.

**Question 35. Forgiveness:** The statement was: "I believe that we need to forgive each other in my family." No statistically significant difference was detected. The
Question 36. Harmony: The statement was: "I believe that we need to promote harmony in our family (no nagging, blaming, or coarse words)." No statistically significant difference was detected. The mean changed from 4.57 to 4.75.

Question 37. Gender differentiation: The statement was: "I believe that the major difference between men and women is that men do not bear children. Apart from that they are about the same." Men differ from women in every cell of their bodies. Pregnancy or childbearing is not the only or major difference between them. The mean significantly changed from 3.76 to 3.00 ($t = -2.39$, $p(0.05)$).

Question 38. Marriage makes a difference: The statement was: "I believe that marriage affects the afterlife both in this world and in the world to come." No statistically significant difference was detected. The mean changed from 3.72 to 3.88.

Question 39. Celebration of traditions: The statement was: "In my family we celebrate certain traditions (birthdays, anniversaries, feasts)." No statistically significant difference was detected. The mean showed a change from 4.62 to 4.66.

Question 40. A love similar to that of Jesus: The statement was: "I believe that in my family the love we share for each other is a reflection of the sacrificial love
of Jesus for the church." No statistically significant difference was detected. The mean varied from 4.72 to 4.75.

Question 41. Relationship between Jesus' second coming and married life: The statement was: "I have never thought about the connection between the coming of Jesus and my marital life." No statistically significant difference was detected. The mean varied from 3.40 to 2.90.

Question 42. Faithfulness in tithes and offerings: The statement was: "Sometimes my personal projects prevent the church from receiving the faithful portion of money that could help others prepare themselves for the second coming of Christ." Church members often have personal projects that involve a lot of money (buying a house, a car, going to school, and marrying a daughter are a few examples). To what extent do these personal undertakings prevent the church from receiving money that could help others prepare themselves for the second coming of Christ? The result for this item was significant at the 0.05 level. The mean changed from 3.02 to 2.07. The seminar brought an awareness that will cause a greater number of respondents to be faithful or to disagree with the statement as it stands.

Answers that are statistically significant are those for which the probability associated with the t value is less than 0.05. It can be seen that five questions have met that criteria, 11 and 14 dealing with eschatology; 30, 37, and 42 dealing with family life. The respondents learned in
the seminar that one cannot obey God's commandments in order to be saved but that the Holy Spirit enables Christians to obey them after they have been saved by God. Respondents learned that the last days began with the first advent of Christ, that in communication there are other aspects more important than the spoken words, that men and women are different in many aspects, even in their cells and in their brains. Respondents also understood that they should be faithful to God in their tithes and offerings even when they are buying a house, or a car, or marrying a daughter.

It is possible at this point to turn to the open-ended questions and consider what the respondents stated about them.

**Qualitative Analysis of Open-Ended Questions**

In this section both assessments are put together. Respondents' answers are classified according to different ideas. At times a respondent gave the same answer in both assessments for the same question. In this case each answer is counted as a separate response. There were 119 responses found for question 43, eighty-two for question 44, and fifty-four for question 45. There were also forty-six ideas expressed as additional comments and suggestions.

Table 6 shows a summary of all the concepts expressed by the fifty-three respondents in the three final questions of the survey questionnaire and additional comments. The concepts are grouped in seventeen categories.
### TABLE 6
**SUMMARY OF CONCEPTS DRAWN FROM OPEN-ENDED QUESTIONS**

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Church Spiritual Needs</th>
<th>I Like in the Church</th>
<th>I Dislike in the Church</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Prayer and Fasting</td>
<td>45</td>
<td>6</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2. Brotherly Love, Unity, Sincerity, Avoidance of Gossip and Criticism</td>
<td>29</td>
<td>29</td>
<td>19</td>
<td>6</td>
</tr>
<tr>
<td>3. Holy Spirit, Missionary Zeal, and Participation in Church Activities</td>
<td>17</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Faithfulness in Tithes and Offerings</td>
<td>8</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5. Consecration, Sanctification, Abnegation</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Family Unity, Seminars for Parents</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Bible Study, Exhortation, Reverence, Avoidance of Worldly Music—Worship, Church Spiritual Progress</td>
<td>4</td>
<td>10</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>8. Church Administration, Organization, Cooperation, and Leadership</td>
<td>19</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9. The Pastor, His Family, His Sermons</td>
<td>10</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10. Everything, Many Things, Changes</td>
<td>8</td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>11. Nothing</td>
<td>8</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Too Much Liberalism</td>
<td>8</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Temple Temperature: Hot/Cold</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. The Seminar</td>
<td></td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>15. Survey Questionnaire</td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>16. Gratefulness</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>17. Miscellaneous Comments</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>119</strong></td>
<td><strong>82</strong></td>
<td><strong>54</strong></td>
<td><strong>46</strong></td>
</tr>
</tbody>
</table>
At a glance, it is possible to see how respondents evaluated different domains. It is definitely felt among respondents that the church needs to pray more, to get rid of hypocrisy, and to have sincere, genuine brotherly love, to seek for the Holy Spirit, and to develop a mission outreach program that will see souls won for God's kingdom. However, 35 percent of answers about what church respondents like concerned brotherly love as it is already expressed in the Philadelphia Church and 23 percent concerned the way the church is administered.

Items 10 and 11 can be considered together in which there are eight answers stating that they liked everything and eight answers stating that they disliked nothing.

**Question 43. The spiritual need of the church:**
Respondents mentioned prayer thirty-nine times and fasting six times. On the basis of these forty-five answers, prayer seems to be the greatest need of the Philadelphia Haitian SDA Church of Boston.

In a second category (29 answers) the need for brotherly love is mentioned seventeen times. Some others thought that the church needed unity (5 times) and sincerity (4 times) and to avoid gossip (1 time) and criticism (1 time). One respondent suggested that church members should visit one another (1 time).

In a third category (17 answers) participants thought that the need of the church was to receive the Holy
Spirit (7 times) which will enable church members to manifest a missionary zeal (7 times), to experience a revival (1 time), and to engage in church activities (1 time) and working together (1 time).

According to a fourth group (8 answers), church members needed to be faithful (6 times) in everything and particularly in tithes and offerings (2 times).

The fifth category (8 answers) stated that the need of the church was consecration (4 times), sanctification (3 times), and abnegation (1 time).

In the sixth group (8 answers) respondents considered that the spiritual need of the church was to solve family problems (4 times), to create unity within families (2 times), and to organize seminars exclusively for parents (2 times).

In the seventh group (4 answers) respondents stated that the church needed Bible study, exhortation, reverence, and to shun worldly music. Each of these four ideas appeared once.

**Question 44. Appreciation of the church:** While some respondents stated that the church stood in need of brotherly love (second group of question 43), the first category for this question was the group of twenty-nine answers stating that what they liked in this church was the brotherly love (20 times), the unity (7 times), and the harmony and the sincerity (1 time each).
The second group (19 answers) for this question liked the church administration and organization, the cooperation and the leadership.

The third group (10 answers) liked the pastor, his family, and his sermons.

The fourth group (10 answers) liked the worship (6 times), the reverence, the seminars (1 time each), and the spiritual progress of the church (2 times).

The fifth group (8 answers) liked everything (5 times), many things (2 times), and even the changes that have taken place in the church (1 time).

The last group (6 answers) liked the prayer (4 times) and the fasting (2 times). The first group for question 43 is the sixth group for question 44.

**Question 45. Respondents’ dislikes about the church:**

The greatest concern of respondents (19 answers) is the lack of brotherly love (8 times) that is manifested in the church, the lack of unity (4 times), and the spirit of division (7 times).

In the second category are found eight answers where people stated that they liked everything and disliked nothing in the Philadelphia Haitian SDA Church of Boston.

In the third group, eight other answers stated that there is too much liberalism in the church.

In the fourth group (5 answers) are those who complained about the lack of reverence in the church.
The fifth group (4 answers) disliked the prayer life of the church, thinking it not sufficient, in harmony with what was stated in question 43.

The sixth group (4 answers) would like to see the church more enthusiastic about missionary activities. They disliked the lack of missionary zeal as found also in question 43.

The seventh group (3 answers) saw that the church is unfaithful in tithes and offerings (2 answers). Because of this there are too many requests for money in the church (1 time).

The eighth group (2 answers) was displeased with the church organization.

The last group (1 answer) complained about the temple temperature that is at times too hot or too cold.

Additional comments and suggestions: In answer to this request, many respondents provided information that clarified their position. Their forty-six comments are arranged in the twelve following groups:

1. There were seventeen comments about the seminar. Six of them wished that seminars like this could be held more often at the Philadelphia Haitian SDA Church. They would be able to help individual families in consolidating family ties, and consequently, in uniting the whole church family.

Before the seminar, five respondents hoped that the
seminar would help the church in its spiritual growth. They desired to see the church prosper. Afterwards they confessed that the seminar was profitable for them and for the church. It was a means of helping church members prepare for the second coming of Christ.

Somebody also suggested that other seminars be organized about Spirit of Prophecy books and stewardship.

2. There were six comments in regard to love. Respondents wished to see a greater manifestation of love in the church, more sincerity and frankness in relationships, and an absence of hypocrisy as church members prepared for Christ's second coming.

3. There were three comments related to the survey questionnaire. One respondent raised a question about the purpose of the questionnaire. Another expressed doubt about the validity of some questions in the pre-assessment, but in the post-assessment he stated that he had seen that the questions were useful, contrary to what he had stated the previous night.

4. Two other comments dealt with unfaithfulness in tithes and offerings.

5. Respondents recognized that liberalism caused church members to be unfaithful in tithes and offerings and that it is time to get rid of liberalism (2 times).

6. Two comments concerned the leaders of the church. One was a suggestion that leaders be qualified to
lead the church as the future spouse of Christ; and the other was the wish that leaders not be afraid to call sin by its name.

7. Two comments expressed wishes of gratefulness: "Thank you Jesus." "Thank God for the good spiritual health of the Philadelphia Haitian SDA Church."

8. Twice it was stated that at the Philadelphia Church everything goes well.

9. Twice a respondent stated that he or she had nothing to comment on.

10. One respondent stated: "Church members should be motivated to seek for the Holy Spirit."

11. The comment of one respondent was: "I ask God to bless the Pastor."

12. Six miscellaneous comments represented wishes expressed by respondents: "Seek and pray a lot before nominating church officers." "I and my house we will serve the Lord." "Jesus is coming soon. Be ready to meet Him." "It would be good for us to come on time for different church services." "We walk hand in hand until the return of Jesus." "Define each partner’s role according to the Bible and according to American laws."

Final Evaluation Report

After the post-assessment questionnaire was filled out, participants received the final evaluation form on which they wrote their impressions about the seminar.
The tables in Appendix F summarize the information provided as answers to the ten questions of the final evaluation.

**Question 1. Global estimation:** As reported, five persons found that the seminar was good, sixteen that it was very good, and thirty-two that it was excellent. The mean for this question was 4.51.

**Question 2. Content information:** Forty persons acknowledged having learned a lot in the seminar; a group of eleven participants learned much but not as much as the previous group. The last group of two persons estimated that their knowledge acquisition in the seminar was about average. The mean for this question was 4.71.

**Question 3. Topics liked and disliked:** Of the five seminar sessions, three persons preferred the introductory message on family life on Earth in the last days, thirteen persons preferred the sermon on the love of Jesus, fourteen persons preferred the relationship between husband and wife, two persons preferred the eschatological wedding, three preferred both the sermon and the practical topic on the relationship between husband and wife, one person preferred the two afternoon sessions, three preferred the sermon and the two afternoon sessions, twelve liked the whole seminar, and two did not answer the question.

There were three persons who did not like the Friday night introductory message about the family on Earth in the
last days, one did not like the Bible study on eschatology, three did not like the afternoon session on the relationship between husband and wife, two did not like the final topic on the eschatological wedding, one did not like the introductory message on family and the Bible study on eschatology, thirty-six did not answer the second part of the question, and seven stated there was nothing they disliked.

**Question 4. Teaching materials and methods:** With regard to transparencies, eight persons thought that they were good, nine that they were very good, and thirty-one that they were excellent, but five did not respond to that item. The mean for this item was 4.48.

With regard to group activities, one person thought that they were fair, five that they were good, eight that they were very good, and thirty-three that they were excellent, but six persons did not respond to this item. The mean for this item was 4.55.

With regard to the food that was eaten together, four persons thought that it was poor, three that it was fair, nineteen that it was good, four that it was very good, and thirteen that it was excellent; ten persons did not respond to this item, and the mean for it was 3.44.

With regard to the participants' manual, one person thought that it was good, nine that it was very good, and
forty that it was excellent; the other three persons did not respond to this item. The mean was 4.78.

With regard to the questionnaires, two persons thought that they were fair, one that they were good, nine that they were very good, forty that they were excellent, and one person did not respond to this item. Its mean was 4.67.

With regard to the biblical basis, one person thought that it was good, five that it was very good, and forty-four that it was excellent; the other three persons did not respond to this item. Its mean was 4.86.

With regard to the emphasis on the Holy Spirit, one person thought that it was poor, four that it was good, four that it was very good, and forty-three that it was excellent; the last one did not respond to this item. Its mean was 4.69.

**Question 5. Adequacy:** With regard to the time spent, fourteen persons thought that it was too short, seven that it was too long, twenty-one that it was normal, four that it was somewhat short, and seven that it was somewhat long.

With regard to the teaching process, thirty-eight wrote that it was normal, two that it was too fast, six that it was somewhat slow, and six that it was too slow. The last one did not respond to this item.

With regard to the voice of the speaker, thirty-
three wrote that it was normal, nine that it was a little high, six that it was too high, one that it was somewhat low, and four did not respond to this item.

With regard to the clarity of language, twenty-one considered it to be clear, six to be obscure, twenty to be in between, and six more or less obscure.

Illustrations were convenient according to twenty-three persons but not convenient according to two persons. For sixteen persons they were in between. For two persons they were more or less appropriate, and for seven they were more or less inappropriate.

The seminar satisfied the spiritual needs of thirty-four persons, but six were not satisfied, four were half-way between satisfied and not satisfied, three were more or less satisfied, four more or less unsatisfied, and two did not say anything about this item.

**Question 6. Expectancy:** The fifty-three respondents stated that the seminar created in them a greater desire to be ready for Christ's second coming. The mean was 1.00.

**Question 7. Mood:** The idea of the second coming of Christ brought happiness to forty-seven persons but three felt fearful, and three did not know how to express themselves about it. The mean was 1.06.

**Question 8. Certainty of salvation:** Regarding the certainty of salvation, twenty-nine persons felt sure, three persons were not sure at all, nine considered themselves
oscillating between certainty and uncertainty, ten felt more or less sure, and two did not respond to the item. The mean was 4.21.

**Question 9. Salvation for the whole family:**
Regarding salvation together with the other members of the family, twenty-four persons felt sure that their families would be with them if Christ should come on the very day of the seminar, seven others felt more or less sure of that, nine did not have this assurance at all, two were also doubtful that their families could be with them, and eleven were in between. The mean for this was 3.66.

**Question 10: Commitment:** The entire church stood as one to rededicate itself at the last altar call to say like Joshua, "As for me and my house we will serve the Lord" (Josh 24:15). But on the final evaluation form, fifty persons wrote "yes" in regard to this commitment and three did not write anything. The mean here was 1.00.

**Participants' Final Comments**
At the end of the final evaluation form, twenty-nine respondents commented about the seminar, expressing their appreciation for it and wishing that seminars like this would be held at the church more often. They manifested their gratefulness to the instructor in saying thanks and wishing him to return a second time after he had a safe trip back home. Only two of them found the seminar too long. On the contrary, some others found it too short and would not
have minded extending it to another weekend. The
reproduction of their statements will let the reader see
exactly what they wrote. At the beginning of each sentence
is found the assigned number of the respondent.

3. "Thank you, Pastor Obas, for your advice and
light. May God help you and bless you."

4. "The Pastor was too long in his message. This
made me sleep."

5. "The Pastor was too long. This made me sleep."

7. "The seminar was very good but the time was too
short. Come again."

8. "I believe that we need this kind of seminar
more often."

14. "It would be good to have a seminar like that
in each church each year, one Sabbath per year. Safe trip.
God bless you."

16. "Thank you. May God bless you all your life."

19. "I find that the seminar was very well
presented and was profitable for my spiritual and family
life."

20. "In general the church needs such teaching in
order to help families to meet with Jesus."

24. "In general the church needs such teaching.
That is why personally I represent the Philadelphia Church
to say a thousand thanks to Pastor Obas, and come again
soon. Once again thank you, Pastor Obas."
25. "You did a good job, Pastor. Keep it up. May God help you. May He bless you and your family. Safe trip. I am sorry you have to leave."

41. "I would like to see you come back soon for another family seminar."

42. "I think that the seminar was excellent. We need these counsels."

43. "It would be good for you to return again to the Philadelphia Church."

45. "The seminar was great, the topics well chosen and well presented. Very lively presentation."

46. "The church needs this kind of seminar or a reform in the worship. Too much time is wasted. In fact the sermon takes 30-45 minutes. It is necessary to feed the flock with this kind of spiritual food so that it might grow in faith."

49. "I hope God will give courage and intelligence to the pastor to continue what he is doing now. I have very much enjoyed the seminar. Thank you very much."

51. "The seminar was a success to the glory of God. Let this kind of program be repeated at least once a month."

53. "I like the topic on the relationship between husband and wife. We must have this kind of seminar at least once per quarter about marriage. For me it was excellent."

55. "I think it would be good to have this kind of
seminar for the families and for the young people. It is helpful to church members."

58. "The church needs this kind of seminar at least once per quarter."

63. "The seminar was good but it would be better to plan for two week-ends."

64. "Thank you very much, Pastor Obas. Come again."

68. "The seminar was very good. I would like you to return for a similar program."

69. "Thank you. Happy to see you."

70. "We need this kind of seminar at least twice a year."

71. "We would like to see the pastor a second time."

72. "I thank Pastor Obas for this seminar. May God bless you. Let us meet in heaven."

73. "Leaders should have an eye open on the place where the children worship."

The data analysis has shown that five questions had obtained statistically significant changes, two with regard to eschatology and three with regard to family life. Four questions remained unchanged, and the other twenty-three close-ended questions showed some increases in percentages. Open-ended questions and the final evaluation contributed also in showing the importance of the seminar.
Chapter 5 provides a summary, a conclusion, implications, challenges, and some recommendations for further research.
CHAPTER V

SUMMARY, CONCLUSION, IMPLICATIONS, CHALLENGES, AND RECOMMENDATIONS

Summary

The researcher observed that there were no guides, seminars, or studies that combined family life and preparation for Christ's second coming. To fill this lacuna, he sought to develop a seminar that would increase participants' awareness of the importance marriage has in the preparation for Christ's second coming.

Before His death on the cross, Jesus promised to return to establish His kingdom on Earth. Christians since then have lived every day with the expectation of His imminent return. His coming will be as a bridegroom appearing to espouse a bride prepared for Him.

On the basis of Eph 5:25-27 Jesus will present to Himself the church as a spotless, blameless, wrinkleless, holy, and glorious bride.

This text seems to link two concepts together: eschatology and family. Although the words eschatology and family have been found in seven dissertations, it was also found that these two concepts were not affiliated, were
loosely connected, or were placed in non-Adventist contexts.

This dissertation included a seminar and two assessments related to it: a pre-assessment to determine the eschatological knowledge of respondents and the way it affected their family lifestyle before the seminar, and a post-assessment to establish the extent to which the seminar produced an increase in knowledge or an awareness of necessary changes in family lifestyle.

This dissertation was a one group pretest-posttest design at the Philadelphia Haitian SDA Church of Boston. The two assessments were compared to evaluate the benefits that respondents received by attending the seminar. The experiences at the Bethlehem Church in Chicago (June 21-22, 1996), at Family Life International at Andrews University (August 10, 1996), and at the Eben-Ezer Church at Atlanta (August 17, 1996) prepared the way for the full presentation at the Philadelphia Church in Boston.

Prior contacts were made with Pastor Pierre Omeler before going to his church in Boston. The Philadelphia Haitian Seventh-day Adventist Church in Boston has a membership of 408, of which fifty-three respondents attended the whole seminar, provided the expected identification, and filled out both assessments and the final evaluation form.

The keynote address on Friday night was about life on Earth in the last days. Statistical data based on the United States census have shown a decrease in the marriage
rate from 1970 to 1994, an increase in out-of-wedlock childbirths, an increase of divorce from 3.2 million in 1970 to 9.2 million in 1994, and the prevalence of venereal diseases, all signs showing that the marriage institution is experiencing problems. But there is a different pattern that can be followed, as courtship offers an opportunity for lovers to know each other. This is what Jesus is doing for the church as He seeks to know each of its individual members and as they also seek to know Him. Finally, Christians should develop a character based on the model of heaven, and nothing should be able to separate them from the love of God manifested in Jesus Christ.

The Sabbath morning Bible study was about the scope of eschatology and its relationship to family life. The eschatological period begun at the first advent of Christ will end after the destruction of the wicked after the millennium. The eschatological period divided into four portions includes: (1) the time of the Roman Empire from 27 B.C. to A.D. 476; (2) the time of the Papal supremacy from 538 to 1798; (3) the time of the end from 1798 to the Parousia or Christ's second coming; and (4) the millennium that separates the resurrection of the saints from the resurrection of the wicked. The wicked will be resurrected to receive their final punishment—eternal death with Satan and his angels. Death itself will be destroyed at this time. Then there will be a new beginning in the new Earth.
The Sabbath sermon was about the love of Jesus for the church. After a quick study about who Jesus is and who the church is, the main consideration was the purpose of such love manifested by a life of suffering and the death on the cross. Jesus wanted to save the church, to justify each believer, to cleanse the church by water and the word, to sanctify the church, to present it to Himself, and to make it holy and blameless. Whether the church has always been perfect or will attain perfection in the last days is much debated. But the truth is that perfection is attainable through the power of the Holy Spirit.

After a potluck that gathered respondents in a social atmosphere, the first afternoon session was about the practical way in which husband and wife in their relationship can apply the sacrificial love of Jesus to one another. Although romance is not enough to maintain love, it is the way love begins to be manifested. Commitment is the heart of a permanent love relationship. It sustains one throughout the hardships of the couple’s life. Labor in the family cannot be divided into two halves but is carried by each partner according to each one’s possibilities, circumstances, and willingness to make the other happy. Communication is to love what blood is to life. So partners need to learn to communicate their feelings, emotions, and experiences. Temperament has a role to play in communication, and knowledge of the temperament theory will
help husband and wife to understand each other better and consequently to support each other. It is to be noted that males and females are different in every cell of their bodies, in their speech, in their biological constitutions, and in their brains. They are different in their play as children. Menstruation affects women emotionally and physically.

If men had a better understanding of women and vice versa, couples would have a longer and richer marital life. With the love of Jesus in their hearts and the power of the Holy Spirit cementing their relationship, they would live together until death separates them or until Jesus comes to take them to their heavenly home.

The last session was about the eschatological wedding when Jesus, the Bridegroom, will effectively meet the bride, the church, and then the universe will attend the marriage supper of the Lamb. "Blessed are those who are invited to the marriage supper of the Lamb" (Rev 19:9). Jesus will present the bride to Himself without a best man. God will be the officiating minister, the angels the maids of honor, inhabitants of other worlds the guests. This is to take place in the day of Christ’s second coming still in the future and before the throne of God on the sea of glass. If husbands love their wives as Christ loved the church, their family life will be a school in the development of their character preparing them for the second coming of
Christ. Christians need to wash their robes and to make them white in the blood of the Lamb. They will conquer the beast and its image and be part of the bride. No one can conquer alone. Christians need to depend on the power of the Holy Spirit.

The church stood as one in answer to a call of rededication and the eschatological family covenant was read, followed by a prayer of consecration. Once the questionnaires were filled out, respondents participated in a symbolic banquet. They expressed verbally and in writing their appreciation for what took place in the two-day seminar.

Conclusion

This seminar was a satisfying experience for the church pastor, the instructor, and the participating church members.

The first ten questions in the two assessments were not compared but put together in a complementary way to provide demographical information. A comparison of the answers given to the thirty-two other close-ended questions revealed that five questions showed statistically significant changes as a result of the seminar: question 11 dealing with salvation by works, question 14 discussing the starting point of the last days, question 30 related to verbal communication, question 37 about gender
differentiation, and question 42 related to faithfulness in tithes and offerings.

Among the others, three received a perfect score twice: question 24 about romance, question 27 about family worship, and question 32 about stewardship. Question 39 about celebration of traditions netted the same result twice. If the five persons who were not accustomed to celebrate anniversaries and birthdays in their homes understood that they should do so, then this may become part of their new lifestyle after the seminar. The formulation of the question did not ask them whether they had taken a new disposition to begin to celebrate but whether they used to do it. It is assumed that they will begin to pay attention to such family concerns and that celebrations will be organized in their homes. The question itself can raise their awareness about this family need. Question 41 was stated, "I have never thought about the connection between the coming of Jesus and my marital life." The comparison of the two assessments showed a negative number. But it is estimated to be an increase for the seminar because the statement in the pre-assessment is an awareness of such a relationship. The question is in reverse order because the post-assessment result could not be expected to be greater than the one in the pre-assessment.

The analysis of the answers given to the three open-ended questions and the general comments revealed that the
church needs to pray and fast more, to practice more brotherly love in harmony with the name of the church, to manifest more missionary zeal, and to be more faithful in tithes and offerings. The church is well organized, leaders cooperate together, and church members love the pastor. However, seminars like this one on family and eschatology, and others on Spirit of Prophecy books, stewardship, or parenting would be welcome once a quarter.

Both verbally and in writing respondents expressed their joy for the knowledge they had acquired and considered that the seminar was profitable. About 65 percent stated that the seminar definitely satisfied their spiritual needs. Another 5 percent, although not as specific, reported that the seminar also satisfied their spiritual needs. Respondents committed themselves (94 percent) to preparing for the second coming of Christ, stating that they and their families will serve the Lord.

This seminar can be presented not only to Haitians but to all those who are preparing themselves to meet with Christ at His second coming. If they are married, it will help them to practice the sacrificial love of Jesus in their relationships with their spouse and children; if not married, they will be more alert to avoid sin in all its forms and particularly sexual sins that affect both soul and body (1 Cor 6:18).

In the particular case of this dissertation, the
assessment questionnaire was used, but it may not be necessary to use it every time such a seminar is given in a church. However, the open-ended questions can be used by any minister in any church in order to assess the church’s spiritual needs. The first ten questions can also be used by anyone anywhere to gather demographical information about a church that is not well known.

This seminar was important in tying together eschatology and family life. Adventists still share the historicist position of the Apostolic church waiting for an imminent, literal, and glorious second coming of our Lord Jesus Christ. The sins of the last days described by Paul in 2 Tim 3:1-5 are the characteristics of today’s world. Those sins need to be avoided by whoever wants to be ready to meet with Christ at His appearing.

This eschatological understanding affects the general manner of life of each Adventist church member and particularly his/her family life. When an individual responds to the sacrificial love of Jesus, if he or she is not a eunuch or virgin, a confirmed celibate man or woman, he or she will have to manifest this love toward the members of his/her family. He or she will avoid all sorts of sexual sins (adultery, fornication, prostitution, homosexuality, incest, and all forbidden marriages). The husband and wife relationship will be characterized by love, romance, commitment, forgiveness, communication, support based on the
understanding of different temperaments and gender differentiation, conflict resolution, wise administration of money, sexual intercourse, recreational activities, and the couple’s spiritual life. Behavioral skills will be used as family members prepare themselves to meet with Christ in the day He will finally marry the blameless and holy church.

The eschatological understanding affects family lifestyles, which in turn helps family members to be ready for Christ’s second coming.

**Implications of Findings**

Seventh-day Adventists are known for their emphasis on prophetic studies. They stress the understanding of the prophecies of Daniel and Revelation. The eschatological teaching of Jesus in the Gospels and the development of eschatological themes in the Epistles complete the body of teachings revealing that Christ is coming soon to take to heaven with Him in glory a church that has been justified, sanctified, and perfected. As Lincoln spoke of salvation in the past, in the present, and in the future linked with justification\(^1\) it is possible to understand that salvation in the past is a free gift of God that cannot be acquired by works (Eph 2:8); that Christians are in the process of being saved day by day in fighting the good fight of faith and in taking hold of eternal life (1 Tim 6:12; 2 Tim 2:6); and

that they will be saved in the last day when Christ will appear (Rom 5:9; Mark 13:13).

Since Christians will not all live to see Christ coming in their lifetime, all who died in the faith will be raised to inherit together with the saints whom Christ will find alive at His coming (1 Thess 4:13-17). But whether they live or die, they need to be ready every day to appear in judgment before God (2 Cor 5:10; 2 Tim 4:1).

Although the first coming of Christ inaugurated the last days (Heb 1:1-2), the time of the end began in 1798 at the end of the Papal domination (Dan 8:17; 11:40; 12:4, 9).

In the light of the parable of the ten virgins, it is understood that it is necessary for all those who want to be saved to have a reserve of oil, that is, to be possessed by the Holy Spirit. There is a time when it will be too late to seek for the Holy Spirit and still expect to enter into the kingdom of God or be part of the church that will be the bride of Christ. Because Christ can come at any time, Christians need to be ready every day.

Not only each Christian needs to be ready for himself or herself, he or she needs to share his or her faith with others and help them prepare themselves also for the second coming of Christ. Adventists have a role to play in helping the world to get ready for Christ’s second coming.

There is a relationship between the individual’s
family life and his or her salvation. The way one lives in
his or her family can affect his or her relationship with
Christ. A spouse who refuses to forgive the other spouse
cannot expect to be forgiven by Christ (Matt 18:31-35). In
the family, partners learn to support each other, to be
patient one with another, to practice the love of Jesus
toward the spouse, the children, or the parents and
relatives. In the family, spouses exercise hospitality and
develop Christian virtues. In the family, parents become
teachers in transmitting religious knowledge to their
children, preparing them for baptism and making them
citizens for the heavenly kingdom. It happens at times
that some adolescents or young adults are the first ones to
be converted in their families. When they taste how the
gospel is sweet, they share it with their parents and
relatives and have the joy of seeing some of them being
baptized in the Adventist faith. This is a means by which
children contribute sometimes to their parents’ salvation.

Marriage is a school in family development preparing
partners for the coming of Christ. Marriage affects the
afterlife both on Earth now and in eternity. In the family
one can sow seed for heaven or for hell. A second marriage
that is contrary to biblical principle is considered as
adultery (Matt 5:32). Extramarital sex is adultery (Rom
7:1-3). Even lust for somebody else’s wife is adultery

\footnote{Guernsey, 9-16}
according to Jesus (Matt 5:32). Fornication or premarital sex is impurity. Prostitution (1 Cor 6:15-20) is having many illegal sex partners without commitment to any of them. Incest is a forbidden marriage within the circle of the extended family. Lev 18 discusses the different degrees that need to be respected. Homosexuality is changing the order of nature: a man goes with another man or a woman goes with another woman instead of a man with a woman (Rom 1:26-27). All these sexual sins close the door of eternal life to those who practice them (2 Tim 3:1-5; Gal 5:19-21; 1 Cor 6:9-10). God hates divorce (Mal 2:16). Moses permitted it because of the hardness of man's heart (Matt 19:8). Jesus still permits it only on the basis of immorality (Matt 19:9). The Adventist Church accepts it in case of adultery if there is no other way out, but hopes couples can avoid it as much as possible.

One thing is important for Christians, that is to have eternal life with Christ at His coming. This desire permeates everything Adventists do: their marital life, their work, their buying and selling, their music selection, their TV watching, their spending and saving, their financial support of the church, the education of their children at home and the school they send them to, their daily diet, their dress, the way they take care of their health, their worship at church, their daily devotions at home, their Sabbath observance, and everything else.
Adventist parents are concerned about their children's salvation and would not like to see their children marry a partner of a different religious confession. A difference in religious beliefs can be a source of conflict detrimental to the marital well-being and to the partners' salvation.

This dissertation portrays the love relationship between husband and wife as following the model of the relationship between Christ and the Christian. One helps the other. What is known of the relationship between a man and a woman helps us to understand the kind of relationship that can exist between Christ and the Christian. What is known of the love of Christ that moved Him to die on the cross to save the sinner helps us to understand the sacrificial love that a husband should have for his wife and vice versa.

Just as romance and commitment should characterize the relationship between husband and wife, so the relationship of the Christian with Christ should be characterized by personal devotion and consecration. Likewise, Christ did not enter into a fifty-fifty partnership with man but died on the cross, providing the Holy Spirit and all the divine assistance needed for Christians to become overcomers. For their part, Christians must remain on their knees, fight against sin in all its forms, put on the whole armor of God, and witness to the
love of God not only for themselves but for all sinners so that others might come to know Christ and be drawn by His love as well.

Just as family members need to take time to eat together, to play together, to enjoy vacations together, to sing together, to have family worship together, to go to the beach, the park, or the zoo together, to practice their hobbies together, so Christians' love for Jesus requires communion with Him in Christian fellowship with church members in religious, evangelistic, and social activities. Church members need to be engaged in activities that will strengthen their faith in the Lord and in outreach activities that will increase the church membership.

According to Margaret Dudley's dissertation, family worship is a very important factor in family well-being. "The family that prays together stays together." In worship God becomes the center of family relations. Both vertical and horizontal relationships are cared for. Worship provides family members an opportunity to communicate with God, to express thankfulness for blessings received, and to ask for forgiveness and divine grace to cope with family concerns. She also stated that "devotional time spent with God should result in a deepening spiritual relationship that would provide comfort, sustenance, and trust as one faces

1Dudley, 112.
Christians are not selfish. They desire to share with others what is good for them. They wish to see everybody in Christ's kingdom (1 Cor 9:19-23). They share their knowledge of Christ with unconverted parents and relatives, schoolmates, work partners, neighbors, friends, and all those with whom they come in contact. Not only do they speak to them personally, they also give them evangelistic literature, invite them to religious meetings, and pray with or for them. They have their names on their prayer list and engage in intercessory prayer on their behalf.

Paul's illustration of the church as the body of which Christ is the head (Rom 12:4-5; 1 Cor 12:12-13, 27; Col 1:18) is fitting to show that although family and church members cannot agree on everything, yet they can live in unity, each member having his or her own function for the well-being of the body. Husband and wife are two different persons with natural differences and different tasks to perform. There is no need for them to compete but rather to complete each other. Likewise, Christ, the Bridegroom, and the church, the bride, are not in competition, but are working together for the fulfillment of the divine mystery that is the salvation of humankind.

The communication between Christ and the church

\[1\text{Ibid., 110.}\]
takes place through the worship services as God's Word is unfolded in the assembly of the saints and as prayers ascend to God. But just as nonverbal communication plays an important role in human relationships, daily experiences with God such as answered prayers, deliverances, solutions to problems, relief of guilt as a result of forgiveness of sins, healing from sicknesses and pain, and the joy and peace that are felt, are all different ways by which the communication between Christ and the Christian or church members is maintained.

A family budget is a useful tool to help husband and wife set their expenses within the limits of their income and also to save for future expenses. The well-being of the family depends on good planning and careful spending. This notion was not well understood in the seminar. It would require more time to study the matter of family finance with the respondents and how to establish a family budget in a practical way. In spite of the fact that there is a model in the participants' manual, this is a concept poorly understood. It may require one hour for itself. The mean for that question (31) changed in the positive direction as a result of the seminar but this change was not statistically significant.

In the family budget one of the first items of expense (if not the very first) must be the portion consecrated to the support of the church as tithes and
offerings. All the respondents believed that they must support the church by their faithful tithes and offerings. It can be noted that Christians who are faithful now with the few earthly goods they have will be entrusted with more goods in the life to come after the wedding with the Owner and Creator of all goods (Luke 16:10; Matt 25:21; Pss 24:1; 50:10-11).

People feel more at ease speaking of finance when they seek marital counseling, but another topic that might be of even greater concern for them is sex. Husband and wife must have sexual intercourse at least once, otherwise the marriage becomes void for having never been consummated. However, there will be no sexual intercourse in heaven. The redeemed will live like the angels of heaven (Matt 22:30) in a marriage with Christ according to which they will form one spirit with Him instead of one flesh (1 Cor 6:17).¹

Sex in marriage is not for procreation only. It is also for unification and recreation.² It is intended for pleasure according to Ed and Gaye Wheat.³ There will be no procreation in heaven or on the New Earth but there will be

¹Origen Commentarium in Matthaei 17.33 (Tollinton, 247-48).


³Wheat and Wheat, 20.
spiritual unity, pure pleasure, and everlasting joy (Isa 35:10; 61:7; Rev 21:4).

If husband and wife could forgive each other as Christ forgives repentant sinners, there would be no divorce. One would support the other and they would continue to live harmoniously together without nagging, blaming, or coarse words.

Understanding the difference between a man and a woman should result in more patience, more love, and more support between husband and wife. If a woman talks a lot, a man should understand that it is part of her nature. If a woman is often sick with different ailments, it can be due to her menstruation cycle. If a man appears to be indifferent to some of the woman’s conversations, it may not mean that he has not heard, he is simply less polite. However, this understanding should also show the domains where an effort should be made for the husband to please his wife and vice versa. The church and its individual members can rejoice in knowing that Christ has a perfect knowledge of what is in man (John 2:24-25) and that all Christians can go to Him without fear with the certainty that He can and will sympathize with human weaknesses (Heb 4:15-16; 7:25).

Marriage makes a difference in the life of an individual. The free butterfly who previously could go from flower to flower becomes henceforth a bird in a cage bound to a partner. Paul wrote: "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" (1 Cor 7:4). When this principle is not respected, infidelity creeps in and the marriage bond becomes loose.

Marriage is an important step in the life of an individual. It transforms the chaste person into a sexual partner, the free young adult into a bound person responsible for the life of his or her spouse. If before marriage one was a fornicator or a prostitute, after marriage, he or she needs to control his or her sex drives (libido) in order to be satisfied with one partner. Marriage does prepare partners for heaven in helping them to live a pure life according to the ideal of holiness that Christ has set before the church.

After marriage the two partners begin to live under one roof. They are no longer two but one. This is what Christ will do with the church. He will come and take it to heaven and after a millennial honeymoon He will place it (or her) in the New Jerusalem that will come down from heaven to be placed on the Earth made new. "The tabernacle of God will be among men." "The throne of God and of the Lamb shall be in it and His bond servants shall serve Him; and they shall see His face, and His name shall be on their foreheads" (Rev 21:3; 22:3-4). In other words Christ and the church will be together whether in heaven or on Earth.
The New Jerusalem is the "bridal city." The wife of the Lamb is the church represented by the saints who will be in the New Jerusalem (Rev 21:9-10; 22:3-4).

Just as the bride receives the bridegroom's name on the wedding day, the church will receive God's and Christ's name on that day. George Raymond Beasley-Murray commented: "As the people of God were sealed on the forehead in time of tribulation as a sign that they belong to God (Rev 7:3), so the whole populace of the New Jerusalem are marked as belonging to God and the Lamb."  

In the first chapter of her book on the family, Edith Schaeffer wrote about family traditions, yearly family reunions, when traditional dresses are worn, when people travel long distances to meet in the appointed place. They play, sing, eat together, retell their stories, and share their memories. She considered the coming of the Lord as the time of the greatest family reunion when Abel will share his experience as the first martyr and David about how he felt before Goliath. A family reunion, she wrote, is an important time when elders can share their experiences about how they solved the problems of life and by so doing helped younger ones to have courage and hope in facing their...

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1 Exell, 658.
2 Beasley-Murray, 333.
3 Schaeffer, 13-33.
4 Ibid., 22.
crisis.\textsuperscript{1} Many families at the Philadelphia church celebrate traditions like anniversaries, birthdays, and feasts, but not all the respondents do. It is hoped that those who do not will see the need to do so in the future.

In the Earth made new two particular traditions that will be respected are Sabbath observance and the new moon: "And it shall be from new moon to new moon and from Sabbath to Sabbath, all mankind will come to bow down before me, says the Lord" (Isa 66:23). There may be others of which nothing is yet known because Paul wrote, "things which eye has not seen, and ear has not heard, and which have not entered the heart of man, [are] all that God has prepared for those who love Him" (1 Cor 2:9). Celebrations on Earth now are only a foretaste of the big celebrations that are coming in eternity.

This dissertation has developed the idea that the love of Jesus is a model for the love that husbands must express for their wives. Christ loved the church so much that He suffered all His life and finally died on the cross to redeem her and take her to Himself. He transforms the church from a state of sin to one of holiness, perfect beauty, without spot or wrinkle. Likewise a husband must sacrifice himself for his wife's well-being and do what it takes to transform her life and make her become beautiful and happy. The wife must also respect her husband, take

\textsuperscript{1}Ibid., 23, 28.
care of him, be faithful to him, and become holy in her body, mind, and spirit.

Not many people have understood that there is a relationship between the marital life and the second coming of Jesus, yet they are interrelated. A good understanding of what Christ did at His first advent, what He is actually doing in heaven, what He will do at His second coming, what will take place between His second and His third coming, and the glory of the New Earth where Jesus Himself will be established with the saints will give anyone the desire to see the fulfillment of these things.

Marriage life is the means established by God to help partners develop the Christian character that fits them for heaven. If one has received the spiritual gift to be celibate, he or she can live his or her Christian life alone and still go to heaven. But if not, he or she may have serious troubles that can even jeopardize his or her eternal life (1 Cor 7:7-9).

When the researcher explained those teachings to the respondents at the Philadelphia Haitian Seventh-day Adventist Church of Boston, they were enthusiastic. They wished Jesus could come "today." They committed themselves to serve the Lord with their whole household like Joshua (24:15). And if there was anything they could do to see that day hasten, they were willing to do it. Like Zaccheus who promised, "behold Lord, half of my possessions I will
give to the poor, and if I have defrauded anyone of anything, I will give back four times as much" (Luke 19:8), the respondents promised to support the church even more by their tithes and offerings, not to permit their earthly plans of buying cars or houses or any other plans to interfere with their faithfulness. This last closed-ended question (42) was statistically significant at the .05 level.

The name Philadelphia literally means "brotherly love (φιλέω = to love, and ἀδελφός = brother, to love the brothers). The Philadelphia Haitian Seventh-day Adventist Church of Boston has brotherly love but could have more of it. The respondents sensed their need and the need to pray and fast, to draw closer to the holiness and blamelessness that Christ requires of them.

Challenges

This dissertation has been a learning process. During the time it took to write it, the researcher learned how difficult it was to get committee members to come to a consensus about the same topic. The outline and the content of the literature review had to be modified many times. The methodology chapter had to be rewritten, the seminar sessions enlarged or reduced, the conclusions amplified, the purpose of the dissertation narrowed down, and the tables presented in ways that would make sense to the reader. The
researcher learned to use transparencies and videotaping equipment.

The dissertation started by following an evaluative model, but it was found that this did not serve the purpose of the evaluative process. The qualitative/descriptive approach adopted to report the first experience in Chicago had to be modified in order to include a statistical design for means and standard deviations in this report of what took place at the Philadelphia Church of Boston.

It would have been good to plan and write the topics for the five seminar sessions first, then extract the survey questionnaire from the written topics. Once committee members approved the seminar content, it would have been easier to approve the survey questionnaire. It was a mistake to try to produce the survey questionnaire before writing the seminar topics and this made the production of an acceptable questionnaire impossible and frustrating for the researcher.

The Program Evaluation class taken to prepare the proposal of the dissertation was useful in the process but not directly relevant since the final product did not employ the evaluative method.

The researcher did not take Professor Roy Naden's class on Instructional Product Development before he retired, but the development of the seminar was an instructional product. The survey questionnaire started as
a spiritual needs assessment, but it was suggested to call it a survey instead. The questionnaire had to be modified many times and the researcher learned that the more difficult he made it for the respondents the more difficult it was for him to interpret the results of the survey. The more questions it had, the more time it took to record the data.

Because some questions obtained correct answers even before the seminar, the results for those questions could not be statistically significant after the seminar. Eliminating them from the questionnaire can be a good idea although romance, family worship, family traditions, and stewardship are relevant to the seminar.

It might be appropriate to reduce the number of subtopics in order to find time to speak at greater length about some of them such as money, family budget, and sex. It might be necessary to use two weekends if church members can afford the time, and then some other subtopics could be added such as parenting and character development.

One big mistake the researcher made was to accept as fact that the Bethlehem Church's membership is two hundred as reported by the pastor. When the church clerk was contacted she revealed that although 250 members are listed in her book, the church attendance is approximately 50 in Sabbath school and 120 at worship. If this were known early enough, perhaps the report of the seventeen respondents
could have been accepted and the frustration of reproducing a second experience avoided. However, the same mistake was committed in the case of the Philadelphia Church because the church clerk was not contacted about church membership. In this second case the same mistake did not produce the same result because the minimum of fifty respondents requested was obtained.

Another mistake the researcher made was to think that he could produce his dissertation within one year. He put himself under pressure to complete his task within a limited time in order to return to his country and resume his work. Each date set brought additional pressure and stress.

In the two experiences, at Chicago and at Boston, it would have been better if the researcher had controlled the food service, the potluck or dinner at midday, and the symbolic banquet at night. This was the initial idea, but the participants would have to contribute. There was resistance regarding an individual or family fee because Haitian church members are not used to paying to participate in church activities, and even less for an activity on the Sabbath day. The expected financial and moral support from the Bethlehem Church was not obtained because the researcher was in a hurry to finish his studies and graduate and did not give the church enough time to plan for the two meals. The one-week interval between the announcement of the
program and its implementation was not sufficient for them even though contacts with the pastor had been established eight months before. Even the pastor had a schedule that he could not modify.

At the beginning of the school year in Boston, the teenagers had gone to different schools and had attended the churches belonging to those schools. On the very Sabbath of the seminar, Pastor Eddy Laguerre of the Salem Haitian Seventh-day Adventist Church of Boston was inaugurating the opening of a new school. This is why there were no teenagers under eighteen years of age to attend the parallel session that the researcher's wife had prepared for the young people.

However, it was rewarding to see how church members were interested in this kind of learning activity and wished that more time could be devoted to instructional seminars like this.

Recommendaions for Further Study

The following recommendations should be considered for further study:

1. The seminar could be enhanced by using presentation software visuals in one or more of the instructional sessions.

2. The same seminar could be replicated in churches of various sizes, of different ethnicities, and of different
socioeconomic levels in different countries to determine the usefulness of the instructional material.

3. In replicating the seminar many aspects of the instructional process can be modified: (a) a still-reduced questionnaire can be used by eliminating all those questions to which the majority of respondents answered correctly in the pre-assessment (the open-ended questions could also be eliminated); (b) the symbolic banquet should have taken place before the filling out of the post-assessment and final evaluation form; (c) the researcher should have had input into the potluck and in the banquet menu; (d) the last session could be less theological or content oriented and be more experiential or emotional in helping the people feel as if the Lord were about to come; (e) if there are teenagers it would be good to plan a parallel afternoon session for them.

4. Other family and eschatology seminars can be developed based on texts such as Matt 24-25, Mark 13, and Luke 21 or on a broader use of more biblical themes also developed by Ellen G. White in her writings.

5. Adjustments can be made in the distribution of the seminar topics in order to present the seminar in two weekends if necessary.

6. On the basis of respondents' replies, the Philadelphia Church pastor should offer the church more opportunity to pray, fast, and grow spiritually. Church
members need the Holy Spirit and a training course in lay evangelism about how to give Bible studies and how to make friends with people and win their confidence. The church needs evangelistic tracts that can be distributed to those who do not share the Adventist faith.

7. A club for families can be organized with one session per month when the different adult members can meet and talk about practical solutions to their problems.
Appendices
APPENDIX A

QUESTIONNAIRES

SURVEY OF CHURCH MEMBERS IN RELATION TO THE SDA FAMILY AND ESCHATOLOGY SEMINAR

Please do not write your name; write the last four digits of your telephone # ______

You as a member of the church family

1. Sex: Male ___ Female ___
2. Age: 18-21 ___ 22-39 ___ 40-59 ___ 60-65 ___
3. Country of birth: Haiti ___ USA ___ Other (Specify) ______
4. Social Status: Single ___ Single parent ___ Married ___ Separated ___ Divorced ___ Widow (er) ___
5. Number of children still living in your home ___
6. Your yearly income: Under $8,000 ___ $8,000-15,999 ___ $16,000-24,999 ___ $25,000-49,999 ___ $50,000 or over ___
7. Completed formal education: None ___ Primary ___ Junior High ___ High School ___ B.A. ___ M.A. ___ Professional ___ Doctorate ___
8. I am a baptized member of the SDA church Yes ___ No ___
9. Financially, I support the Church with More than 20% of my income ___ 15-19% ___ 10-14% ___ 5-9% ___ 1-4% ___
10. In our home we have family worship Never ___ About three times per week ___ Every day ___ Morning and evening ___
Please rate the degree of your reaction to the following statements as: Strongly disagree 1 2 3 4 5 Strongly agree

You as an Adventist (eschatology)

11. I believe that I must obey God’s commandments in order to be saved ................. 1 2 3 4 5

12. I believe that I need to be ready every day to appear in judgment before God ............ 1 2 3 4 5

13. I believe that the resurrection is not necessary because we appear before God immediately after death ................. 1 2 3 4 5

14. I believe that the last days began at the first coming of Christ ..................... 1 2 3 4 5

15. I believe that the time of the end began at the first coming of Christ ................. 1 2 3 4 5

16. I believe that the papal supremacy ended in 1844 .................................. 1 2 3 4 5

17. I believe that there is a time when it will be too late to seek for the Holy Spirit ...... 1 2 3 4 5

18. I believe that Adventists have a role to play in preparing the world for the second coming of Christ .......................... 1 2 3 4 5

19. I believe that there is no relationship between my family life and my salvation .... 1 2 3 4 5

20. I believe that marriage is a school in family development preparing partners for the second coming of Christ .......................... 1 2 3 4 5

21. I believe that my marital life can affect either positively or negatively my preparation for the coming of Jesus ................. 1 2 3 4 5

22. We would not like to marry our children with unbelievers because we believe it can affect their preparation for the coming of Jesus ................. 1 2 3 4 5

23. I believe that children can influence parents to get ready for Christ’s second coming .... 1 2 3 4 5
You as a family/marital member

24. I believe that we need to take time to express love to each other in my family . . . 1 2 3 4 5

25. I believe that for the well-being of the family, labor should be distributed 50-50 between husband and wife . . . . . . . . . . . . . . 1 2 3 4 5

26. I believe that at least once or twice a week my family needs to eat together . . . . 1 2 3 4 5

27. I believe that I need to take time to participate every day in family worship . . . 1 2 3 4 5

28. I believe that we need to intercede for relatives and friends in family worship . . . 1 2 3 4 5

29. I believe that it is impossible for two people living together to agree on everything . . . . 1 2 3 4 5

30. I believe that in communicating with my partner, the words I speak are the most important . . . 1 2 3 4 5

31. We believe that a family budget is an impediment to our freedom . . . . . . . . . . . . . 1 2 3 4 5

32. As a family we believe that we need to support the church by our tithes and offerings . . . . 1 2 3 4 5

33. As a family I believe that we need to take time for recreation (beach, concert, zoo, park, museum, etc.) . . . . . . . . . . . . . . 1 2 3 4 5

34. I believe that sex in marriage is only for the purpose of procreation . . . . . . . . . . . . . 1 2 3 4 5

35. I believe that we need to forgive each other in my family . . . . . . . . . . . . . . . . . . 1 2 3 4 5

36. I believe that we need to promote harmony in our family (no nagging, blaming, or coarse words) 1 2 3 4 5

37. I believe that the major difference between men and women is that men do not bear children. Apart from that they are about the same . . . 1 2 3 4 5

38. I believe that marriage affects the afterlife both in this world and in the world to come . 1 2 3 4 5

39. In my family we celebrate certain traditions (birthdays, anniversaries, feasts) . . . . . 1 2 3 4 5
40. I believe that in my family the love we share for each other is a reflection of the sacrificial love of Jesus for the church.

41. I have never thought about the connection between the coming of Jesus and my marital life.

42. Sometimes my personal projects prevent the church from receiving the faithful portion of money that could help others prepare themselves for the second coming of Christ.

The church as a unit

43. According to you what is the spiritual need of your church?

44. What do you like about this church?

45. What do you dislike about this church?

Please write any additional comment or suggestion you feel necessary.
Survey Questionnaire
In French

EVALUATION DES BESOINS SPIRITUELS DES MEMBRES D’ÉGLISE
EN RELATION AVEC LE SEMINaire SUR LA Famille
ADVENTISTE ET L’ESCHATOLOGIE

S’il vous plaît, n’écrivez pas votre nom; écrivez plutôt les quatre derniers chiffres de votre numéro de téléphone______

Vous, en qualité de membre de la famille de l’église

1. Sexe:  Masculin ___  Feminin____
2. Age:  18-21____  22-39____  40-59____  60-65____
3. Pays de naissance:  Haiti____  USA____  Autre (Spécifiez)____
4. Status Matrimonial:  Célibataire____  Parent seul____
   Marié(e)____  Séparé(e)____  Divorcé(e)____  Veuf(ve)____
5. Combien de vos enfants vivent encore chez vous? ____
6. Votre revenu annuel:  Moins de $8,000____  $8,000-15,999____
   $16,000-24,999____  $25,000-49,999____  $50,000 ou plus____
7. Niveau d’étude Complété:  Primaire____  Brevet____
   Secondaire____  Licence____  Maitrise____
   Professionnel____  Doctorat____
8. Je suis un membre baptisé de l’église Adventiste  Oui____
   Non____
9. Financièrement, Je soutiens l’église avec  Plus de 20% de mes
   revenus ____  15-19% ____  10-14% ____  5-9%____  1-4%____
10. Chez nous le culte de famille se pratique:  Jamais____
    A peu près trois fois par semaine ____  Chaque jour____
    Matin et soir____
S'il vous plaît, indiquez dans quelle mesure vous êtes d'accord avec les déclarations suivantes:

**Fortement en désaccord 1 2 3 4 5 Fortement d'accord**

Vous, en qualité d'Adventiste (eschatologie)

11. Je crois que je dois obéir aux commandements de Dieu pour être sauvé ............... 1 2 3 4 5
12. Je crois qu'il me faut être prêt chaque jour en vue d'apparaître en jugement devant Dieu . . . 1 2 3 4 5
13. Je crois que la résurrection n'est pas nécessaire puisque nous apparaissions devant Dieu immédiatement après la mort . . . . . . . . . 1 2 3 4 5
14. Je crois que les derniers jours commencèrent à la première venue de Christ ............... 1 2 3 4 5
15. Je crois que le temps de la fin commença à la première venue de Christ ............... 1 2 3 4 5
16. Je crois que la suprématie papale s'acheva en 1844 ........................................ 1 2 3 4 5
17. Je crois qu'un temps viendra quand il sera trop tard pour rechercher le Saint Esprit . . 1 2 3 4 5
18. Je crois que les Adventistes ont un rôle à jouer dans la préparation du monde pour la seconde venue de Christ ............... 1 2 3 4 5
19. Je crois qu'il n'y a pas de relation entre ma vie de famille et mon salut ............... 1 2 3 4 5
20. Je crois que le mariage est une école dans le développement de la famille préparant les partenaires pour la seconde venue de Jésus . . 1 2 3 4 5
21. Je crois que ma vie maritale peut affecter positivement ou négativement ma préparation pour la venue de Jésus ............... 1 2 3 4 5
22. Nous n'aimerions pas marier nos enfants à des incroyants car nous croyons que cela peut affecter leur préparation pour la venue de Jésus ........................................ 1 2 3 4 5
23. Je crois que les enfants peuvent influencer les parents à se préparer pour la seconde venue de Christ ............... 1 2 3 4 5
Fortement en désaccord 1 2 3 4 5 Fortement d’accord

Vous, en qualité de membre de la famille

24. Je crois qu’il nous faut prendre le temps
d’exprimer de l’amour l’un pour l’autre au
sein de ma famille ...................... 1 2 3 4 5

25. Je crois que pour le bien-être de la famille,
les rôles devraient être partagés (50-50) en
deux moitiés entre les deux époux .......... 1 2 3 4 5

26. Je crois qu’au moins une ou deux fois par
semaine ma famille doit manger ensemble ... 1 2 3 4 5

27. Je crois qu’il me faut participer chaque jour
au culte de famille ...................... 1 2 3 4 5

28. Je crois qu’il nous faut intercéder en faveur
des parents et des amis au culte de famille . 1 2 3 4 5

29. Je crois qu’il est impossible à deux personnes
vivant ensemble de se mettre d’accord sur
toute chose ......................... 1 2 3 4 5

30. Je crois que dans la communication avec mon
partenaire, les paroles prononcées sont les
plus importantes ..................... 1 2 3 4 5

31. Nous croyons qu’un budget de famille est un
handicap à notre liberté ................ 1 2 3 4 5

32. En tant que famille nous croyons qu’il nous
faut soutenir l’église par nos dîmes et nos
offrandes .......................... 1 2 3 4 5

33. En tant que famille je crois qu’il nous faut
consacrer un temps pour nous récréer (plage,
concert, jardin zoologique, parc, musée, etc) 1 2 3 4 5

34. Je crois que le sexe en mariage est seulement
dans le but de procréer ................ 1 2 3 4 5

35. Je crois qu’il nous faut nous pardonner l’un
l’autre dans ma famille ............... 1 2 3 4 5

36. Je crois qu’il nous faut promouvoir l’harmonie
au sein de notre famille (pas d’énervement,
de blâme, ou de mots durs) ............ 1 2 3 4 5
37. Je crois que la différence majeure entre
l'homme et la femme est que l'homme n'enfante
pas. À part cela ils sont à peu près les mêmes 1 2 3 4 5

38. Je crois que le mariage affecte le reste de la
dévotion et dans ce monde et dans celui à venir . . . 1 2 3 4 5

39. Au sein de ma famille, nous célébrons certaines
traditions (les anniversaires de naissance,
d'autres anniversaires et fêtes) . . . . . . . 1 2 3 4 5

40. Je crois que dans ma famille, l'amour qui se
manifeste est un reflet de l'amour de Jésus
pour l'église, amour prêt à se sacrifier . . 1 2 3 4 5

41. Je n'ai jamais pensé qu'il y avait un rapport
entre la venue de Jésus et ma vie maritale . . 1 2 3 4 5

42. Parfois mes projets personnels peuvent empêcher
l'église de recevoir la fidèle portion
d'argent qui pourrait aider d'autres à se
préparer pour la seconde venue de Christ . . 1 2 3 4 5

L'église considérée comme une unité

43. D'après vous, quel est le besoin spirituel de
Cette église? _____________________________________

44. Qu'est-ce que vous aimez dans cette église?
_______________________________________________

45. Qu'est-ce que vous n'aimez pas dans cette église?
_______________________________________________

S'il vous plaît, écrivez n'importe quel commentaire ou
suggestion que vous jugez nécessaire. Merci.
Final evaluation Form

After you have attended this seminar on the Seventh-day Adventist Family and Eschatology, what were your impressions?

1. In general I find that the seminar was
   Poor____  Fair____  Good____  Very Good____  Excellent____

2. I learned: not much 1  2  3  4  5 very much

3. Of the seminar sessions
   a. The family on earth in the last days
   b. The last days: A biblical study
   c. The love of Jesus for the church
   d. The relationship between husband and wife
   e. The eschatological wedding

   What I liked most was ________________________________________

   What I did not like was ________________________________________

4. How do you rate the following: poor 1  2  3  4  5 good

   Transparencies .............................................. 1  2  3  4  5
   Group activities ............................................ 1  2  3  4  5
   Food ......................................................... 1  2  3  4  5
   Distributed material ........................................ 1  2  3  4  5
   Questionnaires ............................................. 1  2  3  4  5
   Biblical base .............................................. 1  2  3  4  5
   Emphasis on the Holy Spirit .............................. 1  2  3  4  5

5. How do you evaluate

   The time ..................................................... too short 1  2  3  4  5 too long
   The teaching ............................................... too fast 1  2  3  4  5 too slow
   The voice .................................................. too low 1  2  3  4  5 too high
   The language ............................................... clear 1  2  3  4  5 obscure
   Illustrations .............................................. appropriate 1  2  3  4  5 not app.
   Meeting your spiritual needs:Yes 1  2  3  4  5 no

6. Did the seminar create in you a greater desire to be ready for the coming of Christ?  Yes______  No______
7. How do you feel about the second coming of Christ?  
   Joyful_____ Fearful_____

8. How do you feel about the certainty of your salvation?  
   Not very sure 1 2 3 4 5 very sure

9. Do you feel that your whole family will be part of the  
   spotless church that Jesus will marry at His second  
   coming? . . . . Not very sure 1 2 3 4 5 very sure

10. I commit myself today like Joshua in saying, "As for me  
    and my house we will serve the lord"  Yes_____ No_____

Please write any additional comments and suggestions you  
have. Thank you.
Final Evaluation Form In French

Forme d'Évaluation Finale

Après avoir assisté à ce séminaire sur la famille eschatologique quelles ont été vos impressions?

1. En général je trouve que le séminaire était

Médiocre_____ Passable_____ Bon_____ Très bon_____ Excellent_____

2. J'ai appris: Pas beaucoup 1 2 3 4 5 Beaucoup

3. Des Sessions du séminaire
   a. La famille sur la terre dans les derniers jours
   b. Les derniers jours: Une étude biblique
   c. L'amour de Jésus pour l'église
   d. Relation entre mari et femme
   e. Le mariage eschatologique

Ce que j'ai aimé le plus était_____________________
Ce que je n'ai pas aimé était_____________________

4. Comment estimez-vous les aspects suivants:
   médiocre 1 2 3 4 5 excellent

Les transparences .................. 1 2 3 4 5
Les activités en groupe ............ 1 2 3 4 5
La nourriture ........................ 1 2 3 4 5
Le matériel distribué ............... 1 2 3 4 5
Les questionnaires .................. 1 2 3 4 5
La base biblique .................... 1 2 3 4 5
L'émphase sur le Saint Esprit ...... 1 2 3 4 5

5. Comment évaluez-vous

Le temps: .......... trop court 1 2 3 4 5 trop long
L'enseignement: .... trop vite 1 2 3 4 5 trop lent
La voix: ......... trop basse 1 2 3 4 5 trop élevée
Le langage: ........ clair 1 2 3 4 5 obscur
Les illustrations: . approprié 1 2 3 4 5 non app
La satisfaction de vos
besoins spirituels: .... Oui 1 2 3 4 5 non

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6. Le séminaire a-t-il crée en vous un plus grand désir d’être prêt pour le retour de Christ? Oui____ Non____

7. Comment vous sentez-vous à propos du retour de Christ?
Joyeux (se) _____ Craintif (ve)_____

8. Que ressentez-vous à propos de la certitude de votre salut? Salut pas assuré 1 2 3 4 5 Très assuré

9. Sentez-vous que votre famille entière fera partie de l’église immaculée que Jésus mariera à Son retour?
Pas très sûr 1 2 3 4 5 Très sûr

10. Je m’engage aujourd’hui comme Josué en disant "moi et ma maison nous servirons l’Eternel" Oui____ Non____

S’il vous plaît, écrivez vos commentaires et suggestions additionnels. Merci beaucoup.

__________________________________________________________

__________________________________________________________

__________________________________________________________

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APPENDIX B
THE INSTRUCTOR'S GUIDE
TWO-DAY SEMINAR OURLINE
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SESSION 1

FAMILY LIFE ON EARTH IN THE LAST DAYS

Instructional objectives:
1. Provide statistical information about the American family in the 1990's
2. Show the crisis which the family is facing
3. Present the ideal that Christ has for the family

A. Introduction

The theme for this two-day seminar is the eschatological family. This theme is drawn from Eph 5:25-27 which, taken from the New American Standard Bible (NASB), reads as follows:

Husbands, love your wives, just as Christ also loved the Church and gave Himself for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the Church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

In these verses we can note five concepts:
1. That husbands should love their wives (Session 1)
2. That Christ loved the Church (Session 3)
3. That the love of Christ for the Church serves as a model for the love a husband has for his wife (Session 4)
4. That Christ will marry the Church on some future day when He will present her to Himself (Sessions 2 and 5).

5. That the Church at that day will be glorious in perfect beauty, spotless, blameless, and holy (Sessions 3 and 5).

In this text two concepts are tied together: the family relationship and the second coming of Jesus. That is why I want to speak to you about the eschatological family.

For more than one hundred and fifty years, Seventh-day Adventists have been preaching that the Lord is coming soon. We have expected to see Jesus face to face every day and at any time. We long to see the Bridegroom marry the Bride, but this is still in the future. During this two-day seminar we hope to come to a clearer understanding of our responsibilities as members of God’s family, and of the relationship of earthly families to last day events.

B. Definition of Eschatology and Family

1. What is eschatology?

Etymologically, eschatology comes from two Greek words: ἐσχατός "eschatos" meaning last, and λόγος "logos" meaning word or study. Eschatology, therefore, is the study of the last things, the doctrine concerning the events of the time of the end. According to George Eldon Ladd¹,

Professor of New Testament Exegesis at Fuller Theological Seminary (Pasadena, CA), eschatology has two major concerns: The first is the destiny of individuals—life, death, immortality, the intermediate state, and resurrection; the second is the destiny of history—the day of the Lord, the end of the world, judgment, and the kingdom of God in the new world. But the two are connected since the destiny of man must be seen in relation to the destiny of the world.

2. What is family?

According to sociologist William Goode, society is composed of different types of family units. He mentions:

a. A husband and his wife, with or without children

b. A man united to more than one woman (polygyny)

c. A woman living with more than one man (polyandry)

d. Lesbians (two women living together like husband and wife)

e. Homosexuals (two men living together like husband and wife)

f. Unions where the husband is not expected to live with his wife under the same roof

g. Single-parent homes where the children know only one parent

h. Societies where all males are married to all females (open marriage).¹

I think we also should add singles (bachelors and widows) who may or may not adopt children.

Goode finds it extremely difficult to define the family. He recognizes that family units are formed for different reasons and under different circumstances. People in prisons become homosexuals and form family units. Other such ties are formed under the disorganized conditions of revolution, conquest, epidemic, and adverse political conditions.¹

Marriage is a key element in the establishment of the family. Yet society, with its different customs in different places which regulate sexual relationship according to complex patterns, makes a narrow definition of the family very difficult.

Evelyn Millis Duvall, Executive Secretary of the National Council on Family Relations with headquarters at the University of Chicago, and Brent C. Miller, teacher of family relations, defined family as a group of people who are related to each other by blood or legal ties and who almost always live together for at least part of their lives and perform family functions.²

According to Ray Sherman Anderson, Professor of Theology at Fuller Theological Seminary and his co-author

¹Ibid.

Dennis B. Guernsey, Director of the Institute for marriage and Family Ministries at Fuller Theological Seminary, family is much more than consanguinity (where blood ties provide the only basis for belonging); it is also where one is loved unconditionally, and where one can count on that love even when least deserving of it.¹

Pastor Stephen A. Grunlan, Professor of Marriage and Family at St. Paul Bible College and at Northwestern College, defined family as "the way society organizes itself for the reproduction, socialization and care of its young, and the meeting of the sexual companionship needs of its adult members."²

Rocky Gale, Seventh-day Adventist pastor in Florida, John and Millie Youngberg, respectively Coordinator of the Graduate Program in Religious Education and Co-Director of Family Life International at Andrews University, wrote:

A family is composed of two or more people joined by a common blood line or by covenant of marriage, adoption, or sharing who choose to be united together to foster their general welfare in a non-exploitative setting, in an atmosphere of nurture, understanding and support. When this happens under the guidance given by Christian covenant relationship, it can properly be called a Christian family.³


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"What Is a Family?" is the title of a book written by Edith Schaeffer, co-founder of L’Abri Fellowship in Switzerland. The titles of the eleven chapters of her book represent the different aspects of what the family is from her point of view. For her, a family is (1) a changing life mobile; (2) an ecologically balanced environment; (3) the birth place of creativity; (4) a formation center for human relationships; (5) a shelter in time of storm; (6) a perpetual relay of truth (meaning transmission of truth to the next generation); (7) an economic unit; (8) an educational control; (9) a museum of memories; (10) a door that has hinges and a lock; and (11) blended balances. Schaeffer also presents a beautiful description of the functions that the family is called upon to play in society for the benefit of the family members.

C. Actual Situation of the Family

1. General statistical information

The United States census for 1995 provides information about people of marriagable age, 18 years and older that are reproduced in Table 7.

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TABLE 7
People of Marriagable Age in the United States

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total in millions</td>
<td>132.5</td>
<td>159.5</td>
<td>181.8</td>
<td>190.0</td>
</tr>
<tr>
<td>Never married</td>
<td>21.4</td>
<td>32.3</td>
<td>40.4</td>
<td>44.2</td>
</tr>
<tr>
<td>Married</td>
<td>95.0</td>
<td>104.6</td>
<td>112.6</td>
<td>115.1</td>
</tr>
<tr>
<td>Widowed</td>
<td>11.8</td>
<td>12.7</td>
<td>13.8</td>
<td>13.3</td>
</tr>
<tr>
<td>Divorced</td>
<td>3.2</td>
<td>6.2</td>
<td>8.3</td>
<td>9.2</td>
</tr>
<tr>
<td>Percent of total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Never married</td>
<td>16.2</td>
<td>20.3</td>
<td>22.2</td>
<td>23.3</td>
</tr>
<tr>
<td>Married</td>
<td>71.7</td>
<td>65.5</td>
<td>61.9</td>
<td>60.6</td>
</tr>
<tr>
<td>Widowed</td>
<td>8.9</td>
<td>8.0</td>
<td>7.6</td>
<td>7.0</td>
</tr>
<tr>
<td>Divorced</td>
<td>3.2</td>
<td>6.2</td>
<td>8.3</td>
<td>9.2</td>
</tr>
<tr>
<td>Percent among white</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Never married</td>
<td>15.6</td>
<td>18.9</td>
<td>20.3</td>
<td>20.9</td>
</tr>
<tr>
<td>Married</td>
<td>72.6</td>
<td>67.2</td>
<td>64.0</td>
<td>62.9</td>
</tr>
<tr>
<td>Widowed</td>
<td>8.7</td>
<td>7.8</td>
<td>7.5</td>
<td>7.1</td>
</tr>
<tr>
<td>Divorced</td>
<td>3.1</td>
<td>6.0</td>
<td>8.1</td>
<td>9.1</td>
</tr>
<tr>
<td>Percent among black</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Never married</td>
<td>20.6</td>
<td>30.5</td>
<td>35.1</td>
<td>38.9</td>
</tr>
<tr>
<td>Married</td>
<td>64.1</td>
<td>51.4</td>
<td>45.8</td>
<td>42.8</td>
</tr>
<tr>
<td>Widowed</td>
<td>11.0</td>
<td>9.8</td>
<td>8.5</td>
<td>7.4</td>
</tr>
<tr>
<td>Divorced</td>
<td>4.4</td>
<td>8.4</td>
<td>10.6</td>
<td>10.8</td>
</tr>
<tr>
<td>Percent among hispanic who can be black or white</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Never married</td>
<td>18.6</td>
<td>24.1</td>
<td>27.2</td>
<td>29.8</td>
</tr>
<tr>
<td>Married</td>
<td>71.8</td>
<td>65.6</td>
<td>61.7</td>
<td>58.3</td>
</tr>
<tr>
<td>Widowed</td>
<td>5.6</td>
<td>4.4</td>
<td>4.0</td>
<td>4.4</td>
</tr>
<tr>
<td>Divorced</td>
<td>3.9</td>
<td>5.8</td>
<td>7.0</td>
<td>7.5</td>
</tr>
</tbody>
</table>

When the population of 1970 is compared to that of 1994, it can be noted that corresponding to the 43% increase in the population is a 106% increase in the number of the never married and a 304% increase in the number divorced.
While the percentage of the never married increased, that of the married people decreased from 71.7 in '70 to 60.6 in '94. Among all the three groups, White, Black and Hispanic, the percentage of married people has decreased while the number of divorced has doubled, almost tripled (2.94, 2.45, and 1.92 respectively).

Other selected information permits a comparison of male and female marital status in the United States.¹

**TABLE 8**

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population 18 years and older in millions</td>
<td>91.2</td>
<td>98.8</td>
<td>190.0</td>
</tr>
<tr>
<td>Never married</td>
<td>27.1%</td>
<td>19.7%</td>
<td>23.3%</td>
</tr>
<tr>
<td>Married</td>
<td>62.5%</td>
<td>58.8%</td>
<td>60.6%</td>
</tr>
<tr>
<td>Widowed</td>
<td>2.4%</td>
<td>11.2%</td>
<td>7.0%</td>
</tr>
<tr>
<td>Divorced</td>
<td>7.9%</td>
<td>10.2%</td>
<td>9.2%</td>
</tr>
<tr>
<td>Total</td>
<td>99.9%</td>
<td>99.9%</td>
<td>100.1%</td>
</tr>
</tbody>
</table>

From this table, it can be seen that although there are more women of marriageable age, there is a greater percentage of men who have never been married. The percentage of married men is greater than that of married women. Widowers are fewer in number, probably because they

¹Ibid., 55.
take the initiative to remarry as soon as possible. There is also a greater number of divorced women.

2. Premarital sex and venereal disease

One problem connected with premarital and extra-marital sex is the possibility of acquiring venereal diseases. Dr. Duvall believes that premarital chastity and post-marital fidelity remain the best safeguards against the dangers of venereal infection.¹

Concerning AIDS, Dr. Franck Press, President of the National Academy of Science, said that 60,000 people die yearly of AIDS. Almost 1,500,000 Americans are now asymptomatic carriers of AIDS. They are infected but show no clinical symptoms. In the meantime, they continue to transmit the virus.²

Research has found that many people refuse to use condoms because (1) they are powerless to convince their partners to use condoms; (2) they have negative attitudes about the use of condoms; (3) under the influence of drugs, they cannot think properly; (4) condoms are not readily available. Some people explain that it produces an adverse effect on sexual enjoyment. Some say that condoms are


uncomfortable and interrupt sex. Others say that they irritate sexual organs. Consequently, unprotected sex favors the proliferation of AIDS.¹

3. Deteriorating morals in the United States

Josh McDowell, speaker for Campus Crusade for Christ, provides the following information regarding premarital sex in the United States:

By age 19, 80% of the boys and 67% of the girls have had sex. There are one million teenage pregnancies every year. There are nearly 500,000 abortions performed on teenagers every year (one third of all abortions performed). More than 50% of the 21 million teens between the age of 15 and 19 are sexually active.²

In an item entitled: "One day in the lives of children in the United States," Santrock, developmentalist at the University of Texas, provides information about the poverty and misery, lack of jobs, inadequate prenatal care, and delinquency in the United States. The structure of the family is not respected. Children do not have respect for authority, and sexually transmitted diseases abound. Even children are involved in drug abuse³.


It has been found, based on an analysis of the United States census for 1993, that marriage is declining among all Americans but particularly among African Americans. The percentage of children born out of wedlock to whites as compared to blacks are found in table 9.

**TABLE 9**

Illegitimate Children

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>2</td>
<td>10</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>African American</td>
<td>23</td>
<td>49</td>
<td>61</td>
<td>67</td>
</tr>
</tbody>
</table>

Franklin, Smith, and McMiller, of the Universities of Southern California, Chicago, and Illinois respectively, recognized that family formation pattern has changed in the last two decades among the youngest African American mothers with the weakest attachment to the labor force. They correlate this situation also with poverty and speak of temporary poor families having a male head, and permanently poor families having a female head and depending on welfare for a longer period of time. They also found that the

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2Ibid., 142.
better educated black women had a higher marriage rate, while the less educated white women had a higher marriage rate, and this is explained on the basis of the extremely low marriage rate among black uneducated women.¹

This same 1995 study gathered data from the Urban Poverty and Family Life Survey conducted by the University of Chicago and the National Opinion Research center. Completed interviews in 1986 were obtained from 1459 mothers: 1033 African American, 324 of Hispanic origin, and 102 White. The information is classified in percentages in table 10.²

<table>
<thead>
<tr>
<th></th>
<th>Never Married</th>
<th>Currently Married</th>
<th>Separated</th>
<th>Divorced</th>
<th>Widowed</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>48</td>
<td>23</td>
<td>12</td>
<td>14</td>
<td>3</td>
<td>100%</td>
</tr>
<tr>
<td>White</td>
<td>20</td>
<td>55</td>
<td>4</td>
<td>18</td>
<td>3</td>
<td>100%</td>
</tr>
<tr>
<td>Hispanic</td>
<td>21</td>
<td>57</td>
<td>10</td>
<td>9</td>
<td>3</td>
<td>100%</td>
</tr>
</tbody>
</table>

It is obvious that among Blacks, the highest percentage never got married, while among the others, the highest percentage is currently married. The study has also shown that children belonging to single parent families are

¹Ibid.
²Ibid., 144.
more likely to drop out of school, to have lower earnings in young adulthood and to receive welfare.¹

Two other findings of the study are that a shortage of men exists and those few men lack qualifications. It is stated that

in each of Chicago's poorest black communities, the male population has been steadily decreasing since 1970 while the percentage of residents living in poverty has risen consistently. . . .

One of the factors influencing single teenage mothers not to marry were undesirable characteristics in the child's father: criminal behavior or joblessness.²

Consequently, the young women do not see any advantage in marrying. They prefer to become single parents and follow the example of their mothers.³

Franklin, Smith, and McMiller explain their choice in terms of (1) imbalanced sex ratio; (2) intergenerational community; (3) cultural sharing in the social context; and (4) Aid to Families with Dependant Children (AFDC).⁴

Activity: Divide seminar attendants into four groups, each one discussing one of the following problems, and each group selecting a reporter to tell others what is the group consensus, with five minutes for group discussion and four minutes to report (one minute per group).

¹Ibid., 145.
²Ibid., 150.
³Ibid., 151.
⁴Ibid., 142-43.
1. Your 17-year-old daughter has a boyfriend. She reports to you that she is pregnant. What will you do?

2. Your 17-year-old son has got a girl pregnant. Do you look at this as a family crisis? How do you face it? How do you relate to the pregnant girl and her parents?

3. Your 17-year-old son has become a member of a gang. He comes home late (2:00-3:00 a.m.). Does it raise a problem of insecurity for you or for your son? Do you see it as a physical problem affecting his health, or as a spiritual one affecting his relationship with God, or something more?

4. A husband beats up his wife now and then. Should she seek for divorce or submit herself to her husband in all things? Discuss.

4. The family in crisis

All this information clearly shows that the family is in crisis. Gene Getz, Associate Professor of Christian Education at Dallas Theological Seminary, entitled the first chapter of his book "The Family in Crisis," while T. Berry Brazelton entitled his book Families: Crisis and Caring. This last book is a series of case studies related to children's well being in the families. When the family is

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in trouble, obviously intervention must take place to save it.

D. Role of Marriage and Family Life as a Preparation for Christ's Second Coming

To be Christian is to accept Christ as one's personal Savior from sin and to live in harmony with His will here and now while waiting for eternal life in the age to come.

According to Martin Luther (1483-1546), the father of the Protestant Reformation, marriage or family life is a protection against sexual sins. A Christian needs to be married if s/he is not a eunuch, otherwise s/he cannot maintain a chaste life. S/he will fall into adultery, fornication, immorality or secret sins.¹

Marriage becomes, then, a means to avoid sin and to be pure. It does not offer a 100 percent guarantee but with good will and much prayer on the human side, and God's help with the power of His Holy Spirit on the divine side, it becomes possible for a couple to live together and prepare themselves to live in eternity with Christ.

Paul wrote, "But because of immorality let each man have his own wife and let each woman have her own husband. If they do not have self-control, let them marry, for it is better to marry than to burn" (1 Cor 7:2, 9).

Marriage and family life is a protection against hell fire and a remedy against lustful desires. Marriage and family life helps one in his/her preparation for Christ's second coming. God knew that it would not be good for human beings to be alone (Gen 2:18). That is why He gave Eve to Adam and created the family.

The family includes not only the husband and the wife but also the children. Parents help their children to prepare themselves for eternal life also. Parents transmit religious knowledge to their children. Parents prepare their children for baptism and help them to apply in real life situations the biblical instruction that they received at church. Children also can help their parents to come to Christ and to be saved.

Luther again explained that to be a parent is to be invested with the highest authority on earth both spiritually and temporally because in teaching the gospel to a child, the parent becomes his/her apostle and bishop. Nothing is greater in God's eyes than the salvation of a soul and parents are granted offspring so that they can be brought up to worship and serve God.¹

Christians have an eschatological concept and their family life is determined by their eschatology. It works both ways: one's understanding of Bible prophecies and final events helps to shape one's family life, and one's

¹Ibid., 45:46.
family life helps one to prepare for the second coming of Christ and what will come after. Ivan Blazen considers the Adventists eschatological hope as the basis of their marriage.¹

Examples of the past can also help to understand the role marriage played in eschatological events. Mixed marriages between the sons of God and the daughters of men (Gen 6:1-8) and all the wickedness that resulted from them were the causes of the flood that brought about a new beginning with Noah, his three sons and their families. Homosexuality or perversion of sexual relations caused the destruction of Sodom and Gomorrah (Gen 19:1-24; Rom 1:26-27).

According to Seward Hiltner, Presbyterian minister and Associate Professor of Pastoral Theology at the University of Chicago, the family has a role to play to satisfy the needs of its individual members as well as to foster moral growth in society. The family is the basic educational unit of the larger society which also includes the church. Children must be disciplined so they will grow to become mature adults who can marry, create their own families, and, in turn, educate their own children.

When marriage succeeds it brings blessings and strength for the nation and for the church. When it fails

¹Ivan Blazen, Lecture from Family Life Workshop, Andrews University, September 10, 1979.
it brings curses and woes over the nations. The last days are characterized by corruption and immorality of all sorts. There is crisis in marriage and family relations. The world is filled with homosexuality and AIDS. But Christ is coming to take to Himself a holy church as His bride from a perverse generation. It is the responsibility of the families of the church to prepare the people who will meet with Christ's requirements.

**Activity:** Divide participants into groups of three or four with no two persons belonging to one family. Each individual will answer the following questions for the group (seven minutes for group participation and three minutes for three persons who may want to share something particular):

1. Where did you meet your spouse for the first time?
2. How did love develop between both of you?
3. How long were you in love before you got married?
4. What memorable/enjoyable event do you think you can share with the group?

**E. The Interrelationship of Eschatology and Family**

According to J. Paul Sampley, Associate Professor of New Testament and Christian Origins at Indiana University, the idea of a judgment taking place at the end of the world was widespread at the time of the apostolic church. Matt 25:31-46 gives just one example where the whole world is
portrayed as sheep and goats on the right or on the left of Jesus. However, in the Epistle to the Ephesians, the court motif or "judicial metaphor" is replaced by the bridal picture. Instead of being a dreadful scene it is rather intimate. Since the Church is to be presented in the future as the Bride of Christ, a purity of behavior should characterize her even now in the present.¹

1. The purpose of courtship

The courtship period is a time to learn about the future partner and the members of his/her family. What are his/her likes and dislikes? When is his/her birthday? What is his/her preferred color, perfume, taste? How does s/he react when displeased? How honest is s/he? How does s/he relate to parents and siblings? How clean are his/her daily habits? How disciplined is s/he at work? How punctual is s/he for appointments? How much does s/he like children? What is(are) his/her hobby(ies)? How does s/he handle money? How many friends of both sexes does s/he have? What degree of intimacy has s/he developed with each one? Can I expect him/her to be faithful and trustworthy, or doubtful? Is s/he dependant or dependable? Can s/he take care of me and of our children financially, domestically? What are his/her strengths and weaknesses? Suppose I marry him/her,

will I be able to live with these qualities and defects even if they do not change? Will I be proud or ashamed to walk with him/her, to go to church and to social gatherings together?

2. We can know Christ

Likewise, through our daily experiences, we learn about Christ and God His Father, and how much we can depend on the Holy Spirit. Jesus said, "This is eternal life that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). He also promised in John 14:16-21:

I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you. After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. In that day you shall know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him and will disclose Myself to him.

This is truly a love relationship. Jesus opens His heart to us and tells us all His secrets. He wants to know us also and to make sure that we love Him, that we keep His commandments, that we will not commit adultery with the gods of this world, and that we are not tempted by personal idols such as money, sex, social position, food, addiction to drugs, anger, academic pursuits, or pleasures. These are not all of them. Paul gives a list of 15 fruits of the
flesh in Gal 5:19-22. He provides a list of 10 sins in 1 Cor 6:9-10. These would close the door of the kingdom of God to those who practice them. In 2 Tim 3:1-5, Paul describes the prevalent attitudes that will characterize people living in the last days. Then in Rom 8:35 he raises the question: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Then in verses 37-39, he answers:

In all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

3. Christ seeks to know us

Now is the time Christ seeks to know us. When Abraham accepted God's command to kill Isaac, he had the opportunity to take a trip, to climb the mountain, to build the altar, to tie Isaac, and even to lift up his knife in order to make the sacrifice. At this particular moment, the angel of the Lord told him: "Do not stretch out your hand against the lad and do nothing to him; for now I know that you fear God since you have not withheld your son, your only son from me" (Gen 22:12).

God knew that Job was "blameless, upright, fearing God, and turning away from evil" (Job 1:1), but God
permitted Satan to tempt him and to expose him to the most severe trials from which he came out triumphant.

There is no doubt that God knows everyone very well, but either for the perfecting of character or to vindicate God's character, to prove that He has not required what cannot be accomplished, God permits His followers to be exposed to many trials and temptations. Daniel at Babylon was rigid in his diet and came out ten times wiser than the other young men who ate the king's food (Dan 1:20). Daniel also prayed until he was cast into the lions' den (Dan 6:16) but his God delivered him. Shadrach, Meshach and Abednego, who refused to worship the king's statue, were thrown into the blazing furnace, but not even the smell of the fire clung to them (Dan 3:12, 27). The apostles Paul and Silas (Act 16:22-23) and Peter and John (Act 4:3) were thrown into prison and beaten; James was put to death with a sword (Act 12:2); John the Baptist was beheaded (Matt 14:10); Stephen was stoned (Act 7:58). Why do God's followers have to suffer so much? To prove the extent of their love to the one who loved them so much that He died for them on the cross (1 Pet 2:21). All these biblical examples are for us to follow.

F. Character Development in the Family

1. The ideal family

According to Arthur W. Spalding, former Director of the Home Commission of the General Conference of Seventh-day
Adventists, the ideal Christian home is a place of system and order, a place where joy and courage reign, where obedience is exemplified and taught, where industry and thrift are inculcated, where people are clean physically and morally, where truth is expressed in words and deeds, where courtesy is manifested. It is a place where beauty and wisdom are alive, where love fills the heart, where joy is found in the performance of duty.¹

2. The need for a Christlike character

Consider the following statement from E. G. White:

The principles of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. Men and women, children and youth, are measured in the scales of heaven in accordance with that which they reveal in their home life. A Christian in the home is a Christian everywhere. Religion brought into the home exerts an influence that cannot be measured.²

The Christian family living in the last days is to manifest a Christlike character in everything and to apply the principles of heaven—to be good Christians at home, at work, at school, and everywhere. Such a character is the only thing one can take to heaven. Note what Ellen White wrote:

A character formed according to the divine likeness is the only treasure that we can take from this world to


the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.¹

We often are reminded that both horizontal and vertical relationships must be maintained. In this case, on the horizontal line, husbands ought to love their wives to the same extent that, on the vertical line, Christ loved the church and gave Himself for her in order to make her blameless, spotless, and holy. That perfection is required of each family member as together they prepare themselves to become that spiritual bride that the Lord will present unto Himself.

Tomorrow morning beginning at 10:00 we will continue with a Bible study about eschatology as the second step of our two-day seminar. Come ready to stay with us for the whole day. Bring food so that we may eat together as we usually do and we will continue in the afternoon. The plan is to finish by 8:00 p.m.

¹Idem, Child Guidance (Hagerstown, MD: Review and Herald, 1954), 161.
SESSION 2

THE LAST DAYS: A BIBLICAL STUDY

Instructional objectives:
1. Study the scope of the eschatological period: Its beginning, its end, and the major historical events taking place within this period
2. Show the place of eschatology within Adventist doctrines
3. Show the relationship of eschatology with family life

Last night we defined what eschatology is. We gave different definitions of the family and we showed some problems that the family faces: immorality, venereal diseases, and divorce, based on United States census bureau and other statistical reports. This morning we want to start with a Bible study about eschatology so we can see how our eschatological knowledge affects our family lifestyle. Our topic for this hour is "The Last Days: A Biblical Study."

The figure below, provided by Peter Van Bemmelen, Professor of Systematic Theology at Andrews University Theological Seminary in a qualitative research interview, shows the extent or range of the last days. We will study it together using Biblical references to explain it.
A. What event marked the beginning of the last days? Heb 1:1-2

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

This text indicates that the last days began with the first advent of Jesus. The Expositor's Bible Commentary edited by Gaebelien, states: "In Jesus, the Messianic age has appeared. Jesus is more than simply the last in a long line of prophets. He has inaugurated the new age altogether." 2

B. What event marks the end of the last days? John 11:23-24

Jesus said to her (Martha), "Your brother shall rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day."

1Bible quotations are taken from NASB unless stated otherwise.

Here we learn that the resurrection of the dead marks the end of the last days. George R. Beasley-Murray noted that while for Martha the resurrection was only in the last day, for Jesus, resurrection had a double meaning because it could be both now and then.¹

C. In the light of the resurrection motif, what are some major events in the time period covered? 1 Cor 15:20-26

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming, then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death.

Let us note the events specified in these verses:
1. The resurrection of Christ (AD 31)
2. The resurrection of those who belong to Christ at His coming, at the parousia
3. The transmission of power from Christ to God
4. The subjection of all Christ’s enemies
5. The destruction of death itself.

The Expositor’s Bible Commentary explains that Paul had a time sequence in mind. Christ being the first-fruit of the harvest was also the assurance that the rest of the harvest was coming. He preceded His people in His bodily

¹John, WBC (Waco, TX: Word Books, 1987), 190.
resurrection and is also the guarantee of their resurrection at His second coming. So those who belong to Christ will be made alive at the parousia. Then, spiritual powers in heaven and in earth—thrones, rulers, authorities (Col 1:16)—will all be conquered. Christ will continue His millennial reign until He conquers all His enemies and even death.¹

Geerhardus Vos, Professor of Biblical Theology at Princeton Theological Seminary, considers 1 Cor 15:23-28 as one of the four passages where chiliasm is attested in Paul's writings (the others are 1 Thess 4:13-18; 2 Thess 1:5-12; and Phil 3:10-14).²

D. How does Paul describe what takes place at the second coming of Christ? 1 Thess 4:13-17

But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

¹"1 Corinthians" EBC 10:285.

Here again we can note the order of events at the end of time.

1. Christ Himself will descend from heaven with the sound of the trumpet of God like the voice of the archangel.
2. The dead saints are resurrected.
3. The living saints are translated.
4. All go together to meet with Christ in the air to be with Him forever.

According to I. Howard Marshall, who commented on First and Second Thessalonians, Paul's statement here is an answer to an inquiry. The believers were wondering whether their death would exclude them from the glorious events associated with the parousia, and if not, whether the dead would be disadvantaged compared to the living. So Paul's answer clarified those uncertainties and fears.¹

E. Will Jesus be alone at His second coming? Matt 25:31

When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the angels will come with Jesus. This will be a glorious event. Christ will be in His glory, in the glory of His Father (Matt 16:27), seated on a glorious throne (Matt 19:28), and coming to look for a glorious bride (Eph 5:27).

¹1 and 2 Thessalonians, NCBC, ed. Ronald E. Clements and Matthew Black (Grand Rapids, MI: Wm B. Eerdmans, 1990), 118.

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Barnes is not sure that Jesus will be seated on a physical throne, but he is certain that Christ will come as King and Judge to assemble His subjects before Him and to appoint them to their rewards.¹

F. What role will the angels play on that day? Matt 24:31

He [Christ] will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.

The angels will gather all the saints for Christ. They are the reapers (Matt 13:39) who will pull the harvest of the earth together.

Barnes noted that although the Greek word for angel means messenger and can be used even for inanimate objects that God uses at times to deliver His children, here it refers to angels and its principal application is to gather the elect for the day of judgment.²

Activity: Divide participants into four groups, each one discussing one of the following questions (five minutes for class discussion and four minutes for report: one minute per group):

1. A senior student at Andrews was driving recklessly and killed a man and his child. The court condemned him to 15 years of imprisonment. What do you


²Ibid., 278.
think of the judgment? Is there a reason why somebody could pass a judgment on you too?

2. Have you ever been called to court for speeding or for any other reason? Did you have to pay a fine? Is there a way to escape the final judgment?

3. Dr. Hasel was on his way to attend a conference in Utah when he had an accident and died. What do you think of that? Could that happen to you? Are you too young to die?

4. What are some causes of sudden death? Is there something that one should do before s/he dies?

G. According to John the Revelator, what period of time separates the second resurrection from the first? Rev 20:5-6

The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

John tells us that an interval of 1,000 years separates the resurrection of the saints and that of the wicked. While some take this period of time to be symbolic, Adventists interpret it literally. The saints will reign with Christ 1,000 years before the destruction of the wicked. The first death comes to all. Both the righteous and the wicked are raised from this death, but while the
righteous are raised to immortality, the wicked are raised to receive their punishment and to die an eternal death.\textsuperscript{1}

H. How did Jesus describe the very last phase of eschatology? Matt 13:41-43

The Son of Man will send forth His angels, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.

This text informs us of the destruction of the wicked, of sin, and of Satan himself. It also forecasts the end of death in hell fire after which the saints will enter their eternal inheritance, the earth will be made new, and this will be a new beginning.

The Expositor's Bible Commentary explains that all who do evil will be like weeds thrown into the fiery furnace. This is eschatological doom. Jesus ascribes to Himself the role of eschatological Judge that Yahweh assigns to Himself in the Old Testament (Zeph 1:3). But the righteous who were once the light of the world will now radiate with perfection and experience the consummation of their hopes.\textsuperscript{2}

I. In what succinct way can we refer to other events that take place within the last days? Dan 7:24-25


\textsuperscript{2}"Matthew," EBC 8:326-27.
As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. And he will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times and half a time.

The animal having ten horns represents Imperial Rome (27 BC to AD 476) which later became the ten barbarian kingdoms that formed the nations of Western Europe.\(^1\) The little horn represents Papal Rome which would exercise domination for 1260 years from 538 to 1798.\(^2\) After that comes the pre-advent judgment that began in 1844—the end of the 2300 years of Dan 8:14. The 1000 years between the two resurrections, commonly called the millennium, is the period of the post-advent judgment.

Clifford Goldstein, editor of Liberty magazine, explains that God does not need the investigative judgment for Himself because He already knows who belongs to Him (2

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\(^1\)The ten kingdoms of Western Europe are:

<table>
<thead>
<tr>
<th>Anglo-Saxons</th>
<th>Great Britain</th>
<th>Franks</th>
<th>France</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alemanni</td>
<td>Germany</td>
<td>Burgundians</td>
<td>Switzerland</td>
</tr>
<tr>
<td>Lombards</td>
<td>Italy</td>
<td>Visigoths</td>
<td>Spain</td>
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<tr>
<td>Suevi</td>
<td>Portugal</td>
<td>Ostrogoths</td>
<td>Destroyed</td>
</tr>
<tr>
<td>Vandals</td>
<td>Destroyed</td>
<td>Heruli</td>
<td>Destroyed</td>
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</table>

The Message We Believe and Share: Sermon Outlines for Lay Evangelism (Home Missionary Department, General Conference of Seventh-day Adventists, Leadership Series No. 6), 7. It seems that the three that were destroyed were Austria, Prussia, and Ravenna. P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Berrien Springs, MI: Andrews University Press, 1977), 23.

Tim 2:19), but the judgment is needed for heavenly intelligences who are not omniscient so that they might witness how just and fair God is in dealing with humanity.¹

J. In what way does all this affect the family?

The family is the basic social unit that contributes to the development of the individual.² Salvation is granted on an individual basis (Matt 24:40-41). At times family members may persecute a member of the family who is a believer (10:34-36). However, it is in the home, the family, that the training of the child takes place (Prov 22:6). It is there that, under normal circumstances, s/he receives both physical and spiritual nurture. According to the Shema, parents are responsible for teaching the law (or the word of God) diligently to their children when they sit in the house, when they walk by the way, when they lie down, and when they rise up (Deut 6:5-7).³ Paul told the fathers (or parents in general) not to provoke their children to anger, but to bring them up in the discipline and instruction of the Lord (Eph 6:4).⁴

⁴Donna J. Habenicht and Ruth R. Murdoch, A Christian Perspective on the Psychology of Character Development: A
According to Guernsey, Director of the Institute of Marriage and Family Ministries at Fuller Theological Seminary, families make or break disciples. The home is the place where close, primary relationships are formed, where skills are learned—either well or poorly, where values are established. The family is the place where individuals derive their first sense of belonging, of identity. "The individual identifies himself with Jesus as Jesus redemptively identified Himself with mankind." The family contributes to the fulfillment of the great commission, and as the individual is baptized, s/he enters into the Christian community and is integrated into a process of socialization.¹

K. How does this understanding of eschatology and family impact the adventist message in general?

Roger Coon, Associate Director of the White Estate at the General Conference of Seventh-day Adventists, provided a wheel and a table to illustrate the Adventist doctrinal position (see Figure 6). The wheel has (1) a hub representing the central truth of atonement related to Christ's high-priestly ministry; (2) 12 spokes representing the doctrines radiating from this central truth; and (3) the

Study Guide (Berrien Springs, MI: Department of Educational and Counseling Psychology, School of Education, Andrews University, 1993), 110.

¹Guernsey, 9-16.
outer rim, the doctrinal construct that binds them all together.¹

The table has four pillars: (1) "the soul's sleep" or conditional immortality; (2) the heavenly sanctuary or Christ's heavenly high priestly ministry; (3) the second coming of Christ; (4) the sabbath in the framework of the ten commandments. The three steps leading to the platform are the three angels' messages of Rev 14:6-12. The platform itself is the total body of "truth as it is in Jesus."²

FIGURE 6
A Table and a Wheel

L. How do eschatological beliefs affect family life?

The Christian knows that s/he can die at any time and that Jesus can come on any day. However, no matter what happens, he or she must be with Jesus during eternity (Luke 12:10; Matt 24:43-44). That is why s/he must strive to be

¹The 12 spokes he mentions are as follows: 1. The law of God, 2. the soul's sleep, 3. the Sabbath, 4. the three angels' messages, 5. pneumatology, 6. ecclesiology, 7. missiology, 8. eschatology, 9. righteousness by faith, 10. the spirit of prophecy, 11. the health message, 12. the second coming of Christ. The rest of the 27 doctrines not mentioned would normally belong to the outer rim. ²Writings of E. G. White: Lecture Outline, 1993, Topic, Sanctuary Message, 15. Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI.

²Ibid., 12.
blameless and holy (Eph 5:27; Phil 2:14-16). This includes his/her sexual life and family relationships. Clothing, food, sex, music, Sabbath observance, faithfulness in tithes and offerings and all aspects of the Christian life are conditioned by the individual eschatological beliefs and his/her desire to always be with the Lord (Phil 1:21-23).

All the members of the church family must live in such a way that Christ will present them glorious before Him at His parousia having found them holy and blameless before Him.

In the next session, at the worship period, the ideal of holiness will be developed.
SESSION 3

THE MANIFESTATION OF JESUS’ LOVE
FOR THE CHURCH

Instructional objectives:
1. Present Jesus as a lover
2. Present the church as the object of Jesus’ love
3. Show Jesus’ purpose in loving the church
4. Call on the church to respond to Jesus’ love

I am happy to be with you again at this time to continue the two-day seminar that we began last night. This is our third session. Last night, we defined what eschatology is and considered some problems related to the family. This morning we studied the scope of eschatology, from the beginning of the last day period at the first coming of Christ, through the second coming, till the very last day when the wicked will be annihilated and then we will enter a new beginning of a life without end. Jesus is the center, the focus of all the eschatological period.

Now we want to speak of the manifestation of the love of Jesus for the church and the purpose of such love which is the salvation we have in Jesus Christ. I love you and wish all God’s blessings for you. I also know that you
love me and would like me to stay with you always. But today we want the love of Jesus to shine brightly upon you.

I have a request for you: Do you think you can pray in your hearts while I will be talking to you so that the Holy Spirit makes what I am saying more clear and understandable to you? I believe you can and that you are going to do it. Thank you. Let us pray now:

We thank you, Jesus, that we can speak of you to your people. Send us now your Holy Spirit to enlighten our minds so that we may fully grasp the meaning of this morning's message. In your name we pray.

The key text for the two-day seminar is Eph 5:25-27. Let us read it.

In this sermon, we want to consider who Jesus is, who the church is, how Jesus manifested His love for the church, and for what purpose He manifested His love.

A. Who Is Jesus?

1. The Savior from sin

Jesus appeared on the scene as the baby born at Bethlehem in the family of Joseph and Mary. But He was not the son of Joseph. Rather, He was conceived by the Holy Spirit (Matt 1:20). His name Immanuel means "God with us" (vs. 23), and He is God coming down from heaven to save humanity from its sins (vs. 21). Jesus is the Savior of humanity.
Humanity needed a Savior because of the sin that entered the world in the Garden of Eden. God promised to send the Savior who would be the posterity of the woman when He said: "I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel" (Gen 3:15). Throughout the generations, this Savior was expected but He came about 2,000 years ago to fulfill His mission. Paul considered Him the second Adam. He said: "Just as through one man sin entered into the world and death through sin even so through the obedience of one many will be made righteous," for Adam was a type of Him who was to come (Rom 5:12, 19, 14).

Jesus is the solution to the problem of sin. "If we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). The blood of Jesus cleanses us from all sin (vs. 7). God wants us to be free from sin.

2. The Messiah

The prophecies announcing the coming of that Savior explained that He would be anointed. Daniel prophesied that there would be seven (plus sixty-two) weeks between the decree to rebuild Jerusalem and the coming of the Messiah, the Prince, the anointed one (Dan 9:25). The Hebrew word
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**Messiah** means anointed. The same word is used in Isa 45:1 to refer to Cyrus who had a mission to fulfill in permitting exiled Jews to return to Palestine after the Babylonian captivity (Ezra 1:1-3). Jesus was anointed by the Holy Spirit at His baptism (Matt 3:16-17), and it was with that power that He went everywhere doing good and healing people, for God was with Him (Act 10:38). When the woman at the well told Jesus that the Messiah would declare all things when He would come, Jesus revealed to her: "I, who speak to you, am He" (John 4:25-26).

3. God

Jesus is God. John said it in the prologue to his gospel:

> In the beginning was the word, and the word was with God, and the word was God. He was in the beginning with God. All things came into being by Him and apart from Him, nothing came into being. In Him was life and the life was the light of men. John 1:1-4

When Jesus forgave the sins of the paralytic, the scribes considered His act to be blasphemy, but He told them "in order that you may know that the Son of Man has authority on earth to forgive sins, I say to the paralytic 'rise, take up your pallet and go home'" (Mark 2:5-11).

---

When Caiaphas during the trial of Jesus said to Him:
"I adjure you by the living God that you tell us whether you
are the Christ, the Son of God," Jesus answered, "You have
said it yourself; nevertheless, I tell you, hereafter, you
shall see the Son of Man sitting at the right hand of power
and coming on the clouds of heaven" (Matt 26:63-64). This,
for Caiaphas, was blasphemy and sufficient proof that Jesus
deserved death by making Himself equal with God.

4. The King

Jesus is the King. At His birth, the wise men from
the East came to Jerusalem looking for the recently born
king (Matt 2:2). Herod, who could not stand to have a rival
in his territory, ordered his soldiers to kill all male
children two years old or under (Matt 2:16). When the
soldiers struck, Jesus was already in Egypt so His life was
spared. Still, when Jesus was later killed, Pilate wrote
the notice for His cross in three languages (Greek, Hebrew,
and Latin), "Jesus the Nazarene, the King of the Jews" (John
19:19-20). In fact, Jesus is King not only of the Jews, but
of the whole universe, my King and yours.

5. The fulfillment of Old Testament prophecies

Jesus is the fulfillment of Old Testament
prophecies, the center of eschatology. He is the seed of
Abraham (Gen 12:3; Gal 3:16), the Son of David (2 Sam 7:12-
13; Matt 9:27; 22:42), the son of a virgin (Isa 7:14; 9:6-
7), and the righteous branch (Jer 23:5-6). He is the one who brought about the last days (Heb 1:1-2) and who will put the last days to an end when every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father (Phil 2:10-11).

6. The Bridegroom

Titles for Jesus are innumerable, but I believe that we have said enough to show how important He is, how majestic and powerful. However, the Bible portrays Him also as the Lamb. He is "the Lamb of God who takes away the sins of the world" (John 1:29), the Lamb who will be married and in whose wedding we are to participate (Rev 19:7-9). He therefore, will be the Bridegroom who will marry the Bride, the church, the body of which Christ is the head (1 Cor 12:27; Col 1:18).

Activity: Fill the blanks and answer questions about who Jesus is and what He will do for us.

According to the following references,

1. Who is Jesus for you?
   John 1:29
   John 15:13-15
   1 John 2:1
   2 Tim 4: 7-8
   Rev 19:7-9

2. What beautiful message is revealed by the order in which the verses are presented?
B. Who Is the Church?

Let us turn now to the church and consider its several characteristics.

A. The assembly of the called ones

The Greek word "ekklesia" means "those who are called out." The church, therefore, is the assembly of those who are called from the world to become the people of God.

On the basis of Matt 16:18, we are tempted to say that the church began with Jesus Christ because he said to Peter: "You are Peter and upon this rock I will build my church and the gates of hades shall not overpower it." When Peter made his great confession, inspired by the Holy Spirit, it appears that the church did not yet exist and that its beginning was yet in the future. Temporarily, let us accept it that way and let us consider the twelve apostles as the first members of the church.
Jesus sent them on a missionary tour for practice, as recorded in Matt 10. Later, as the church grew, Jesus sent seventy disciples, as recorded in Luke 10. After the ascension of Jesus, the church membership, about 120 people, gathered together (Act 1:15). However, at Pentecost, 3,000 members were added (Act 2:41) and the number grew soon after to become about 5,000 (Act 4:4). Through persecution, the apostles and the members were scattered around the world and as they were filled with the Holy Spirit, they preached and won new souls so that Paul could affirm, in Col 1:23, that the gospel was "proclaimed in all creation under heaven."

The church is the assembly of those who are called out from the world through the preaching of the gospel. The church, then, can be: (1) a local church like the church of Corinth or of Rome; (2) a tiny unit gathered in one house about which Paul wrote: "Greet the brethren who are in Laodicea and also Nympha and the church that is in her house" (Col 4:15); but (3) it refers mostly to the universal church. In the great commission, Jesus charged the apostles to make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit (Matt 28:19). The first angel of Rev 14:6 was "flying in the midheaven having an eternal gospel to preach to those who live on the earth and to every nation, and tribe and tongue and people."

The church is built on the foundation of the apostles and prophets, Christ Jesus Himself being the
cornerstone in whom we also are being built together into a dwelling of God in the Spirit (Eph 2:20-21).

All those who have accepted the preaching of the gospel throughout the world and throughout the centuries, including you and me, are members of the church. The church did not really begin with Christ but with Abraham. Christ is the central element, the cornerstone, but the church as the assembly of God's people was already there when Moses called Israel out of Egypt.

2. The Israel of God

The church is the Israel of God. In 1 Cor 10:1-5 Paul wrote:

I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food, and all ate the same spiritual drink for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well pleased for they were laid low in the wilderness.

The children of Israel drank a spiritual water, they ate a spiritual food, they were baptized in the sea, and Christ was with them in the form of a pillar of cloud by day and of fire by night. This was the church in the wilderness, this was the church in the Old Testament nurtured later on by the teaching of the priests and the prophets.

God called Abraham out of Ur in Chaldea (Gen 11:31-32) and out of Haran after the death of his father (Gen 12:1-3). Abraham became the spiritual father of all those
who believe (Rom 4:11). A Jew is not the one who belongs to Israel according to the flesh, but the one who obeys God's will; not the one who is circumcised in the flesh, but in his heart (Rom 2:28-29). So, Gentiles who do God's will are not considered pagans but as the Israel of God (Gal 6:15-16). "It is those who have faith who are sons of Abraham. So then, those who are of faith are blessed with Abraham the believer" no matter from what nation they come (Gal 3:7-9). "And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Gal 3:29). That is why in Rev 7 and 14 the 144,000 are spoken of as redeemed from the earth and belonging to the twelve tribes of Israel. This is not a reference to literal Israel but to the spiritual one. The church as the new Israel of God is composed of those who believe in Christ, those who repent of their sins, who claim the power of the Holy Spirit in their lives to live in harmony with God's will. This is the people that Christ will meet on the sea of glass in the day of His second coming. They are conquerors over the beast, over the forces of evil (Rev 15:2).

3. The body of Christ

The church is the body of Christ. We referred to this already when we stated that Christ is the head of the body which is the church (Col 1:18). Paul elaborated on this in 1 Cor 12. In verses 12-14 and 26-28 we read:
For even as the body is one and yet has many members and all the members of the body, though they are many, are one body, so also is Christ, for by one Spirit we are all baptized into one body whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit for the body is not one member but many...

If one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. Now you are Christ's body and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helps, administrations, various kinds of tongues.

The same idea is also expressed in Rom 12:4-5: "For just as we have many members in one body and all the members do not have the same function, so we, who are many are one body in Christ, and individually members one of another."

It is clear that each one of us as church members has a function to fulfill for the well-being of the total body.

4. The bride of Christ

This church is also the bride that Christ will marry at His second coming. The Bible uses this illustration many times. The Song of Solomon is an allegory depicting the love of God for Israel. Ezek 16 could not be clearer. The whole chapter speaks of God's relationship with Israel, showing how loving God was, and how unfaithful Israel was. Verse 8 reads:

I passed by you and saw you, and behold, you were at the time for love; so I spread my skirt over you, and covered your nakedness. I also swore to you and entered into a covenant with you so that you became mine, declares the Lord God.

Verses 9-15 contain expressions like "I bathed you," "I clothed you," "I adorned you," "you became perfect in
beauty because of my splendor which I bestowed on you declares the Lord God," "but you played the harlot." The same idea is found also in Hosea where Gomer, as a symbol of Israel, played the harlot and was to be stripped of her adornment, of her jewels and left naked (Hos 2:3, 13). But when she would forsake her harlotry, the Lord promised, "I will betroth you to me forever, yes I will betroth you to me in righteousness and in justice, in loving kindness and in compassion. And I will betroth you to me in faithfulness. Then you will know the Lord (Hos 2:19-20).

In the New Testament, Jesus spoke many parables related to the wedding feast. One in Luke 14:8-14 is about the seats; another in Matt 22:2-14 is about the guests who were too busy to come. Then we have the parable of the ten virgins (Matt 25:1-13). In Mark 2:18-20, when the Pharisees and the disciples of John asked Jesus why His disciples did not fast, Jesus answered that they could not fast while the bridegroom was with them, but they would fast after his departure. In Eph 5:25-27, Christ is again the Bridegroom coming to receive His bride to take her to the new home that He has prepared for her.

C. How Did Jesus Prove His Love?

1. By His death on the cross

Jesus proved His love for the church by giving Himself for her. This is the greatest manifestation of love. Jesus said: "Greater love has no one than this, that
one lay down his life for his friends" (John 15:13). Paul said it too in writing to the Romans (5:6-8):

While we were still helpless, at the right time, Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners Christ died for us.

I understand this to mean that since God created us, we were His. Satan came and robbed us from Him. Now, He sends Christ who died on the cross to erase our sins, and bring us back to God, not by force but on the basis of our faith in the merits of Christ.

The gospel writers told us of the sufferings that Christ endured in connection with the crucifixion: betrayed by Judas, denied by Peter, judged by Caiaphas, condemned by Pilate, beaten by the soldiers, spit in the face by the mob, nailed on the cross with a crown of thorns upon His head, and even forsaken by God. His anguish and suffering could not have been greater. On the cross as the Lamb of God He carried the sins of all the world upon Himself. This was the manifestation of His love for humanity, but for the church in particular. We all know John 3:16: "For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have eternal life."
2. By a whole life of suffering

His whole life on earth was a manifestation of His love for the church, for it was full of suffering. He was born in the manger of Bethlehem, exposed to animals' dung and germs; He grew up in a humble home with a stepfather who was a carpenter and who taught Him that trade; He was tempted and put His life in jeopardy should He yield to temptation. He knew hunger, thirst and the rough conditions of life; He traveled by foot, by boat, and by donkey. He was misunderstood at times by his own disciples; He was badgered by Pharisees and Sadducees who tried to trap Him in His own words; and He sweat blood and water at Gethsemane. Why should the Son of God suffer all that? To bring hope, salvation, and eternal life to those who would trust Him.

Ellen G. White describes Satan's efforts to prevent Jesus from fulfilling His ministry. She wrote:

When Jesus came into the world, Satan's power was turned against Him. From the time when He appeared as a babe in Bethlehem, the usurper worked to bring about His destruction. In every possible way He sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated... All the efforts of Satan to oppress and overcome Him only brought out in a purer light His spotless character.¹

D. What Was the Purpose of Jesus' Love?

For what purpose did Jesus love the church so much? Why did He accept so much suffering?

¹Ellen G. White, The Desire of Ages (Boise, ID: Pacific Press, 1940), 759.
1. To save humanity

The very first reason is to save the church (Luke 19:10). This was already referred to when we spoke of Jesus as the Savior from sin. When we accept Jesus as our Savior He justifies us and we are cleansed from all unrighteousness. If we die the very same day we can be sure to go to heaven one day just as Jesus promised the thief on the cross. But if we continue to live, we will need to abide in Christ and not return to our former way of life.

2. To justify each believer

The Revell Bible Dictionary defines justification as "God’s judicial act in counting the believer righteous by faith, not by works, on the basis of the redemptive work of Jesus in His death and resurrection (Rom 4:18-5:11)." It recognizes that justification is a legal concept, a declaration of innocence or righteousness after which God infuses new spiritual life into the believer so that s/he can actually experience righteousness through faith in Jesus Christ. While Paul focuses on Christ as the object of faith, James considers the authentic life that is the result of being justified by faith.¹

When you come to Jesus, He declares you righteous. He accepts the sinner as the father accepted the prodigal son and then He begins to change the dirty clothes and to

¹"Justification" RBD (Old Tappan, NJ: Fleming H. Revell, 1990), 601.
put the robe of righteousness on the repentant sinner. Come to Jesus as the woman taken in adultery. He will justify you, cover you with His grace so that you might not be stoned to death, and then He will tell you, Go and sin no more (John 8:11 KJV), be chaste, be pure, enter a second virginity.

The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick, et al., summarizes justification as "the activity wherein God restores the sinner to goodness." Human beings can never claim to be righteous by themselves, but their ultimate perfection is the gift of God.¹

Andrew Lincoln, who wrote the commentary on Ephesians in the Word Biblical Commentary series, explains that justification is synonymous with salvation, that the verb justify is used in the present tense (Rom 3:24), the aorist (Rom 4:2; 5:1, 9), the perfect (Rom 6:7), and the future (Rom 2:13; Gal 5:5), and that Rom 5:9 is most characteristic of Paul's use of justification and salvation.²

It is possible to understand that justification took place in A.D. 31 by the salvific work of Jesus on the cross. It is taking place every day as Christians go to Christ with


a contrite heart in a repenting spirit asking for forgiveness and seeking strength to live righteous lives. But the final justification is when Christ at His parousia will bring salvation to its consummation, to a point of no return, when sin will be no more and the saints will enter into eternity.

Eph 5:26-27 provide three final clauses that explain the major reason, salvation of humankind, in different terms: (1) that He might sanctify the church, (2) that He might present her to Himself, and (3) that she might be holy and blameless.

But the church can be sanctified only after she has been cleansed by water and the word. This is a participial construction that expresses the sequence in which the events will take place. Sampley looks at it this way. According to him, the aorist participle should convey punctiliar, completed action and should be translated as "having cleansed her."\(^1\) He supported his position with Blass-Debrunner-Funk who agree also with the idea of sequence.\(^2\)


\(^2\)Participles originally had no temporal function but denoted only the Aktionsart; their temporal relation to the finite verb was derived from the context. Since, however, a participle expressing the notion of completion often preceded the finite verb, the sequence was the completion of the action denoted by the participle, then the action of the finite verb, the idea of relative past time became associated to a certain degree with the aorist participle coming after the verb. F. Blass and A. Debrunner, A Grammar
Verse 26 can be translated as "in order that He might sanctify the church after He would have cleansed her by water with the word." I take this to mean also another purpose for which Christ died, a purpose that precedes the other three. Let us consider them separately.

3. To cleanse the church by water and by the word

A striking parallel exists between Eph 5:26-27 and Ezek 16:11-14. In both passages, the lady needs to be washed, clothed, adorned, in order to become perfect in beauty and splendor. The cleansing by water here in Eph 5 refers to baptism, the ritual by which a believer enters church membership. Baptism is made by immersion in water. The rite is also an allusion to the bridal bath¹ in preparation of the bride for her wedding.

But this cleansing is associated with the word. Mitton suggests that the word here may be explained in four ways. It may refer

a. to sacramental words pronounced at baptism

b. to the catechumen's affirmation at the time of baptism or the expression of his/her joy for having accepted Jesus as Lord (Rom 10:8-9)

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c. to the preaching of the word by which the convert was convinced to accept the gospel (John 15:3)

d. to the individual's commitment as an appeal to God for a good conscience (1 Pet 3:21).¹

The baptism of water associated with the word is taken also as the means by which the sanctification is realized.²

4. To sanctify the church

Jesus suffered and gave Himself in order to sanctify the church. To sanctify means to set aside for a holy use. Sanctification, according to Lincoln, involves a setting apart to effect a state and condition of moral purity.³ To sanctify is to make holy. The priests were to be holy (Lev 11:44). The whole congregation of Israel was to be holy (Lev 19:2) and consecrated to the Lord (Lev 20:7). Lev 8 records the ordination of Aaron and his sons. Moses washed Aaron and his sons (vs. 6), he clothed them with tunic, robe, and ephod (vs. 7), he adorned them with the breastpiece, the Urim and Thummim, the turban, the golden plate, and the holy crown (vss. 8-9). After the sacrifices were made, Moses took some of the anointing oil and some of


²Salmond, 368.

³Lincoln, 375.
the blood and sprinkled it on Aaron, on his sons, and on their garments (vs. 30) after he had put some on their right ears, thumbs, and big toes (vss. 24-25), all according to God's request (Exod 29:20).

This consecration service was a sign of sanctification, of setting apart for God's service. The whole nation of Israel was supposed to be "a kingdom of priests, a holy nation" if they would obey God's commandments (Exod 19:6), but they failed terribly to carry out God's purpose for them. Now, in these last days, God has selected the church to fulfill the same mission. That is why Peter wrote: "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light" (1 Pet 2:9).

According to Sampley, הָדַשׁ (qadash) the Hebrew word translated by "to sanctify," can also mean "to espouse a wife," "to select a wife," "to separate to oneself a wife," "to set apart for wife." This is seen in the context of rabbinic Judaism. It is the same imagery that Paul uses in Eph 5:26 with ἁγιάζω (hagiazō).1 Christ selected the church to become His wife.

1Sampley, And the Two Shall Become One Flesh, 42.
5. To present the church to Himself

The third purpose for Christ's love for the church is to present her to Himself. This is a reference to the eschatological day when Christ will marry the church.

When a young man loves a young lady, first, he has to express his love nonverbally, then verbally. I mean, he needs to pass by her, looking at her, smiling at her, seeking for ways to become her friend, to participate with her in social activities, and then express his appreciation for her companionship and his desire for such a companionship to become permanent. He would say something like: "I love you so much that I would like to remain always with you." During the courtship period, they learn about each other. Then there is the betrothal when the two families meet and plans are laid with a definite date for the wedding. There are peculiarities in different cultures, but generally these stages are more or less respected: friendship, courtship, betrothal, and marriage. Grunlan speaks of (1) recreational or casual dating, (2) attachment-oriented dating or serious dating, (3) courtship, and (4) marriage.¹ Sometimes two people marry without previous knowledge of each other, but the success of such a marriage depends on the degree of commitment on both sides.

Symbolically, I consider the time of an evangelistic campaign as the time when Christ is seeking to make

¹Grunlan, 56-57.
acquaintance with the unbeliever, to transform him/her into a believer, a lover. Baptism is the time when the young woman answers positively to the man’s expression of love from which point of time they grow steadily. The relationship becomes stronger every day through Bible study, devotion, worship, the different experiences of life, answered prayers, sickness, healing, witnessing and the presence of the Holy Spirit in one’s life. This process can be compared both to the period of courtship and to the betrothal prior to the wedding. When the wedding day draws nigh, the two lovers together need to look for furniture, a house to rent or to buy (if they do not have one), kitchen appliances, wedding garments, and the reception.

The wedding day is generally the day in which the bride is most beautiful. She prepares herself with a special hairstyle, an elaborate wedding dress, generally white and full of ornamental laces, pearls and a long train. She wears a diadem on her head and carries a bouquet of flowers. She is escorted by maids of honor. The father of the bride or the best man may present her to the bridegroom.

However, Jesus does not ask His Father to present the bride to Him. He will do it Himself. Here, also, the heavenly Father would be the father of the Bridegroom, not of the bride. It is through the Bridegroom that He is becoming the Father of the bride also. God has one Child,
the only begotten Son (John 3:16). But all of us have been adopted through Christ into the family of God (Eph 1:5).

A husband is not the savior of his wife, but Christ is our Savior. We can understand that the analogy is not perfect. However, this does not prevent a husband from loving his wife just as Christ has loved the church.

6. To make the church holy and blameless

The last purpose of Christ’s sufferings is to make the church holy, blameless, glorious, spotless, and without wrinkle. The same holiness that was required of Israel and of its priests is expected of the church at the parousia. Peter wrote: "Like the Holy One who called you, be holy yourselves also in all your behavior because it is written 'you shall be holy, for I am holy'" (1 Pet 1:15-16).

The church is expected to be blameless. This idea is taken from the sacrificial language. The animals to be presented to God were all to be without blemish (Lev 1:3; 9:3; Exod 12:5). The priests also were to be without blemish. God said to Moses: "Speak to Aaron saying 'no man of your offspring throughout their generations who has a defect shall approach to offer the bread of His God'" (Lev 21:17). Ellen White stated that "one sin unrepented of is enough to close the gates of heaven against you. It was

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because man could not be saved with one stain of sin upon him that Jesus came to die on Calvary’s cross."¹

Beare and Wedel, commentators on the Epistle to the Ephesians, explain that "the language of sacrifice is used bringing out the thought that the church is separated from the sphere of the profane and the worldly and dedicated to the service of God."²

The wedding day is a day of special beauty. The bride is especially dressed. She appears in splendor, glorious, without any wrinkle on the skin as a characteristic of old age. "She is free from all disfigurements or deformities."³

E. Discussion and Conclusion

1. How is perfection possible?

Theologians often discuss the ideal situation of the church. Lincoln, who commented on the Epistle to the Ephesians in the Word Biblical Commentary series, believes this bridal beauty is in terms of her moral perfection and that purity is the distinguishing mark of Christ’s church. He disagrees with Muirhead who thought that the church becomes the bride only at the end, a symbol that can be

¹"Love and Look," Signs of the Times, March 17, 1890, 161.
²Beare and Wedel, 724.
³Milton, 204.

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applied collectively and not individually.¹ For Beare and Wedel, this perfection seems to be sheer theological romanticism since the church is only perfect in hope and in faith. They comment:

Individually judged, members of a Christian group may be guilty publicans and prodigal sons, but as a church, gathered for worship, penitent, accepting forgiveness by faith, and for everything giving thanks—such a fellowship can be the bride of Christ presented before Him in splendor.²

According to my understanding, these authors represent three different positions: (1) the church must always be morally perfect, (2) the church will be morally perfect only at the end, or (3) the church cannot be morally perfect.

According to Andreasen, chief expounder of the last generation theory, the final generation who will live on earth has to vindicate God’s character and show that Satan’s accusations against God are false. As with Job, God depends on us to prove to the unfallen worlds that there are people who can live without intercession and yet without sinning, who would prefer to die than to sin.³ Whidden entirely disagrees with him. He does not believe that God has a particular requirement for people living in the last days


but that His requirements have always been the same. He believes that Christ vindicated the character of God and that God does not depend on human beings to do that for Him.¹ He explains more about perfection in his doctoral dissertation and makes a difference between perfection and perfectionism, perfection being a dependance on our relationship with Christ while perfectionism is the inherent ability of the individual to be perfect.² LaRondelle also stated, "Perfection is realized not at the end of the way of trying to follow or imitate Christ, but in the relation with and in the belonging to Christ, in His redeeming fellowship all the way through."³

2. By the power of the Holy Spirit

For me, the problem is solved with a dependance on the Holy Spirit. We will never have perfection on our own, but as long as we depend on the Holy Spirit, we will be able to live in harmony with God’s will.

Ellen White wrote that sanctification is not an impossible ideal to reach. Rather, our whole being (body, mind, and spirit) will be preserved complete, without blame at the coming of our Lord Jesus Christ because the faithful


²Idem, Ellen White on Salvation (Hagerstown, MD: Review and Herald, 1995), 155.

one (Jesus) who has called us is the one who will bring it to pass (1 Thess 5:23-24). But we need to remember that our body is the temple of the Holy Spirit in order to glorify God in our body and in our spirit which belong to God (1 Cor 6:19-20). She also stated that "to be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ."

So, if we would continually look to Jesus, the Author and Finisher of our faith, our character would be made like His. But it is impossible for any of us to work this change in ourselves. It is the Holy Spirit who changes our character into the image of Christ in order to reflect God's glory.

3. Appeal and prayer

Jesus came from heaven, lived on the earth, died for humankind in order to redeem people from the condemnation and the penalty of sin. He called us to repent, to sin no more, to serve Him, to sanctify ourselves, and to become a perfect bride that He will marry at His second coming.

How many of us want to belong to that church that will appear before Him without spot or wrinkle but holy and blameless?

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This is an ideal that we cannot realize by our strength but for which we need to depend daily on the Holy Spirit. How many of us would like to receive the Holy Spirit and be prepared in that day to live with the Lord forever?

Let us pray.

Lord Jesus, as we have heard your Word today, we understand that we need You as our Savior from sin, as the King of our lives. We also understand the great love You manifested for us by Your death on the cross and the sufferings You endured during Your earthly ministry and that You expect the perfection of our moral character. We feel that we are far from the required performance and that we need to draw closer to You. Give us Your Holy Spirit that we may be able to do what is beyond our human possibilities. Forgive our sins, cleanse us from all unrighteousness, and make us that glorious bride that You will marry at Your second coming. Thank you for hearing and answering our prayer. In Your name we pray. Amen.
SESSION 4

RELATIONSHIP BETWEEN
HUSBAND AND WIFE

Instructional Objectives:
1. Present the sacrificial love of Jesus as a model of husbands’ love for their wives
2. Teach how husbands and wives can practice the love of Jesus in their daily domestic relationships
3. Enhance the desire to be ready for Christ’s second coming within the family circle

Eph 5:25 reads, "Husbands love your wives as Christ loved the Church." How can this be expressed in a concrete way? What does a man have to do for his wife to show her that he loves her? Can a wife also show love for her husband? Evidently yes. How can she manifest it in a tangible way?

Kevin Howse is a youth pastor and member of the National Council on Family Relations; Hugh Dunton is the director of the E. G. White Seventh-day Adventist Research Centre in England; and David Marshall is a teacher, preacher, writer and editor in England. According to them, "a successful husband and wife relationship begins with the
attitude of the man. He has been ordained by God as the head of the family and the responsibility for its welfare rests on his shoulders."¹ This does not mean that a man will dominate or oppress his wife, but he will recognize his wife's feelings and needs and will care for her accordingly.

The wife must also love her husband by showing concern for his needs, the way she speaks to him and communicates with him. Nagging, pleading, scolding, complaining and accusing should be avoided.² The Bible says that "it is better to live in a corner of a roof than in a house shared with a contentious woman" (Prov 21:9, 19).

A. Romance

Love needs to be expressed in words and in action. Romance is necessary for the well-being of two people living together. If you love someone, say so, say it often, say it every day. "Darling, I love you." People who are in love consider each other special, they like to spend time together, talking, smiling, laughing, doing things together.³

Before two people are married they find time for each other. After the wedding they are so busy that they

²Ibid., 84.
³Ibid., 20.
seldom find time for each other. Is it good that way? No!
Take time to make love, to sit and eat together, to put food
in each other’s mouth, to sit on each other’s lap, to pass
your hand around each other’s waist while walking or holding
hands. Now and then bring a flower home for your wife or
put a candy in your husband’s mouth. Do you remember your
spouse’s birthday? Do you bring him/her a birthday card, a
birthday gift, a birthday kiss? Do you celebrate your
spouse’s birthday with a birthday meal? At home? At the
restaurant? With family members only? Or with friends also?
Give attention to your partner, make him/her feel big and
important.

Romantic expressions, according to sex and family
therapist Douglas E. Rosenau, also include surprise gifts,
foot and leg massages, verbal demonstrativeness, mutual
showers, dinners with candlelight, soft glances, positions,
caressing, places, lovemaking techniques and experiences,
rhythms, restaurants, moods, and vocabulary that remain
enjoyable favorites.¹

One who wants to have a great sex life and not fall
into ruts needs to create date nights and time, mobilize
willpower, read, attend workshops, attempt new behaviors,
learn to communicate and resolve conflicts, set careful

¹Douglas E. Rosenau, A Celebration of Sex: A
30-31.
boundaries, turn off the television, ignore the fatigue, and start making love at 9:30 p.m. instead of 11:00.¹

The wedding should not be the end of love. It should be the beginning.

B. Commitment

For how long should two people be married? For the rest of their lives. Marriage should be contracted based on a commitment to live together for the rest of each partner's life "til death do us part." If two people are married on a trial basis ("if it goes well we stay, if not, we part"), they are not going to succeed. There are too many circumstances that will come their way to cause them to part. But if they have previously decided that they will enter into marriage to stay together no matter what happens, they will stick together and make the effort to eliminate what could be the causes of divorce.

Steven Nock, Professor of Sociology at the University of Virginia, reported a study according to which a woman's commitment in marriage is inversely proportional to her financial resources. He stated: "Employed women have alternatives to abusive or loveless marriages that unemployed women do not."² And again:


¹Ibid., 31-32.
In a marriage in which the wife earns less than the husband (or in which her earnings potential is less than his), the New Home Economics asserts that a divorce would typically produce a gain for the husband and a loss for the wife. Under such conditions, a wife will attempt to prevent a divorce in recognition of the likely consequences for her. Conversely, divorce is predicted to be more likely when the wife's wage rate is high relative to that of her husband.\(^1\)

Christ's love for the church is sacrificial and unconditional. Christ died for the Church. This means that a man should be willing to bear any sacrifice to save his wife and to protect her, that a woman should be willing to make any sacrifice that is necessary to help her husband and to stand by him. Christ died for the Church when she was unworthy (Rom 5:6-8). Likewise there may be circumstances that are inappropriate, unreasonable, against good sense, yet husband and wife will love each other in the same way as Christ loved the Church.

In the same way the blood of Christ shed on Calvary washes away the sins of the repentant sinner, husband and wife should also be willing to forgive each other when hurt. Nobody is perfect, not even yourself. So each person should accept his/her partner as s/he is and determine to live with him as s/he is.

If husband and wife were willing to forgive each other there would be no divorce. The perfect husband does not exist, nor does the perfect wife. "A good marriage is not one where perfection reigns; it is a relationship where

\(^1\)Ibid., 506.
a healthy perspective overlooks a multitude of unresolvables."¹

Grunlan wrote:

Every marriage should be romantic. I feel sorry for couples who have let the romance go out of their marriages. However, genuine love is based on commitment. It is commitment, not romance that will carry a couple through the difficult times.²

Each partner should say to the other as often as possible: "I have decided to make you happy and to live with you 'til death do us part." This would produce a psychological effect upon the two parties; it would be a valuable reminder for the speaker and it would boost the self-esteem and happiness of the other spouse.

Activity: If you are married and are attending the seminar with your partner, would you take two minutes each to tell your spouse how you love him/her, how deeply committed you are about his/her well-being. Those who are not married or have no partners, gather in groups of four and discuss why you would like to be married one day. What good memory would you be willing to share of a love relationship from the past?

Nancy Van Pelt, Family Life Educator and Co-Director of Better Living Programs, Inc., told the story of a couple who was facing divorce because the husband had been arrested for a character defect that the wife did not know about. The wife felt ashamed and humiliated. But before she

¹Howse, Dunton, Marshall, 84.
²Grunlan, 96.
attempted divorce she sought the help of a minister who advised her not to make any decision before hearing the court. This she did, and returned to the minister afterward with her husband in separate cars. Words spoken were harsh and the case seemed to be lost, but after one hour of expressing their feelings the minister asked her: "Do you hate him?" she answered, "No! All I feel for him is compassion. I love him even now." They shed tears and the husband expressed his feelings wishing to find somebody who could love him in spite of this shameful situation. Finally, instead of separating, this episode brought them together in an unprecedented bond of love.¹

Jesus, who taught Peter to forgive seventy times seven (Matt 18:21-22), is willing to forgive husbands and wives who sin. He never cast out those who come to Him (John 6:37). Paul wished that nothing would separate Christians from Christ (Rom 8:35-39). Likewise, nothing should separate husbands from their wives except death.

C. Division of Labor

For a marriage to be happy each partner needs to carry his/her share of the responsibilities. Household chores are many: cooking, sweeping, tidying, dish washing, fixing beds, laundry, baby sitting, paying bills, disciplining children, repairing, etc. Is there an

¹Van Pelt, Compleat Communication, 86-89.
agreement on what each partner should do? Is each one helping to the extent of his/her possibility?

Who is working? The husband, the wife or both? If the husband is working and the wife remains at home this is a different situation than if the wife is working and the husband remains at home.

Home making is generally considered a woman’s responsibility and even when a man does it, he considers that he is helping his wife. He is trying to be nice. Grunlan wrote about traditional roles of husbands and wives or division of labor as sociologists put it. According to Grunlan, men’s work generally consists of maintaining the car, cutting the grass, shoveling the snow, repairing the house, paying the bills and making final decisions, while women’s work consists of child care, meal preparation, maintaining the home and being submissive.¹

However, there is a tendancy for women to change roles because a growing number of them are entering into the labor force (24% in 1940, 40% in 1985).

When a woman is not working, all her sense of self-esteem or self-worth depends on the way her husband appreciates her work at home. Dobson wrote: "Self-esteem is only generated by what we see reflected about ourselves in

¹Grunlan, 137
the eyes of other people."¹ Somebody appreciates himself/herself to the extent that he or she sees that others appreciate him/her. Dobson explained that one respects, loves, estimates oneself pleasant, desirable and worthy to the degree that others find such qualities in him/her.² A woman can easily develop a low self-esteem if her husband does not tell her how beautiful she is, how he loves her, and if he does not congratulate her for her good cooking, her beautiful dress, and other things.

A husband needs to understand how the menstrual cycle of a woman functions, how it affects her mood, her libido (sexual desire), her anxiety, her ability to understand difficult matters. This understanding will cause him to provide support for her, to be patient with her, even to encourage her.

When there is lack of love, of commitment, of shared responsibilities, of understanding and support, the marriage faces great difficulties and may not last long. Lack of understanding and support may cause infidelity, impurity, sensuality, drunkenness, adultery, divorce and all the sins that can sever one from the family of God and prevent him/her from being part of the eschatological bride that will be married to the eschatological Bridegroom.

²Ibid.
D. Communication

Communication is transmitting and receiving messages. It is talking, listening and understanding. Communication is to love what blood is to life.¹ Van Pelt defined communication as "the sharing of thoughts, feelings or experiences between a couple."²

1. Levels of Communication

There are five levels of communication:

a. Cliché conversation: "How are you?" "Fine thank you." "Lovely day isn't it?" "How were things at the office?"
   It is nothing deep.

b. Reporting facts: "Did you hear that Tom and Sue have broken up?" "My car has a flat tire." This shows no judgment, no expression of feeling.

c. Ideas of judgment: "Did you hear that Tom and Sue have broken up? I think it's a shame because they were such a nice couple." "My car has a flat tire; these foreign imports cannot be trusted!" Real intimacy begins at this level.

d. Sharing feelings: Did you hear that Tom and Sue have broken up? I feel really sad about it. They are close friends of mine." "My car has a flat tire. I feel so

¹Howse, Dunton, and Marshall, 102, 96.
²Van Pelt, 14.
annoyed and frustrated with this car." Feelings are personal and unique. This is sharing one's inner self. e. Deep insight: Sharing of peak experiences and things deeply personal.¹

Each partner may have had a bad experience through the day, but it is not the first thing to report when they meet. S/he needs time to relax, to eat, to listen to beautiful music, to enjoy 15 minutes of silence or to play a little with the kids. The one who comes home first is responsible for creating the good atmosphere for the other.

2. Listening

One part of communication is listening. The partner should not be interrupted when speaking. Look at him/her, show interest. Do not select what you want from what s/he said or be preparing an answer while s/he is speaking (being defensive). "Listening involves discernment, observing non-verbal, caring, eye contact, watching for underlying motives, asking the right questions, giving appropriate responses and sometimes being silent."²

Total Body Listening includes not only the ear but also the eyes, the mouth, the hands, the mind, the body postures (open arms not folded on the chest or clasped behind the head and seated with crossed legs).

¹Howse, Dunton and Marshall, 100-02.

²Ibid., 63.
Body language is also an important part of communication. Van Pelt estimated that the words or content of conversation amount to seven percent, tone of voice and gestures, 38 percent, and facial expressions, 55 percent. Therefore 93 percent of what is communicated is transmitted without words.\(^1\)

Howse, Dunton, and Marshall attributed 35 percent of communication to verbal expressions and 65 percent to non-verbal including facial expressions, gestures, posture, voice inflexion, and eye contact.\(^2\) Whether 93 or 65 percent, it is clear that non-verbal clues are even more important than verbal and when verbal and non-verbal disagree, people depend on the non-verbal.

Regarding tone of voice, Van Pelt explained that the sentence, "I never said Jim stole the money" can carry six different meanings depending on which of the six words is emphasized.\(^3\)

She also described the effect of clothing that can be a call for attention, a sign of carelessness, a sign of good taste or of low self-esteem.\(^4\)

\(^1\)Ibid., 72.
\(^2\)Howse, 102.
\(^3\)Van Pelt, 74.
\(^4\)Ibid., 73-74.
3. Temperament Theory

Communication also depends on individual temperament. One can be an extrovert or an introvert. The extroverts are the sanguines and the choleric. The introverts are the melancholics and the phlegmatics. Tim LaHaye, founder and President of Family Life Seminars, described them and recognized that one is not better than the other, that each has its strengths and weaknesses, but that God uses them all for His glory when they are guided by His Holy Spirit.¹

Activity: What are the implications of the following statements? Divide attendants into four groups, each group discusses during five minutes, then reports in one minute.

1. Howse, Dunton, and Marshall state that marriage breakdown is the number one psycho-social problem of our time. While divorce can be a liberation from emotional and physical abuse, it can be the greatest emotional disaster a person will ever experience. Family Matters, 10.

2. Jack O. Balswick and his wife agree with psychiatrist Erich Fromm that we need to learn how to love in the same way we learn how to play a musical instrument. The Family: A Christian Perspective on the Contemporary Home, 58.

¹Tim LaHaye, Your Temperament: Discover Its Potential (Wheaton, IL: Tyndale House, 1984), 9-60.
3. Paul said: "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. For all who are being led by the Spirit of God, these are sons of God." Rom 8:9, 14.

4. Patricia Love advises, "Determine your needs and share them with your partner. Sexual happiness is being able to talk freely about sex." Hot Monogamy.¹

4. Gender Differentiation

Another important factor in communication that needs to be stressed is gender differentiation. Men and women have physical/biological, emotional, sexual and social differences. Ignorance of them will cause a partner to misjudge his/her spouse.

Van Pelt also mentioned brain sex differences. While women operate on both hemispheres, men basically work with the left hemisphere. During the fifth month of pregnancy the corpus callosum separating the two hemispheres is bathed in androgen, and affects the life of the fetus. The brain changes color, the left hemisphere shrinks in time, and receives its logical linear isolation that characterizes men. The right brain is more intuitive and emotional and this is more unique to women.²

¹(Boulder, CO: Dr. Patricia Love, 1994).
²Van Pelt, 25.
She also contrasted men playing in larger groups outdoors competitively while women play indoors in smaller groups, generally in pairs cooperatively. And when a girl (woman) divulges her best friend's secret to another, the pair is broken and each one has to look for another best friend.¹

Van Pelt again stated that women speak twice as much as men.² While men are estimated to speak 12,500 words per day, women speak 25,000 words and this difference in speech pattern can be seen even from infancy. Moreover, conversational topics differ. While men talk about sports, science, politics, jobs, cars and business, women talk about people (known or unknown friends) and relationships. They are bored by men's conversations.

While men consider the actual spoken words, women also read attitudes and observe non-verbal communication. Women are more polite in general; they ask more questions and make more introductory remarks. However, there are men who are emotional and women who are logical. The rule is not without exception.³

Men have more speech problems than women. Smalley

¹Ibid., 23-24.
²Ibid., 112-13.
³Ibid., 112-17.
and Trent wrote that "nine out of ten speech pathology problems involve males."¹

According to developmentalist Lawrence Kohlberg, human beings develop an ideal of justice (corrective, distributive, and commutative), but developmentalist Carol Gilligan, his student, considered that this relates to men while women's moral maturity is based on caring, responsibility and relationship.²

Family therapist James Dobson also wrote about differences between male and female. He stated that "women are often less successful in finding outside interests and activities than are their masculine counterparts."³ Women can be shy and hesitate to make friends. This will isolate them and cause them to indulge in alcoholism, drug abuse and even to commit suicide.⁴

Some women will not invite other women to their homes even for tea because they cannot accept them; they feel threatened by their presence or inferior to them. Perhaps, before they could invite them, they would need to

³Dobson, 62.
⁴Ibid.
have their house spotless and something special prepared to eat. As long as they cannot do that, they prefer to isolate themselves. Men do not isolate themselves. They have a number of intimate friends.

Women discuss vehemently with each other over little things: a deodorant for example.¹ Men would not do that.

Some people assert that the only difference between men and women is that women bear children. Dobson opposed such an idea by saying that men and women differ biochemically, anatomically and emotionally. They are different in every cell of their bodies.

According to Dobson, women’s sexual desires are cyclical, depending on their menstruation, while males’ desires are acyclical. While men are sexually aroused by visual stimulation, women are primarily triggered by the sense of touch. While a man can be stimulated by any woman even if he sees her for the first time (being attracted to her body itself), woman is stimulated by the romantic aura which surrounds the man she respects and admires for his character and personality. While sex is a physical activity for a man, it is an emotional enterprise for a woman. While a man is aroused in a minute, a woman needs to be prepared by romantic closeness before going into the bedroom.²

¹Ibid., 61.
²Dobson, 114-17.
5. Conflict Resolution

In dealing with communication, the concept of conflict resolution cannot be left out.

It is impossible for two people to live together and to agree on everything. In a traditional setting, when the husband is tired he wants to relax, take off his shoes, watch TV, perhaps, or rest at home. But when the wife is tired she wants to go out, away from the house where she has been working all day long. How to solve this problem?

Maybe both husband and wife are working. When you need relaxation, what do you do?

Did you agree on how many children you wanted to have? Does it happen that a husband wants to have sex with his wife and the wife does not feel like it and repulses the husband?

Do you always agree on how you spend your money? Does every one manage his/her own business? What about the education of children, at home, at school? Who disciplines the children and how? A communication inventory\(^1\) revealed that people argue over five concepts: communication, finances, sex, children and in-laws.

When you disagree what do you do? According to the Balswicks there are four ways by which people try to solve marital conflicts: (1) avoidance, when one partner withdraws or runs away not even attempting to solve the problem; (2)

\(^1\)Van Pelt, 137.
accommodation, when one yields and does not resist; (3) competition, when both resist and fight in order to win; (4) collaboration, when both take time to discuss the matter and come to an agreeable solution; (5) compromise, when some kinds of adjustments are necessary on both sides in order to come to a solution that is not altogether satisfying.¹

To be angry is not a sin (Eph 4:26), but to repress anger and let it be transformed into hate, resentment or revenge is a sin. The expression of anger accompanied by verbal or physical abuse is also a sin. That is why it is important to express oneself well. Instead of saying, "You make me angry" it is more appropriate to say, "I feel angry because of this or that."² Marriage is not without conflicts or hurts, but forgiveness, commitment, the desire to save the marriage, to make the partner feel good, to continue to live together and to have eternal life will transcend all conflicts.

E. Money

Many couples fight over money. Marriage counselors report that money is the problem most commonly mentioned by couples seeking help.³ Money is a sensitive nerve, a cause of disagreement. How is it in your family? In some

¹Balswick and Balswick, 220.
²Ibid., 216.
³Grunlan, 178.
families only one partner is working. He or she is the bread winner and the other takes care of household chores. Life is getting more and more expensive and it is difficult for such families to survive having satisfied their basic needs.

Howse, Dunton and Marshall\(^1\) mentioned financial necessity or the need to improve the family standard of living as one of the causes for which a woman returns to work after her children go to school.

When the two partners work there are two ways they generally spend their money; either each one is responsible for some aspects of the household expenses or the two salaries are put together and a family budget is prepared.

On the next page is a suggested budget\(^2\) that you can adjust according to the needs of your family. Let there be agreement between husband and wife and let it be realistic, something that you can feel comfortable in using.

A budget is not an obstacle to your freedom. It helps you to have a clearer view of your limitations and possibilities.

\(^1\)Howse, Dunton and Marshall, 137, and Grunlan, 188.

\(^2\)This budget is a combination of two others: one suggested by Grunlan, 188, and the other found in Rocky Gale, John and Millie Youngberg, "Until Debt Do Us Part," Family Seminar, 16.
### Table 11

**Suggested Monthly Family Budget**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Wages</td>
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<tr>
<td>Interest</td>
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<tr>
<td>Dividends</td>
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<td>Other Income</td>
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<td>Total Income</td>
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<tr>
<td>Minus Taxes</td>
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<tr>
<td>Net Income</td>
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<td>Tithe</td>
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<td>Offerings</td>
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<td>Water</td>
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<td>Garbage</td>
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<td>Total Utilities</td>
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<td>Car Installment</td>
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<td>Car Insurance</td>
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<td>Car Operating Expense</td>
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<tr>
<td>Medical/Dental Expense</td>
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<tr>
<td>Other</td>
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<tr>
<td>Total Fixed Expenses</td>
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<tr>
<td>Groceries</td>
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<td>Household Items</td>
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<td>Saving</td>
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<tr>
<td>Education</td>
<td>______</td>
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<td>Husband</td>
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<td>Wife</td>
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<td>Child</td>
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<td>Child</td>
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<tr>
<td>Total Schooling</td>
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<tr>
<td>Personal Allowances</td>
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<td>Husband</td>
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<td>Wife</td>
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<td>Children</td>
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<tr>
<td>Total Allowances</td>
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<td>Miscellaneous expenses</td>
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<tr>
<td>Total Fixed and Discretionary Expenses</td>
<td>______</td>
</tr>
</tbody>
</table>
According to Larry Burkett, teacher of Christian Financial Concepts through classrooms and videos, one of the secrets of happiness is to avoid debts. One should avoid indebtedness as much as possible and buy on a cash basis. One should not spend all his/her money but should also save.¹

F. Sex

Sex seems to be the primary factor on which marital satisfaction is expressed. Jeannette C. Lauer and Robert H. Lauer², researchers and Professors of Marriage and Family at the International University of San Diego, classified married people into three categories: (1) The unhappy like Jim and Sandra who end up in divorce; (2) the mixed enduring like Edna and Sam who remain together in spite of everything even though they have to live as brother and sister; and (3) the happy couples, like Louise and Jeff who enjoy their sex life. There are many misunderstandings about the role of sex in marriage.


Members of the Unification Church believe that Adam knew Eve before they were married and so committed the original sin.¹

A married young man preferred to wait until after his graduation to become a father. Because his wife thought that sex was only for procreation they spent their first year of marriage in abstinence against his will. He was frustrated and complained about it.² Some people have felt that sex is dirty, basically evil. "Some women have been taught that only bad girls enjoy sex while good girls endure it." "Sex is man's pleasure but woman's duty."³ Ed and Gaye Wheat mentioned the case of a woman who had not experienced an orgasm in 25 years of marriage.⁴ Their book Intended for Pleasure seeks to communicate a new attitude toward sex. Ed is a physician and Gaye is a lecturer in Christian Home Seminars. They state, "You have God's permission to enjoy sex within your marriage. God invented sex... You can learn to enjoy it, and husbands, you can


³Grunlan, 171-72.

develop a thrilling, happy marriage with the wife of your youth."\(^1\)

Van Pelt explained that the average woman needs twenty minutes of foreplay. While the experienced woman may at times require only ten minutes, the inexperienced bride may require thirty minutes or more and a woman with sexual problems forty-five minutes or more of foreplay.\(^2\) Very often they complain that their husbands did not prepare them for sexual intercourse. They served like prostitutes without consideration for their own needs. If the husbands could have taken a little time during the day to have a romantic approach it would have made a world of difference.\(^3\)

It is obvious that two people cannot enjoy sex when they are in a hurry or when they are tense. They need to be relaxed and able to afford the required time.

Masters, Johnson and Kolodny\(^4\), physicians and sex therapists, explained the four stages of the sexual act — excitement, plateau, orgasm, and resolution — and showed the difference between male and female sexual responses.

\(^1\)Ibid., 20.

\(^2\)Nancy Van Pelt, *The Compleat Marriage* (Hagerstown, MD: Review and Herald, 1979), 121.

\(^3\)Ibid., 122.

They also explained how to cure premature ejaculation by the squeeze technique.¹

Psychologist and family therapist Maggie Scarf declares that a man should control his ejaculatory release just as he controls his release of urine and feces. She expresses Kaplan's opinion that anyone ejaculating before he chooses to is ejaculating prematurely. He should learn to master the simple technique so that he can be free to enjoy his sex play while highly aroused and at the same time bring his wife to a high plateau of excitement and orgasm.²

Ignorance is one of the causes of many sexual problems. Scarf reported the case of Bruce and Sara Franklin who avoided the foreplay, lost interest in sex, while enduring a period of high social tension. They did not do what could have brought them pleasure and happiness because they did not know better.³ God says through Hosea (4:6), "My people are destroyed for lack of knowledge." Many pitfalls, hurtful feelings, and divorces can be avoided by the knowledge of how to proceed in facing different situations. One of the objectives of this seminar is to share with you a knowledge that can help you to live a

¹Ibid., 101-18.


³Scarf, 239-40.
better Christian family life while preparing yourselves to meet with Christ.

Sexual satisfaction can be obtained when intimacy is fully attained. "Intimacy between two people can be compared to the legs of a chair." They are the emotional, the physical, the social and the spiritual realms of life. When one is missing the chair is weak.¹

Emotionally, share your feelings, your insights, your beliefs, your goals, your interests, your time. A husband refused to communicate with his wife because he had no time to speak about her house, her kids and her friends, topics he considered to be trivial. If a partner is afraid to be criticized, hurt, put down, or misunderstood, the communication will be blocked. When emotional intimacy is neglected, sex becomes routine, dull or non-existent.²

Physically, one wants sexual satisfaction, orgasm, affection, physical contact, touching, hugs, kisses. But sheer happiness and pure joy will be the result of emotional intimacy.

Socially, a partner needs to be interested in his/her spouse's hobbies, attend social activities together, (concerts, banquets) visit places or parks together (Great America, Six Flags), take vacations and trips together.

¹Van Pelt, Compleat Communication, 160.
²Ibid., 160-62.
Spiritually, partners need to pray together, have family worship together and go to church together.¹

Marital satisfaction comes as a result of permanent affection. The Lauers wrote: Affection is not something that only occurs when one of the partners desires sex. Rather, sex emerges out of an ongoing relationship of expressed affection. "Affection is a stream of warm support that enfolds and sustains us."²

Douglas E. Rosenau, marriage, family and sex therapist, also explains how partners can massage different parts of each other's body, how they can adopt different sexual positions in their intercourse, the erogenous zones that can produce sexual arousal in foreplay.³ He diminished fear of sexual incompatibility by explaining that the size of a penis in erection varies between five and seven inches in length (no matter what its length when flaccid) and that it is always sufficient to satisfy a woman who only needs three inches or less of it for her great pleasure since only one third of the outer vagina is most sensitive.⁴

Psychologist and marriage therapist Maggie Scarf states that disorders of sexual functioning are the results of marital problems and not the cause of them.

¹Ibid., 162-65.
²Lauer and Lauer, 75-76.
³Rosenau, 114, 158, 36.
⁴Ibid., 39.
Consequently, couples' therapists treat first the interpersonal issues like competition, power struggle, fears related to intimacy, disturbed communication and so forth before considering the sexual dilemmas which generally take care of themselves.¹

However, diabetes mellitus or other chronic diseases may be the cause of impotency in men. Likewise the absorption of some medicines to treat high blood pressure (such as reserpine, methyldopa, the beta-adrenergic blockers) may cause potency disturbances.² Even alcohol and marijuana in certain dosages can profoundly affect the sexual function.³ She told the story of Elliot Locke who took the diuretic prescribed by his physician to heal from hypertension that resulted in six months of impotency. This brought him feelings of shame, humiliation and incompetence. He thought it was due to his getting old at 40 years. Jessie, his wife, thought he did not love her any more and developed an inhibited sexual desire, adjusting herself to the inability of her husband. They went to a family therapist who was not able to explain to them what the

¹Scarf, 233.
²Ibid., 234. For a complete listing, see Masters and Johnson, Human Sexual Inadequacy (Boston: Little, Brown, 1970), 184-85.
³Ibid., 238.
situation was. When accidentally they found out by a friend, it was too late to go over this hurtful experience.\(^1\)

Outside of marriage sexual intercourse can be adultery, fornication, or harlotry (prostitution). The Bible condemns them all. One cannot carry on many intimate relationships at once. They are also temporal, not permanent; they lack the mutual life-long commitment of love.\(^2\) Homosexuality is changing the order of nature to adopt an unnatural sexual pattern: men with men or women with women. God destroyed Sodom because of that and all those who indulge in such a practice cannot inherit the kingdom of God (1 Cor 6:9-10; Rom 1:26-27, 32).

Geisler understood that sex in marriage has three functions: unification, recreation and procreation. "The sexual union is the reunion of those who were made one by marriage."\(^3\)

The Catholic Church teaches that "sex must take place exclusively within marriage. Outside of marriage it always constitutes a grave sin and excludes one from sacramental communion."\(^4\) The Seventh-day Adventist church emphasizes that any sexual relations outside of marriage is

\(^1\)Ibid., 235-37.

\(^2\)Norman Geisler, Ethics: Alternatives and Issues (Grand Rapids, MI: Zondervan, 1971), 202-03.

\(^3\)Ibid., 201-202.

Christians must not commit adultery nor any form of immorality: fornication, incest, or even impure thoughts (Exod 20:14; 1 Cor 6:9-10, 18-20; Mat 15:19; 5:27-28). Christians are admonished to be pure, to be holy, and to flee from people with doubtful morality.¹

G. Divorce

According to the Catholic Church a marriage concluded and consummated between baptized persons can never be dissolved. The Church is powerless to oppose a disposition taken by God.²

Feinberg and Feinberg discussed three positions that people adopt in regard to the exception clause provided by Matthew: (1) No divorce permitted; (2) divorce permitted but no remarriage; (3) divorce and remarriage permitted. With regard to the first position, they presented six views: (1) the inclusivist view according to which Jesus said in Matt 5:31-32 and 19:9 that one should not divorce his wife, not even in the case of porneia; (2) the preteritive or no comment view: "If anyone divorces his wife except in the case of porneia about which I shall make no comment"; (3) the clarification view: Jesus clarifies who commits the offense. If it is the woman, she is an adulteress. Divorce and remarriage do not make her become one, but if it is the

¹Bible Readings for the Home, 565-68.

²Catechism of the Catholic Church, 409.
man, divorce and remarriage will make her become an adulteress; (4) the betrothal view according to which a Jewish betrothed girl was considered as belonging already to the man, in which case infidelity would require a divorce. This would be applicable to Jews in the first century but not to Christians of the twentieth century; (5) the mixed marriage view, a reference to Jews married to non-Jews in the time of Ezra, equally with no application for Christians today; (6) a prohibition of incestuous marriages (Lev 18) that would be the only admitted ground for divorce. ¹

The Adventist church accepts the exception clause found in Matt 5:32 and 19:9 that whosoever divorces his wife, "except for the cause of unchastity" or "except for immorality," commits adultery himself and causes her to commit adultery. Whosoever marries a divorced woman commits adultery.

The Seventh-day Adventist church discourages divorce by stating in the Church Manual:

Even though Scriptures allow divorce for "unfaithfulness to the marriage vow" earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his or her conduct so that the marriage union may be maintained. In the event that reconciliation is not effected, the innocent spouse has the biblical right to secure a divorce and also to remarry...

A guilty spouse which is divorced, has not the moral right to remarry another while the innocent spouse still lives and remains unmarried and chaste.¹

Grunlan² provides tables showing a number of people who got divorced over some years. He also explains the difference between the crude divorce rate, which is the number of divorces per 1,000 persons in the population that year, and the refined divorce rate, which is the number of divorces a year per 1,000 married women over age 15. According to Robert C. Kistler, retired Professor of Sociology at Andrews University, in 1975 the annual number of divorces exceeded 1,000,000 for the first time in the United States and then leveled off instead of continuing to increase.³

God hates divorce (Mal 2:16), but Moses permitted it (Deut 24:1-4) because of the hardness of heart (Matt 19:8). But it is not in God's plan. People who are planning to live in God's kingdom should live with such commitment that divorce should not be an eventual possibility for them.

Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails (1 Cor 13:4-8).

¹Seventh-day Adventist Church Manual (Washington DC: General Conference of SDA, 1990), 172.
²Grunlan, 320-21.
³Kistler, 124.
H. Recreational Activities

People who are in love need to take time to engage in some types of recreational activities together. What do you do in your leisure time? What could you do? How have some people enjoyed their time together?

Lauer and Lauer\textsuperscript{1} have offered many suggestions. Make plans for your vacation and how you will spend your money. Talk to each other about your feelings and about the education of your children. Can you go fishing or play volleyball with friends, watch TV, listen to music, travel together, shop together, eat together, do housework together, enjoy a hobby together, do photography, bicycling, writing, painting, etc. Even if you have different hobbies there is the possibility of one helping the other at times.

I collect stamps, coins, and paper money. My wife enjoys home making: cooking and sewing in particular. When she is baking she wants me to help knead the dough. When she is sewing she wants me to hold the cloth so that she can cut it. Sometimes, not often, she helps me detach stamps after soaking them in water, or gather them after they dry. Occasionally she obtains stamps and money for me from her friends. So she supports as she can my philatelic and numismatic activities.

I like to travel. She has health problems that cause her to urinate often and because of that she avoids

\textsuperscript{1}Lauer and Lauer, 94-105.
traveling as much as she can, but she goes with me every­where I go. I like to travel with her. And she takes good care of me, too.

Some couples expressed the idea that they just like to be together even if they are doing nothing; the very presence of the partner is comforting. One woman called that a "Quiet intimacy." She said "The quiet physical presence of my husband is relaxing and fulfilling."¹

At times a partner enjoys a hobby that his/her spouse does not like. Lauer and her husband suggest that the one who does not like it should practice it anyway once in a while in order to please the partner.²

The bottom line is that the more activities couples share together the more memories they have and the happier they are. Likewise, the less time they spend together, the less satisfied they are in their relationships and the less committed they are about their future.³

This does not mean, however, that couples have to do everything together. Each one also needs time to be alone and to maintain his/her individuality. "Maintaining separate interests, activities, and friends can enrich the

¹Ibid., 106.
²Ibid., 98.
³Ibid., 104-06.
marital relationship if carried out in a context of mutual trust and agreement.¹

**Activity:** A 15 minute question and answer period.

I. The Couple's Spiritual Life

The couple's spiritual life is very important. The more one is committed to God, the more s/he can be committed to a partner. Van Pelt has shown with the use of a triangle that the closer each partner draws to God, the closer they draw to each other.²

When two people are contemplating marriage they need to have true love which is a gift from Jesus. If they are taught by the Holy Spirit they will love God supremely and their neighbor as themselves. Each step toward the marriage will be characterized by modesty, simplicity, sincerity and honor to God. "Marriage affects the after life both in this world and in the world to come."³

Marriage should be entered into with careful and prayerful consideration. Christian marriage should be "in the Lord" (1 Cor 7:39). Those who profess to serve God should not associate themselves with those who have a corrupt heart.⁴

¹Ibid., 102-03.
²**Compleat Communication,** 164.
⁴Ibid., 456.
Ellen White wrote that religion ensures family happiness:

Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above.

Hearts that are filled with the love of Christ can never get very far apart. Religion is love, and a Christian home is where love reigns and finds expression in words and acts of thoughtful kindness and gentle courtesy. Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life.¹

Conclusion

This afternoon session is an attempt to put in proper perspective the way husband and wife can apply in their daily lives the sacrificial love that Jesus has manifested for them both in His earthly life and in His death on the cross. As Jesus loved the Church and gave Himself for her, so also husbands and wives must love each other even to the point of denying themselves to uphold and support their mate. This requires genuine love, commitment, a sense of responsibility, good administration of time and money, romance, sex, good communication and the need to indulge in some other activities together like prayer, worship, recreation, and the education of the children.

¹The Adventist Home (Hagerstown, MD: Review and Herald, 1980), 94.
Who is sufficient for all that? Only the Holy Spirit can transform an ordinary person into an extraordinary one.¹

The one who called husband and wife to live together and who forbade that man should separate what God has joined is the only one who can enable the members of the Philadelphia Church, by His Spirit, to live the kind of life here and now that will be a preparation for the life that is to come in the hereafter.

Marriage is a school in family development that helps husbands and wives to prepare themselves for the second coming of Christ. Within the family, partners learn to resist temptations, to overcome sinful habits, to develop virtues, to educate children, and to fulfill the love that Jesus taught His disciples. It is in the family that children learn about Christ, His salvation, and prepare themselves for baptism.

Appeal

At this time, I want to express my appreciation for the love of Jesus who saves me and for the model of His love that I can reproduce in my relationship with my wife and my children. I want to commit myself like Joshua (24:15) by saying "as for me and my house we will serve the Lord."

How many of you would like to join me in such a commitment? Come closer to me for a dedication prayer.

¹Hawthorne, 237.
Prayer

Dear Lord, we are grateful to you for this opportunity you have given us in this seminar to understand clearly how we can apply your love in our daily family lives. We thank you for the understanding of the relationship between our family lives and your coming to take us to our heavenly home. Give us your Holy Spirit so that we may have the strength to continue to prepare ourselves and to help others to prepare themselves so that soon we may all be with you for eternity. We commit ourselves to serve You. Help us to be faithful to the end. In Jesus' name we pray. Amen.
SESSION 5

THE ESCHATOLOGICAL WEDDING

Instructional Objectives:

1. Show how the Adventist (historicist) position differs from other eschatological positions adopted by other churches
2. Explain how the eschatological wedding will take place
3. Conclude with the respondents' commitment as they read the family eschatological covenant

A. An Actual Betrothal

For the time being the church is betrothed to Christ Jesus. This is what Paul said: "For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin" (2 Cor 11:2).

B. A Future Wedding

Jesus' wedding is still future. Rev 19:7-9 states:

Let us rejoice and be glad and give the glory to Him for the marriage of the Lamb has come and His bride has made herself ready. And it was given to her to clothe herself in fine linen, bright and clean, for the fine linen is the righteous acts of the saints. And He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me,
"These are the true words of God."

This text makes it evident that Jesus Christ, "the Lamb of God which takes away the sins of the world" (John 1:29), is going to get married with a young lady, His bride, the church redeemed from the world. This wedding will take place in the last day, after Jesus' second coming.

When this text is linked with Eph 5:25-27, the imagery of the wedding ceremony is more complete. As the guests are seated, somebody appears escorting the bride. It can be the bride's father, an uncle or foster parent (like Mordecai who took care of Esther after the death of her father, Est 2:5-7) or a best man, a friend of the household especially selected for the occasion.

In case the question is raised, "Who gives this woman in marriage to the groom?" this best man would have to answer: "I give her." It was customary to have someone giving a bride in marriage. This is the role Paul assumed in 2 Cor 11:2 when he considered the church either as his daughter or particularly, in this chapter, someone for whom he has labored, toiled and suffered.

But in Eph 5 Christ accepts no best man, no parent, no representative. He presents the bride to Himself. The bride being the worldwide church, there is nobody who could play the role of a best man or of a father.¹

¹Lincoln, 376.
C. Different Eschatological Points of View

There are many eschatological points of view regarding the time of the parousia and consequently of the wedding.

Albert Schweitzer and the proponents of consistent eschatology believe that Jesus learned only at His baptism that He was destined to be the Messiah. He took His ministry seriously and thought that the consummation of world history would come within the lifetime of His disciples. He told the twelve in sending them out that they would not have time to go over all the cities of Israel, that the Son of Man would appear (Matt 10: 23). When this failed to happen, Jesus fled to Genesareth. God had to reveal some secrets to Him so that He would continue His earthly ministry until His funeral march to victory.¹

Historians discovered that the expectancy of Jesus’ second coming was bright in the apostolic church. But with the passing of time, the fervency and imminence of the expectation decreased progressively.²

Many people no longer believe that Jesus is coming again literally. They accept that He comes in the


repeatable and archetypal ritual of the sacraments.¹

Dispensationalists believe that Jesus is still coming, but that the church will be secretly raptured to heaven seven years before the second coming of Christ after which a second chance will be given to the Jews during the millennium.²

Some theologians like C. H. Dodd, Professor of Divinity at Cambridge University, and W. G. Kümmel, Professor of New Testament at Marburg University, put an emphasis on realized eschatology. According to them everything Christians should expect from Christ has already been fulfilled in the person of Jesus Christ: The blind see, the crippled walk, the lepers are purified, the dead are raised, and the Gospel is preached. But culmination can still be expected in the future.³

Mormons believe that an individual may be baptized


on behalf of a deceased relative judged worthy of eternal life.¹

Catholics believe in the immortality of the soul and in the existence of a purgatory where souls can improve their relationship with God.²

Activity: Divide participants into four groups each discussing one of the following questions (five minutes for discussion and four minutes for report):

1. Will Jesus come if the church in the United States is ready but the one in Haiti is not?

2. Will Jewish, Buddhist, or Islamic resistance to the Gospel prevent Jesus from coming?

3. In A.D. 31 before His death, Christ said, "This generation will not pass away until all these things take place (things concerning His second coming, Mark 13:30). Now that we are almost in the twenty-first century, what do you think of such a statement?

4. A married church brother has a love affair with a young woman. He is disfellowshiped by the church. Should his wife divorce him? Should they continue to live together with or without conditions?


²Catechism of the Catholic Church, 268-69.
D. The Adventist Position

Adventists believe that Jesus, who was in the beginning with the Father, came, lived among humanity, and died on the cross to save humankind. He rose from the dead, went to heaven, and is coming again to gather to Himself all those who have done His will by the power of His Holy Spirit.

Adventists are divided regarding what will determine the date of the second coming of Christ. Arnold Wallenkampf does not believe humans have any role to play in determining this date. According to him, the kingdom of God is already within people (Luke 17:21). The important thing is for humans to have the right attitude toward God by accepting His will. This should be reflected in one's thoughts, actions and habits.\(^1\) Others prefer the traditional position of the church that humans have a role to play based on Matt 24:14 and 2 Pet 3:9:

> And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish, but for all to come to repentance.

Christ wanted the church to be always pure. Nevertheless, there is a particular splendor, beauty and

\(^1\)Arnold Wallenkampf, *The Apparent Delay: What Role Do We Play in the Timing of Jesus Return?* (Hagerstown, MD: Review and Herald, 1994), 120.
adornment that characterizes the wedding day. While for Muirhead, "it is only in the end that the church becomes the bride," for other theologians (Meier, Bruce, Hendrickson and others), Christ does not have to wait for the parousia to present this bride to Himself.¹

For those who believe in the immortality of the soul, Christ receives each individual to Himself at the point of death, but for others who accept that the soul sleeps unconsciously in the dust until the tombs are burst open at the resurrection, Muirhead is right.

This wedding will take place at the second coming of Christ. However, since there is no purgatory (according to Adventist beliefs), no place where one can continue to prepare himself/herself for eternity after death, it is important for each one to be covered by the blood of Christ before his/her departure from this present life.

Jon Paulien reported the conversation of a student with a rabbi wherein the student asked: "When should I get right with God?" And the answer was "the day before you die." The student asked again, "When will I die?" Then the rabbi told him: "Since you do not know when, today is the best time according to what the Scripture says: 'Today if you will hear His voice, harden not your hearts.'"²

²Jon Paulien, What the Bible Says About the End-Time (Hagerstown, MD: Review and Herald, 1994), 29.
point is that in order to be ready for the final event one needs to be ready every day.

E. Jesus Taught About the Wedding

Jesus' parables about weddings were references or allusions to His own wedding with the church and there are lessons to be drawn from them.

Jesus spoke the parable of the ten virgins (Matt 25:1-13) in which the oil representing the Holy Spirit made the difference between the foolish and the wise. The delay of the parousia is represented by the tarrying of the bridegroom. All the virgins slept, representing the lethargy in the church in the time of the end. All the virgins wore their uniform. This means that church members have something in common but they are not the same because five had extra oil. William L. Barclay, writer of a devotional published in collaboration with the Missionary Volunteer Department of Seventh-day Adventists, made it clear that Jesus the Bridegroom will fill us with His Holy Spirit if we seek for it before the wedding. There will be no time to obtain oil after the Bridegroom comes. Now is the time for preparation.

Jesus also told of the wedding feast (Matt 22:1-14;_________

1Ellen G. White, Christ's Object Lessons (Hagerstown, MD: Review and Herald, 1941), 408.

Luke 14:15-24) given by the king in which the guests were too busy to come. Then the servants were commanded to gather people from the streets. But one of them refused to wear the wedding garment which was a symbol of the righteousness of Christ.¹ Salvation is free. Christians have nothing to pay, but they must accept it and make good use of it. Christ is the Provider for all the needs of His children: physical, material, spiritual, and social. Christ will come at an unexpected time, but Christians need to be ready at all times. Christ explicitly said that He is the bridegroom. Robert H. Stein, Professor of New Testament at Bethel Theological Seminary in St. Paul, Minnesota, explained that in Judaism and in Christianity the metaphor of a banquet or supper was frequently used to portray the bliss of the age to come.² Bernard Brandon Scott, Professor of New Testament at St. Meinard School of Theology in Indiana, saw in Matt 22 the completion of salvation history.³

Jesus performed His first miracle at the wedding at Cana (John 2:1-11).

He exhorted Christians to be ready and waiting for

¹Ibid., 309-10.


³Bernard Brandon Scott, Hear Then the Parable: A Commentary on the Parables of Jesus (Minneapolis, Fortress, 1990), 163.
Him like men waiting for their master when He returns from the wedding feast (Luke 12:35-36).

Jesus instructed His disciples not to take the first place when they are invited to a wedding (Luke 14:8).

In answer to John's disciples and the Pharisees' question about fasting, Jesus replied:

While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast in that day (Mark 2:18-20).

The monogamous relationship that ties a husband and a wife is an indication of the union that exists between Christ and the church as well as between an individual and God.¹ In marriage two persons join together their bodies, their material possessions, their thinking, their feelings, their joys, their sufferings, their hopes, their fears, their successes, and their failures.²

According to Luther, when an individual exercises faith in Christ, it is a marriage between this individual's soul (the bride) and Christ (the Bridegroom). Then Christ and the soul become "one flesh" (Eph 5:31-32). Whatever belonged to Christ—grace, life, salvation—now belong to the believer and whatever belonged to this individual—sin, death and damnation—belong to Christ. Both possess

¹Seventh-day Adventists Believe, 300.
²Ibid., 298.
everything together as in a perfect marriage. Christ's righteousness, life, and salvation are unconquerable, eternal, omnipotent. Christ suffered, died and descended into hell in order to overcome all the deficiencies of His bride and present her to Himself glorious, without spot or wrinkle (Eph 5:26-27).

F. Points of Clarification

Here are some questions that are normally raised about the eschatological wedding:

1. What is the eschatological wedding?
   It is the wedding of Jesus with the church.

2. When did that wedding take place? Was it at Calvary, on the resurrection day, on the day of ascension, or at Pentecost?
   No, it has not yet taken place. It will take place on the great day of the second coming of Jesus at his Parousia.

3. Who will participate in that wedding?
   God will be the officiating minister. Jesus will be the Bridegroom. The saints, the redeemed from the earth throughout the ages, will be the corporate bride. All the holy angels will be the bridesmaids or groomsmen. The inhabitants of other worlds will be the invited guests (Job 1:6-8; 38:7). Certainly, the thief converted on the cross will be there (Luke 23:43). Jesus said: "Many shall come from the east and west, and recline at the table with
Abraham and Isaac and Jacob in the kingdom of heaven (Matt 8:11).

4. Where will that wedding take place?

Not on the earth but in heaven. The saints will be gathered on a sea of glass mixed with fire holding harps of God and singing the song of Moses and of the Lamb (Rev 15:2; 4:6).

5. How much is the ticket for admission? What is the condition?

Admission is free. "Come buy without money, without cost" (Isa 55:1). But you need to be invited. "Blessed are those who are invited to the marriage supper of the Lamb" (Rev 19:9). All those who have been victorious over the beast and his image and over the number of his name will be there (Rev 15:2).

He who overcomes shall inherit these things, and I will be His God and he will be my son (Rev 21:7).

Husbands love your wives just as Christ also loved the church and gave Himself up for her, that He might sanctify her having cleansed her by the washing of water with the word that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless (Eph 5:25-27).

One of the Elders around the throne of God raised the question: "These who are clothed in the white robes, who are they, from where have they come?" An angel said to him: "These are the ones who come out of the great tribulation and they have washed their robes and made them
white in the blood of the Lamb" (Rev 7:13-14).

6. How can one meet the requirement?

By the Spirit of God. "Do not get drunk with wine, for that is dissipation, but be filled with the Spirit" (Eph 5:18).

You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you (Rom 8:9-11).

7. What kind of life can be expected after the eschatological wedding?

The bridegroom and the Bride will live happily ever after in eternal bliss.

They shall hunger no more, neither thirst anymore, neither shall the sun beat down on them, nor any heat; for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes (Rev 7:16-17).

Behold the tabernacle of God is among men and He shall dwell among them and they shall be His people and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying or pain; the first things have passed away (Rev 21:3-4).

8. In what way do marriage or family life and eschatology help each other?

Adventists believe in the second coming of Christ, in the mortality of the soul, in a pre-advent judgment taking place in heaven and beginning in 1844, in a post-
advent judgment during the millennium and in the annihilation of the wicked after the millennium. The belief in the mortality of the soul implies that it is impossible for somebody who died in sin to become perfect through baptism or through religious mass. The one who died in Christ will be resurrected in Christ.

This body of eschatological beliefs affects each individual’s general behavior which includes sexual behavior. Dress, food, sex, faithfulness in tithe and offerings, relationships in the home and outside the home, at work, at school, and the development of a Christlike character, all is determined by the way one considers what will come after death. A Christian must be chaste while single or get married. Christians cannot be homosexuals, live in adultery or fornicate.

It is also in the family that children are educated, learn to apply Christian principles in their daily lives, and prepare for baptism. Marriage or family life is a school for husband and wife where they learn to live the sacrificial love of Jesus for the church, to resist temptations, to forgive each other, to educate children, to help others to know Christ and to serve Him.

This is the two-way street of the integration of family life and eschatology while Christians are waiting for Jesus who will come to marry the church.

Appeal
Here I stand with my wife willing to follow the example of the sacrificial love of Jesus in our daily lives. Who would like to stand with us to rededicate themselves as Joshua who said, "As for me and my house we will serve the Lord" (Jos 24:15)?

You will receive the eschatological family covenant that we will read alternatively after which I will say a prayer of dedication.
G. The Eschatological Family Covenant

Reader: The world is filled with immorality, premarital sex, extramarital sex, physical abuse, verbal abuse, incest, homosexuality, prostitution, sensuality.

Church: But we members of the Philadelphia Seventh-day Adventist Church of Boston, we want by God's grace to live a pure life free from adultery and fornication in harmony with God's will and to become part of the glorious, spotless, blameless, holy church that Jesus will marry at His second coming.

Reader: Some people no longer expect Jesus to come again thinking that His coming is satisfied in the sacraments and in death.

Church: We at Philadelphia believe in the literal coming of Jesus who will send His angels before Him to gather the saints alive and dead (1 Thes 4:13-17), saints who will live with Him in heaven during one thousand years and on the earth made new for ever and ever (Rev 20:5-6; 22:3-5).

Reader: Jesus loved the church and gave Himself for her to sanctify her by the word after washing her with water and cleansing her with the blood in order to present her to Himself in all her glory having no spot or wrinkle or any such thing; but that she should be holy and blameless (Eph 5:25-27).

Church: That is why we, family members of the Philadelphia church, want to love our partners with a sacrificial love similar to the love of Jesus for the church, manifesting a forgiving spirit.

Reader: True love cannot be hidden but seeks for means of expression.

Church: We pledge to express our love daily by words and actions, to consecrate at least ten minutes a day for romantic love and affection in spite of our busy schedules.

Reader: Lovers need to spend time together doing many activities.

Church: We, members of the different families that constitute the church, pledge to participate in some kinds of activities together that will enhance our friendship, love and communication with each other.
Reader: There are no two persons exactly alike, but if Christians are committed to each other they can master the differences and resolve the conflicts so that marriage can be an opportunity to grow, change, and be happy.

Church: We at Philadelphia pledge not to love ourselves selfishly but to love God supremely and our partners as ourselves, to do everything possible to make our partners happy.

Reader: Disagreement over money is one of the major causes of conflicts in families.

Church: We, in our families, pledge to discuss matters, not to let our family budgets enslave us but to be guided by them in a way that can be satisfying for both partners in each individual family.

Reader: Sexual dissatisfaction can be a cause of infidelity and divorce.

Church: We at the Philadelphia church promise to communicate openly in such a way that husbands and wives may satisfy each other's needs.

Reader: A gentle answer turns away wrath, but a harsh word stirs up anger (Prov 15:1). Vinegar repulses but sugar attracts.

Church: We at the Philadelphia church pledge to become experts in communication, to speak only positive words at the appropriate time and place. We will not abuse verbally, nag or blame.

Reader and Church: We know that the spirit is willing but the flesh is weak. Therefore we need to watch and pray (Matt 26:41), to lean upon the power of the Holy Spirit to convince us of sin, of righteousness, and of judgment (John 16:8), to dwell in us and lead us into all truth (John 14:17) until we see Christ face to face at His appearing (1 Thess 4:16-17).
APPENDIX C

PARTICIPANTS' MANUAL

IN FRENCH
LA FAMILLE ESCHATOLOGIQUE

Un Séminaire de deux jours

A Philadelphie,

Eglise Adventiste des Haïtiens de Boston
575 Main Street, Malden MASS. 02148

Par Etzer Obas

Livret des Participants

6-7 Septembre 1996
LA FAMILLE ESCHATOLOGIQUE
Un Séminaire de deux jours
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A. Introduction: Eph 5:25-27

Maris, aimez vos femmes, comme Christ a aimé l’Eglise, et s’est livré lui-même pour elle, afin de la sanctifier par la parole, après l’avoir purifiée par le baptême d’eau, afin de faire paraître devant lui cette Eglise glorieuse, sans tâche, ni ride, ni rien de semblable, mais sainte et irrépréhensible.
B. CINQ CONCEPTS TIRES D’EPH 5:25-27

1. Que les maris aiment leurs femmes, Sujet I
2. Christ a aimé l’Église, Sujet III
3. L’amour de Christ pour l’Église doit servir de modèle à l’amour du mari pour sa femme, Sujet IV
4. Christ épousera l’Église dans le futur quand Il la présentera à Lui-même, Sujets II, V
5. En ce jour l’Église sera glorieuse (éclatante de beauté), sans tâche, ni ride, mais sainte et irrépréhensible, Sujets III, V

C. L’ESCHATOLOGIE ETUDIE

1. La destinée des individus
   la vie, la mort, l’immortalité, l’état intermédiaire, la résurrection
2. La destinée de l’histoire
   le jour du Seigneur, la fin du monde, le jugement, le royaume de Dieu dans le monde nouveau


D. DIFFERENTS TYPES DE FAMILLE

1. Deux époux avec ou sans enfants
2. Un homme uni à plus d’une femme
3. Une femme vivant avec plus d’un homme
4. Les homosexuels et les lesbiennes
5. Les unions où les deux partenaires ne sont pas supposés vivre sous un même toit
6. Familles mono-parentales, parents seuls
7. Mariage ouvert, tous les hommes mariés à toutes les femmes
E. DEFINITIONS DE LA FAMILLE

Duvall and Miller:
Une famille est un groupe de gens liés les uns aux autres par le sang ou les liens légaux et qui vivent ensemble presque toujours au cours d'une partie de leurs vies, et qui accomplissent des fonctions familiales.

Anderson and Guernsey:
La famille est plus que la consanguinité. Elle est l'endroit où quelqu'un est aimé inconditionnellement et là où on peut compter sur cet amour quand on le mérite le moins.

Gale and Youngberg:
Une famille est composée de deux ou plus de gens liés par une ligne sanguine commune ou par l'alliance du mariage, de l'adoption, ou du partage qui choisissent de s'unir ensemble pour développer leur bien-être général sans exploitation, dans une atmosphère nourricière avec compréhension et support. Quand il en est ainsi dans une relation chrétienne, il s'agit d'une famille chrétienne.

Stephen Grunlan:
La famille c'est la façon dont la société s'organise pour la reproduction, la socialisation et le soin de ses jeunes et la satisfaction des besoins affectifs et sexuels de ses adultes.

F. ENFANTS NES EN DEHORS DU MARIAGE AUX ETATS-UNIS

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G. LA FAMILLE AUX ENVIRONS DE CHICAGO EN 1986

(Family Life Survey conducted by the University of Chicago)

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H. FEMMES TRAVAILLANT HORS DU FOYER

40%    51%    66%


I. MALADIES VENERIENNES

1,100,000 d'Américains infectés par an.
soient 3,000 par jour et 2/minute
SIDA: 60,000 Décès/an (Dr. Frank Press)
E. M. Duvall, Why Wait Till Marriage, 55.

Mes petits enfants, je vous écris ces choses, afin que vous ne péchiez point. Et si quelqu'un a péché, nous avons un avocat auprès du Père, Jésus-Christ le juste.

Si nous confessons nos péchés, il est fidèle et juste pour nous les pardonner, et pour nous purifier de toute iniquité. 1 Jean 2:1; 1:9

J. LES AMOUREUX DEVRAIENT CHERCHER A SE CONNAÎTRE

Les amoureux devraient avoir des informations l'un à propos de l'autre et à propos de leurs parents. Chacun devrait avoir la réponse aux questions suivantes:

1. Quelle est la date de sa naissance? Quelle différence d'âge y a-t-il entre nous?
2. Qu'est-ce qu'il/elle aime ou déteste?
3. Quelles sont ses préférences en couleur, parfum et autre?
4. Comment réagit-il/elle quand il/elle est en colère?
5. Est-il/elle honnête?
6. Quelles sont ses relations avec ses parents, ses frères et sœurs?
7. Dans quelle mesure il/elle est propre dans ses habitudes quotidiennes (sa chambre, son lit, ses livres)?
8. Est-il/elle discipliné(e) au travail?
9. Répond-il/elle au rendez-vous à l’heure?
10. Aime-t-il/elle les enfants?
11. Quel est son (quels sont ses) passe-temps favori(s)?
12. Comment dépense-t-il/elle son l’argent?
13. Combien d’amis des deux sexes a-t-il/elle?
14. Quelle degré d’intimité entretiennent-il/elle avec chacun d’eux?
15. Puis-je espérer qu’il/elle me sera fidèle? Puis-je lui faire confiance ou y a-t-il des doutes?
16. Peut-on compter sur lui/elle ou a-t-il besoin de quelqu’un sur qui s’appuyer ou derrière qui se cacher?
17. Peut-il/elle prendre soin de moi et de nos enfants financièrement et dans la vie domestique?
18. Quelles sont ses forces et ses faiblesses?
19. Si je l’épouse, pourrai-je vivre avec ses qualités et ses défauts même s’il/elle ne change pas?
20. Serai-je fier/fière de l’accompagner dans la rue, pour aller à l’église ou dans des rencontres sociales?

K. NOUS POUVONS CONNAITRE CHRIST

Or, la vie éternelle, c’est qu’ils te connaissent, toi, le seul vrai Dieu, et celui que tu as envoyé, Jésus-Christ. Jean 17:3 Et moi, je prierai le Père, et il vous donnera un autre consolateur, afin qu’il demeure éternellement avec vous, l’Esprit de vérité, que le monde ne peut recevoir, parce qu’il ne le voit point et ne le connait point; mais vous, vous le connaissiez, car il demeure avec vous, et il sera en vous. Je ne vous laisserai pas orphelins, je viendrai à vous. Encore un peu de temps, et le monde ne me verra plus; mais vous, vous me verrez, car je vis, et vous vivrez aussi. En ce jour-là, vous connaîtrez que je suis en mon Père, que vous êtes en moi, et que je suis en vous. Celui qui a mes commandements et qui les garde, c’est celui qui m’aime; et celui qui m’aime sera aimé de mon Père, je l’aimerai, et je me ferai connaître à lui. Jean 14:16-21
L. Qui nous séparera de l’amour de Christ? Sera-ce la tribulation, ou l’angoisse, ou la persécution, ou la faim, ou la nudité, ou le péril, ou l’épée?

Mais dans toutes ces choses nous sommes plus que vainqueurs par celui qui nous a aimés. Car j’ai l’assurance que ni la mort ni la vie, ni les anges ni les dominations, ni les choses présentes ni les choses à venir, ni les puissances, ni la hauteur ni la profondeur, ni aucune autre créature, ne pourra nous séparer de l’amour de Dieu manifesté en Jésus-Christ notre Seigneur. Rom 8:35, 37-39.
M. CHRIST CHERCHE A NOUS CONNAÎTRE

Abraham (Gen 22:12)
Job (1:1, 8)
Daniel (1:20; 6:16)
Schadrac, Méshac et Abed-Nego (Dan 3:12, 27)
Jean-Baptiste (Matt 14:10)
Pierre et Jean (Act 4:3)
Etienne (Act 7:58)
Paul et Silas (Act 16:22-23)
Jacques (Act 12:1)

N. LE FOYER CHRETIEN IDEAL EST LA OU

1. il y a de l’ordre et du système
2. règnent la joie et le courage
3. l’obéissance est enseignée par le précepte et par
   l’exemple
4. l’industrie est développée
5. les gens sont physiquement et moralement propres
6. la vérité est exprimée en paroles et en actes
7. la courtoisie est manifestée
8. la beauté et la sagesse sont vivantes
9. l’amour remplit le cœur
10. la joie se trouve dans l’accomplissement du devoir


Les principes du ciel doivent être appliqués dans
chacune familles, dans la discipline de chaque église, dans
chaque établissement, dans chaque institution, dans chaque
école, et dans tout ce qui doit être administré.

Hommes et femmes, enfants et jeunes sont pesés dans les
balances du ciel en harmonie avec ce qu’ils révèlent dans
leur vie au foyer. Un chrétien au foyer est un chrétien
partout. La religion pratiquée au foyer exerce une
influence qui ne peut pas être mesurée.

E. G. White, Sons and Daughters of God (Washington, DC:
Review and Herald, 1955), 255.

Un caractère formé selon la ressemblance divine est le
seul trésor que nous pouvons emporter de ce monde à l’autre.
Ceux qui reçoivent l’instruction de Christ en ce monde
apporteront chaque acquisition divine avec eux dans les
demeures célestes. Et au ciel, nous nous améliorons
continuellement. Combien c’est important alors, le
developpement du caractère dans cette vie.

E. G. White, Child Guidance, 161.
A. Quel événement marque le point de départ des derniers jours? Heb 1:1-2

Après avoir autrefois, à plusieurs reprises et de plusieurs manières, parlé à nos pères par les prophètes, Dieu, dans ces derniers temps, nous a parlé par le Fils, qu'il a établi héritier de toutes choses, par lequel il a aussi créé le monde.

The Expositor’s Bible Commentary édité par Gaebelein, déclare: "En Jésus, l'âge Messianique est apparu. Jésus est plus que le dernier d'une longue ligne de prophètes. Il a complètement inauguré l'âge nouveau."¹

B. Quel événement marque le point final des derniers jours? Jean 11:23-24

Jésus lui dit (Marthe), "Ton frère ressuscitera." Je sais, lui répondit Marthe, qu'il ressuscitera à la résurrection au dernier jour.

George R. Beasley-Murray note que tandis que pour Marthe la résurrection était seulement au dernier jour, pour Jésus, la résurrection avait une double signification car elle pouvait avoir lieu et maintenant et à la fin.²


²John, WBC (Waco, TX: Word Books, 1987), 190.
C. A la lumière du concept de la résurrection, quels sont certains événements majeurs intercalés au cours de la période eschatologique? 1 Cor 15:20-26

Mais maintenant Christ est ressuscité des morts, il est les prémices de ceux qui sont morts. Car, puisque la mort est venue par un homme, c'est aussi par un homme qu'est venu la résurrection des morts. Et comme tous meurent en Adam, de même aussi tous revivront en Christ, mais chacun en son rang, Christ comme prémices, puis ceux qui appartiennent à Christ, lors de son avènement. Ensuite viendra la fin, quand il remettra le royaume à celui qui est Dieu et Père, après avoir détruit toute domination, toute autorité et toute puissance. Car il faut qu'il règne jusqu'à ce qu'il ait mis tous les ennemis sous ses pieds. Le dernier ennemi qui sera détruit, c'est la mort.

Les événements mentionnés dans ces versets sont:
1. La résurrection de Christ (AD 31)
2. La résurrection de ceux qui appartiennent à Christ à son apparition, à la parousie
3. La transmission du pouvoir de Christ à Dieu
4. La soumission de tous les ennemis de Christ
5. La destruction de la mort même.

The Expositor’s Bible Commentary explique que Paul avait à l'esprit une idée de séquence dans le temps. Christ étant les prémices de la récolte, garantissait aussi que le reste de la récolte allait venir. Ayant précédé Son peuple dans sa résurrection corporelle Il est aussi la garantie de leur résurrection à Sa seconde venue. Ainsi ceux qui appartiennent à Christ seront rendus vivants à la parousie. Alors, les puissances spirituelles dans le ciel et sur la terre—trônes, dignités, dominations, autorités (Col 1:16)—seront conquises. Christ continuera son règne millénaire jusqu'à la conquête de tous Ses ennemis et même de la mort.1

Selon Geerhardus Vos, Professeur de Théologie Biblique au Séminaire de Princeton, l'idée du chiliasme se retrouve dans quatre passages de Paul 1 Cor 15:23-28; 1 Thess 4:13-18; 2 Thess 1: 5-12; and Phil 3: 10-14).2

1"1 Corinthians" EBC 10:285.
2Vos, 226-36.
D. Qu’est-ce qui se passe à la parousie? 1 Thess 4:13-17

Nous ne voulons pas frères, que vous soyez dans l'ignorance au sujet de ceux qui dorment, afin que vous ne vous affligiez pas comme les autres qui n'ont point d'espérance. Car si nous croyons que Jésus est mort et qu'il est ressuscité, croyons aussi que Dieu ramènera par Jésus et avec lui ceux qui sont morts. Voici, en effet, ce que nous vous déclarons d'après la parole du Seigneur: Nous les vivants, restés pour l'arrivée du Seigneur, nous ne devancerons pas ceux qui sont morts. Car le Seigneur lui-même, à un signal donné, à la voix d'un archange, et au son de la trompette de Dieu, descendra du ciel et les morts en Christ ressusciteront premièrement. Ensuite, nous les vivants, qui seront restés, nous serons tous ensemble enlevés avec eux sur des nuées, à la rencontre du Seigneur dans les airs, et ainsi nous serons toujours avec le Seigneur.

L'ordre des événements au jour de l'apparition de Christ est le suivant:
1. Christ Lui-même descendra du ciel au son de la trompette de Dieu à la voix de l'archange
2. Les saints morts ressusciteront
3. Les saints vivants seront transmusés

Selon I. Howard Marshall, qui commente les épîtres aux Thessaloniciens, la déclaration de Paul ici est la réponse à une enquête. Les croyants se demandaient si la mort les excluerait des événements glorieux associés à la parousie, et dans le cas contraire, si la mort occasionnerait un désavantage pour eux par rapport aux vivants. La réponse de Paul a donc clarifié ces points obscurs, et dissipé les craintes.1

E. Jésus revient-il seul? Matt 25:31

Lorsque le Fils de l'homme viendra dans sa gloire, avec tous les anges, il s'assiéra sur le trône de sa gloire.

Tous les anges viendront avec Jésus. Ce sera un événement glorieux. Christ sera dans sa gloire, dans la gloire de Son Père (Matt 16:27), assis sur un trône glorieux

1 and 2 Thessalonians, NCBC, ed. Ronald E. Clements and Matthew Black (Grand Rapids, MI: Wm B. Eerdmans, 1990), 118.

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(Matt 19:28), et venant chercher une épouse glorieuse (Eph 5:27).

Barnes ne croit pas que Jésus sera assis sur un trône physique, mais il est certain que Christ viendra comme Roi et Juge pour rassembler Ses sujets auprès de Lui et les récompenser.1

F. Quel rôle les anges rempliront-ils en ce jour? Matt 24:31

Il [Christ] enverra ses anges avec la trompette retentissante, et ils rassembleront ses élus des quatre vents, depuis une extrémité des cieux jusqu'à l'autre.

Les anges rassembleront tous les saints pour Christ. Ils sont les moissonneurs (Matt 13:39). Barnes commente que les anges rassembleront les élus au jour du jugement.2

G. Selon Jean, le Révélateur, quelle période de temps sépare la deuxième résurrection de la première? Apoc 20:5-6.

Les autres morts ne revinrent point à la vie jusqu'à ce que les mille ans fussent accomplis. C'est la première résurrection. Heureux et saints ceux qui ont part à la première résurrection! La seconde mort n'a point de pouvoir sur eux; mais ils seront sacrificateurs de Dieu et de Christ, et ils régneront avec lui pendant mille ans.

Alors que certains prennent comme symbolique cette période de 1000 ans, les Adventistes l'interprètent littéralement. Les saints régneront 1,000 ans avec Christ avant la destruction des méchants. Tous passent par la première mort. Tous aussi ressuscitent, justes et injustes, mais alors que les justes ressuscitent immortels, les méchants reçoivent leur punition, la mort éternelle.3


Le Fils de l'homme enverra ses anges, qui arracheront de son royaume tous les scandales et ceux qui


2Ibid., 278.

commettent l'iniquité; et ils les jettent dans la
fournaise ardente où il y aura des pleurs et des grincements
de dents. Alors les justes resplendiront comme le soleil
dans le royaume de leur Père. Que celui qui a des oreilles
pour entendre, entende!

The Expositor’s Bible Commentary explique que les
méchants seront comme de la paille jetée dans la fournaise
ardente. C’est la condamnation eschatologique. Jésus
assume Lui-même le rôle de Juge eschatologique, rôle que
l’Éternel remplissait dans l’Ancien Testament Soph 1:3). Mais les justes qui ont été la lumière du monde brilleront
maintenant de leur perfection et expérimenteront la
consommation de leurs espérances.¹

I. De quelle manière succincte pouvons-nous nous
référer à d’autres événements qui ont eu lieu au cours des
derniers jours? Dan 7:24-25

Les dix cornes, ce sont dix rois qui s’élèveront de
cet royaume. Un autre s’élèvera après eux, il sera différent
des premiers, et il abaissera trois rois. Il prononcera des
paroles contre le Très-Haut, il opprimera les saints du
Très-Haut, et il espérera changer les temps et la loi; et
les saints seront livrés entre ses mains pendant un temps,
des temps, et la moitié d’un temps.

L’animal qui a les dix cornes représente la Rome
Impériale (27 B.C. à A.D. 476) qui devint plus tard les dix
royaumes barbares formant les nations de l’Europe de
l’ouest.² La petite corne représente la Rome papale qui
devrait exercer sa domination pendant 1260 ans de A.D. 538 à

¹"Matthew," EBC 8:326-27.
²Les dix royaumes de l’Europe de l’ouest sont:
Anglo-Saxons La Grd Bretagne Franks La France
Alemanni L’Allemagne Burgundians La Suisse
Lombards L’Italie Visigoths L’Espagne
Suevi Le Portugal Ostrogoths Détruits
Vandals Détruits Heruli Détruits
The Message We Believe and Share: Sermon Outlines for Lay
Evangelism (Home Missionary Department, General Conference
of Seventh-day Adventists, Leadership Series No. 6), 7. Il
semble que les trois qui ont été détruits étaient
l’Autriche, la Prusse, et Ravenne. P. Gerard Damsteegt,
Foundations of the Seventh-day Adventist Message and Mission
Après cela vient le jugement pré-avènement qui commença en 1844—la fin des 2300 ans de Dan 8:14. Les 1.000 ans entre les deux résurrections, communément appelés le millénium est la période du jugement post-avènement.

Goldstein, éditeur du journal *Liberty*, explique que Dieu n'a pas besoin du jugement investigatif pour Lui-même car Il sait déjà ceux qui Lui appartiennent (2 Tim 2:19), mais le jugement est nécessaire pour les intelligences célestes qui ne sont pas omniscients de telle sorte qu'ils puissent être témoins de la justice et de l'équité de Dieu dans Ses rapports avec l'humanité.

J. De quelle manière l'eschatologie affecte-t-elle la famille?

La famille est l'unité sociale de base qui contribue au développement de l'individu. Le salut est accordé sur une base individuelle (Matt 24:40-41). Parfois les membres de la famille peuvent persécuter l'un des leurs qui est un croyant (10:34-36). Cependant, c'est au foyer, au sein de la famille, que l'enfant reçoit l'instruction (Prov 22:6). C'est là que dans les conditions normales il/elle reçoit la nourriture physique et spirituelle. Selon le Shema, les parents sont responsables d'enseigner la loi (ou la parole de Dieu) diligemment à leurs enfants à la maison, en voyage, au coucher, au réveil (Deut 6:5-7). Paul demande aux pères (aux parents en général) de ne pas irriter leurs enfants, mais de les élever en les corrigeant et en les instruisant selon le Seigneur (Eph 6:4).

Selon Guernsey, Directeur de Institute of Marriage and Family Ministries au Séminaire Théologique Fuller, les familles font ou defont des disciples. Le foyer est l'endroit où les relations primaires sont formées, là où les talents sont développés—soit bien soit mal; c'est là que la notion des valeurs est établie. La famille est l'endroit où l'individu acquiert son droit d'appartenance et son

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3Guernsey, 10.


5Habenicht and Murdoch, 110.
identité. "L'individu s'identifie lui-même avec Jésus de même que Jésus s'identifia rédemptivement à l'humanité." La famille contribue à l'accomplissement de la grande commission. L'individu baptisé entre dans la communauté chrétienne et est intégré dans un processus de socialisation.¹

K. Quelle est la place de l'eschatologie et de la famille dans le message adventiste en général?

Roger Coon, Directeur-Associé de la White Estate à la Conférence Générale des Adventistes du Septième Jour présente une roue et une table pour illustrer la position doctrinale adventiste. La roue a (1) un moyeu représentant la vérité centrale de la purification liée au ministère de Christ en qualité de souverain sacrificateur; (2) 12 rayons représentant les doctrines partant de la vérité centrale; et (3) la jante extérieure, la construction qui lie toutes les doctrines ensemble.²,

La table a quatre piliers: (1) "le sommeil de l'âme" ou l'immortalité conditionnelle; (2) le sanctuaire céleste ou le ministère de Christ comme souverain sacrificateur dans le sanctuaire céleste; (3) la seconde venue de Christ; (4) le sabbat dans le cadre des dix commandements. Les trois marches conduisant à la plate-forme

¹Guernsey, 9-16.


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sont les messages des trois anges d’Apoc 14:6-12. La plate-forme elle-même est l’ensemble de toute "la vérité telle qu’elle est en Jésus."1

L. Comment est-ce que les croyances eschatologiques affectent-elles la vie familiale?

Le chrétien sait qu’il peut mourir à n’importe quel moment et que Jésus peut aussi revenir n’importe quel jour. Cependant, quel que soit ce qui arrive, il doit être avec Jésus durant l’éternité (Luc 12:20; Matt 24:43-44). C’est pourquoi il s’efforce d’être saint et irrépréhensible (Eph 5:27; Phil 2:14-16) à tout point de vue, ce qui inclut aussi sa vie sexuelle et ses relations familiales. Les vêtements, la nourriture, le sexe, la musique, l’observation du sabbat, la fidélité dans les dîmes et les offrandes et tous les aspects de la vie chrétienne sont conditionnés par les croyances eschatologiques de l’individu et son désir d’être toujours avec le Seigneur (Phil 1:21-23).

Puisque Christ revient pour racheter l’église, nous tous, membres de la famille de l’église, et membres de toutes les familles qui composent l’église, devons vivre de telle sorte que Christ puisse nous présenter devant Lui glorieux, saint et irrépréhensible.

1Ibid., 12.
LA MANIFESTATION DE L’AMOUR
DE JÉSUS POUR L’ÉGLISE

A. Qui est Jésus?

1. Le sauveur du péché, Matt 1:21-23; Rom 5:12, 14, 19; 1 Jean 1:7, 9.
3. Dieu, Fils de Dieu, capable de pardonner les péchés, Jean 1:1-4; Marc 2:10-12; Matt 26:59-66.
5. L’accomplissement des prophéties de l’Ancien Testament
   a. La postérité d’Abraham, Gal 3:16; Gen 12:3.
   b. Le Fils de David, 2 Sam 7:12-13; Matt 9:27; 22:42.
   c. Le Fils de la vierge, Es 7:14; Matt 1:21-23.

B. Qui est l’église?

1. L’église est l’assemblée de ceux qui sont appelés.

   Apparemment, elle commença avec Jésus (Matt 16:18) et se développa progressivement:
   12 membres, les apôtres, Matt 16:18
   70 disciples envoyés, Luc 10:1
   120 rassemblés, Act 1:15
   3.000 baptisés le jour de la Pentecôte, Act 2:41
   5.000 hommes, Act 4:4
   Le message proclamé à toute créature sous les cieux, Col 1:23.

   L’église peut être une unité microscopique, un petit groupe qui se réunit chez quelqu’un, Col 4:15;
   une unité locale, l’église de Corinthe ou de Rome;
   une unité mondiale, l’église universelle, Matt 28:19; Apoc 14:6.


2. L’église est l’Israël de Dieu, 1 Cor 10:1-5.

   L’église commença réellement avec l’appel d’Abraham (Gen 11:31-32; 12:1-3) qui est devenu le père des croyants, circoncis ou incirconcis (Rom 4:11-18). Le Juif, ce n’est pas celui qui a les dehors (Rom 2:28-29). Tous ceux qui croient sont bénis avec Abraham le croyant (Gal 3:7-9). Les 144.000 (Apoc 7:3-8; 14:1-5) appartiennent à l’Israël de Dieu (Gal 6:16) qui est Spirituel.
3. L’église est le corps de Christ, 1 Cor 12:12-14, 26-28; Rom 12:4-5

4. L’église est l’épouse de Christ.

L’idée de Dieu épousant son peuple se retrouve dans Ez 16:8-15; Os 2:20-25.

Les disciples de Jésus ne pouvaient pas jeuner tandis que l’époux était encore là, Marc 2:18-20.

La parabole des dix vierges se rapporte au mariage eschatologique de Jésus et de l’église.

Tous les appelés ne répondent pas présent (Matt 22:2-14). Parfois ils viennent, mais ne se comportent pas bien (Luc 14:8-14).

C. Comment Jésus a-t-il prouvé son amour?

1. Par sa mort sur la croix, Rom 5:8.

2. Par toute une vie de souffrance

Né dans une étable à Bethlehem, enfant illégitime vivant avec un beau-père duquel il apprit le métier de charpentier, il fut tenté en toutes choses. Il connut la faim, la soif, les conditions rudes de la vie. Il voyageait à pied, à dos d’âne, en bateau sans moteur. Incompris par ses disciples, harcelé par les Pharisiens et les Saducéens, Il transpira du sang et de l’eau à Gethsémani, pleura sur le tombeau de Lazare, véritable homme de douleur et habitué à la souffrance.

D. Quel était le but de l’amour de Jésus?


2. Justifier le croyant


Exemples: l’enfant prodigue accepté par son père (Luc 15:11-32), et la femme surprise en flagrant délit d’adultère pardonné par Jésus (Jean 8:11).

Dieu justifie ou sauve dans le présent (Rom 3:24), dans le passé Rom 4:2; 5:1, 9; 6:7), et dans le futur (Rom 2:13; Gal 5:5). Andrew Lincoln, Ephesians, 104.

3. Purifier l’église avec de l’eau et par la parole


Mais le lavage est aussi associé à la parole. C. L. Mitton (Ephesians, New Century Bible, 202-03) suggère quatre manières de concevoir la parole en la circonstance:

a. la parole sacramentelle prononcée au baptême;

b. l’affirmation de catéchumène au moment du baptême ou l’expression de sa joie d’avoir accepté Jésus comme Sauveur (Rom 10:8-9);

c. la prédication de la parole par laquelle l’individu fut convaincu d’accepter l’évangile (Jean 15:3);

d. l’engagement de l’individu vis-à-vis de Dieu en vue de maintenir une bonne conscience (1 Pierre 3:21).

4. Sanctifier l’église

Sanctifier: Mettre à part pour un saint usage.

Les prêtres devaient être saints, Lév 11:44. Toute l’assemblée d’Israël devait être consacrée au Seigneur, Lév 19:2; 20:7. Quand Moïse consacra Aaron et ses fils, il les lava (Lév 8:6), les habilla de tunique, d’éphod, de robe, de ceinture (vs. 7), les décora avec le pectoral, l’urim, le thummin, la tiare, la lame d’or (vss. 8-9). Après les sacrifices, Moïse les oignit d’huile et de sang sur leurs vêtements, leurs pouces, gros orteils et oreilles droits (vss. 30, 24-25) d’après ce que Dieu avait ordonné (Ex 29:20).

Dieu demande la sanctification de son église (1 Pierre 2:9) et compte sur elle pour réaliser ce qu’Israël n’a pas pu atteindre (Ex 19:6).
Le verbe Hebreu "qadash = sanctifier" signifie aussi épouser une femme, sélectionner une femme, la mettre à part pour soi. C'est ce que Jésus veut faire de son église.

5. Présenter l'église à Lui-même

Quand? Le jour du mariage.

Quatre étapes dans les relations sociales et salvatrices:

a. Amitié Premiers contacts avec des chrétiens, développement de l'amitié
b. Amour Effort d'évangélisation
c. Fiançailles Baptême, marche avec Jésus
d. Mariage Salut éternel au retour de Jésus.

Au jour des noces, la fiancée est ornée de ses plus belles parures
Pas de parrain. Jésus se la présente.

6. Rendre l'église glorieuse, sainte, irrépréhensible, sans tâche, ni ride, ni rien de semblable

1 Pie 1:15-16 Celui qui vous a appelé est saint
Lév 1:3; 9:3 Les sacrifices à Dieu avec des animaux sans défaut

"Un seul péché non confessé suffit pour nous fermer la porte du ciel. Jésus mourut sur la croix parce que l'homme ne peut pas être sauvé en portant sur lui la tâche du péché" (E. G. White, Signs of the Times, March 17, 1890).

Rides: signes de l'âge avancé; pas de ride mais jeunesse et fraîcheur.

E. Discussion: Comment peut-on atteindre la perfection?

Andrew Lincoln pense que cette perfection morale et cette pureté morale sont les marques distinctives de l'église de Christ.

I. A. Muirhead pense que cette beauté particulière est caractéristique du jour des noces et doit être considérée collectivement et non individuellement.

Selon Beare et Wedel il s'agit simplement de romance théologique puisque l'église n'est parfaite qu'en espérance et en foi.

M. L. Andreasen pense que la dernière génération doit revendiquer le caractère de Dieu.

W. Whidden pense que Christ a déjà revendiqué le caractère de Dieu et que Dieu ne saurait dépendre de l'homme.

LaRondelle déclare que la perfection n'est pas réalisée à la fin mais tout au long du chemin grâce au fait que l'individu appartient à Christ.
D'après E. G. White, la sanctification n'est pas un idéal impossible à atteindre. Le Dieu de paix peut nous sanctifier tout entier, corps, âme et esprit. Il achèvera la bonne œuvre qu'il a commencée (1 Thess 5:23-24) si nous nous souvenons que notre corps est le temple du Saint Esprit et si nous cherchons à glorifier Dieu dans notre corps et dans notre esprit qui appartiennent à Dieu, 1 Cor 6:19-20 (Sanctified Life, 26).


Appel

Jesus vint du ciel, vécut sur la terre, mourut sur la croix en vue de racheter un peuple de la condamnation et de la pénalité du péché. Il nous appelle à nous repentir, à ne plus pécher, à être saint, et à devenir la femme parfaite qu'il épousera à sa seconde venue. N'aimez-vous pas appartenir à cette église glorieuse, sans tâche, ni ride, ni rien de semblable, mais sainte et irrépréhensible?

C'est là un idéal que nous ne pouvons pas réaliser par nos propres forces mais pour lequel nous avons besoin de dépendre quotidiennement du Saint-Esprit. Que Dieu vous aide à vous placer sous la conduite du Saint-Esprit à partir de maintenant et à toujours.

Prière

Seigneur Jésus, nous avons entendu ta voix nous parler aujourd'hui. Nous comprenons que nous avons besoin de toi pour nous sauver du péché, et pour être le Roi de notre vie. Nous comprenons aussi le grand amour que Tu as manifesté envers nous en mourant sur la croix, en menant une vie de souffrance tout au long de ton ministère terrestre, et que Tu veux la perfection de notre caractère moral. Donnez-nous Ton Saint-Esprit afin que nous puissions accomplir ce qui est au-delà de nos possibilités humaines. Pardonne nos péchés, purifie-nous de toute iniquité, et fais de nous l'épouse glorieuse que Tu épouseras à Ta seconde venue. Merci de nous avoir entendus et répondu. En Ton nom nous prions. Amen.
F. Jésus est

1. un homme: "Voici l'homme." Jean 19:5
2. un guérisseur: "Seigneur, descends avant que mon enfant ne meure." Jean 4:49
3. le Fils de l'homme, Dan 7:13; Matt 10:23; 24:30; 26:64
4. le fils de Marie, Marc 6:3
5. la postérité de la femme, Gen 3:15
6. le fils de la vierge, Es 7:14; Matt 1:20-23
7. Emmanuel, Dieu avec nous, Es 7:14; Matt 1:20-23
8. le fils de Joseph, Luc 3:23; Jean 1:45
9. le fil d'Abraham, Matt 1:1
10. la postérité d'Abraham, Gal 3:16
11. le fils de David, Matt 1:1; 9:27; 22:42; Luc 18:36
12. le nouveau David, Ez 34:23-24; 37:24-25
13. le rejeton de David, Apoc 22:16
14. la postérité de David, Apoc 22:16
15. le germe juste de David, Jér 23:5; 33:15
16. le Serviteur, l'élu de Dieu, Es 42:1; Zac 3:8
17. un prophète, Luc 7:16; Jean 4:19, 44
18. Dieu, le Créateur du monde, Jean 1:1-3
19. la parole de Dieu, Jean 1:1-3


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20. le Fils de Dieu, Jean 1:49; Héb 4:14
21. le Christ, Matt 16:16
22. le Messie, Jean 1:41; 4:25-26
23. l’oint, Act 10:38
24. le Fils unique de Dieu, Jean 1:14, 18; 3:16
25. le Saint de Dieu, Jean 6:69
26. le saint d’Israël, Es 41:14
27. le dominateur d’Israël, Mich 5:2
28. le roi d’Israël et son rédempteur, Jean 1:49; Es 44:6
29. le bienheureux, le seul souverain, le roi des rois, le Seigneur des seigneurs, 1 Tim 6:15
30. l’Éternel notre justice, Jésus-Christ le juste, Jér 23:6; 1 Cor 1:30; 1 Jean 2:1
31. le roi des Juifs, Luc 23:2; Jean 18:37; 19:21
32. le souverain sacrificateur pour toujours selon l’ordre de Melchisédek, Héb 6:20; 4:14
33. l’apôtre, le souverain sacrificateur de la foi que nous professons, Héb 3:1
34. la lumière des hommes, Jean 1:4; 12:46
35. l’eau de la vie, Apoc 21:6; 22:17
36. une eau vive, Jean 7:37-38; 4:10
37. le pain de vie, Jean 1:35, 48
38. le pain vivant descendu du ciel, Jean 6:41, 51
39. Admirable, Conseiller, Dieu puissant, Père éternel, Prince de la paix, Es 9:6
40. la pierre, Act 4:10-11

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41. le rocher spirituel mobile, 1 Cor 10:4
42. le premier Consolateur, Jean 14:16
43. le Christ, le Seigneur, le Sauveur du monde, Luke 2:11; Jean 4:42
44. le Rédéempteur, Es 44,6; Job 19:25; Ps 19:14; Rom 3:24; Eph 1:7; Héb 9:12
45. le Maitre dans le ciel, Jean 13:13; Eph 6:9; Col 4:1
46. Maitre et Seigneur, Jean 13:13-14
47. Rabbi, Matt 26:25; Marc 9:5; Jean 1:49; 4:31
48. Rabbouni, Maitre, Jean 20:16; Marc 10:51
49. le second Adam, 1 Cor 15:22, 45; Rom 5:14
50. le pasteur et gardien de vos âmes, 1 Pie 2:25
51. le bon berger, Jean 10:11, 14; Apoc 7:17
52. le souverain pasteur, 1 Pie 5:4
53. le grand pasteur des brebis, Heb 13:20
54. la porte des brebis, Jean 10:7-9
55. le Schilo, Gen 49:10
56. l’étoile brillante du matin, Apoc 22:16
57. le chemin, la vérité, et la vie, Jean 14:6
58. la resurrection, et la vie, Jean 11:25
59. l’alpha et l’oméga, le commencement et la fin, Apoc 21:6
60. le premier et le dernier, Es 44:6; 48:12; Apoc 1 :17
61. celui qui vit aux siècles des siècles, Apoc 1:18
62. celui qui s’appelle "Je suis," Ex 3:14; Jean 8:58
63. le médiateur d’une nouvelle alliance, plus excellente,
Heb 8:6; 9:15; 12:24

64. le garant d'une alliance plus excellente, Heb 7:22
65. le ministre du sanctuaire et du véritable tabernacle,
Heb 8:2
66. notre Pâques, 1 Cor 5:7
67. l'époux, Matt 9:15; Jean 3:29
68. la sagesse de Dieu, Prov 8:12, 22
69. le Directeur, Matt 23:10.
70. notre précurseur au delà du voile, Heb 6:19-20
71. le grand frère, Heb 2:11, 17
72. l'auteur d'un salut éternel, Heb 5:9
73. le chef et le consommateure de la foi, Heb 12:2.
74. celui qui est, qui était et qui vient, Apoc 1:8
75. le Tout-Puissant, Apoc 1:18
76. celui qui tient les clefs de la mort et du séjour des
morts, Apoc 1:18
77. sagesse, justice, sanctification et rédemption, 1 Cor
1:30
78. le témoin fidèle et véritable, Apoc 3:14; 1:5
79. le premier-né des morts, Apoc 1:5
80. le prince des rois de la terre, Apoc 1:5
81. celui que tout oeil verra, Apoc 1:7
82. celui qui nous aime, Apoc 1:5
83. celui qui nous a délivrés de nos péchés par son sang,
Apoc 1:5
84. celui qui a fait de nous un royaume de sacrificateurs
pour Dieu son Père, Apoc 1:6

85. celui qui vient avec les nuées, Apoc 1:7

86. celui à qui appartient la gloire, la puissance, aux siècles des siècles, Apoc 1:6; 4:9-11; 5:12-13

87. celui à cause duquel se lamentent toutes les tribus de la terre, Apoc 1:7

88. celui qui tient les sept étoiles dans sa main droite, Apoc 2:1; 3:1

89. celui qui marche au milieu des sept chandeliers d'or, Apoc 2:1

90. celui qui était mort et qui est vivant, Apoc 2:8

91. celui qui a l'épée aiguë à deux tranchants, Apoc 2:12

92. celui qui a les yeux comme une flamme de feu, Apoc 2:18

93. celui dont les pieds sont semblables à de l'airain ardent, Apoc 2:18

94. celui qui a les sept esprits de Dieu, Apoc 3:1

95. le saint, le véritable, Apoc 3:7

96. celui qui a la clef de David, Apoc 3:7

97. celui qui ouvre et personne ne fermera, Apoc 3:7

98. celui qui ferme et personne n'ouvrira, Apoc 3:7

99. l'Amen, Apoc 3:14

100. le commencement de la création de Dieu, Apoc 3:14

101. celui qui a vaincu et qui s'est assis avec son Père sur son trône, Apoc 3:21

102. celui qui frappe à la porte, Apoc 3:20
103. le lion de la tribu de Juda, Apoc 5:5  
104. celui qui est digne d'ouvrir le livre et d'en délier les sept sceaux, Apoc 5:1-5  
105. l'Agneau immolé qui a sept cornes et sept yeux, Apoc 5:6

Remplissez les espaces vides en répondant aux questions suivantes.

1. Selon les références ci-dessous qui est Jésus pour vous?
   Jean 1:29
   --------------------
   Jean 15:13-15
   --------------------
   1 Jean 2:1
   --------------------
   2 Tim 4:7-8
   --------------------
   Apoc 19:7-9

2. Quel beau message l'ordre des versets révèle-t-il?

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LES RELATIONS ENTRE MARI ET FEMME

Le présent sujet vise à montrer comment mari et femme peuvent pratiquer l'amour comme Jésus l'a manifesté, un amour qui va jusqu'au sacrifice pour l'être aimé.


Mieux vaut habiter à l'angle d'un toit, que de partager la demeure d'une femme querelleuse. Mieux vaut habiter dans une terre déserte, qu'avec une femme querelleuse et irritable (Prov 21:9,19).

A. Romance


B. Engagement

Le mariage devrait être basé sur l'engagement des deux partenaires de vivre ensemble jusqu'à ce que la mort les sépare. Dans le cas contraire beaucoup d'incidents surgiront pour occasionner le divorce.

Christ mourut pour l'église quand elle était indigne (Rom 5:6-8). De même le mari doit être prêt à se sacrifier pour sa femme même si elle est indigne. Il doit pardonner comme Christ a pardonné. Que la femme fasse de même aussi pour son mari. Si l'on se pardonnait mutuellement il n'y aurait pas de divorce. Jésus nous demande de pardonner 70 x 7 = 490 fois (Matt 18:21, 22).

Un bon mariage n'est pas celui où règne la perfection mais là où des rapports équilibrés passent au-dessus d'une
multitude de problèmes sans solution. (Howse, Dunton et Marshall, 84).


C. Répartition des Rôles

Le soin de la maison est généralement considéré comme la responsabilité de la femme. Même quand l’homme en prend soin il le fait pour aider sa femme. D’après les sociologues la tâche de l’homme consiste à maintenir la voiture en bon état de fonctionnement, couper le gazon, peller la neige, réparer la maison, payer les bordereaux, prendre les décisions finales, tandis que la responsabilité de la femme consiste à prendre soin des enfants, préparer le repas, maintenir la maison et se soumettre à son mari (Grunlan, 137).

Quand la femme travaille il y a une modification dans les rôles. Les enfants sont confiés à des gardiennes. S’ils reviennent de l’école et ne trouvent personne à la maison, ils sont exposés à n’importe quel danger.

Quand les deux travaillent, celui qui rentre à la maison avant devrait s’occuper des affaires de la maison (préparer le repas ou autres). Les deux peuvent être également fatigués et la femme peut avoir des problèmes physiques supplémentaires dus à la sa menstruation.

Les femmes âgées sont satisfaits de leurs rôles traditionnels mais les jeunes femmes demandent à être libérées. Les sociologues Hurton et Hunt (*Sociology*, 230) ont découvert que les femmes les plus heureuses sont celles qui ont un mari, des enfants et un travail dont elles ne portent pas toute la responsabilité.

Maris, faites souvent des compliments à vos épouses. Dites leur combien vous les aimez, qu’elles sont belles, que leurs robes sont jolies, que leur cuisine est appetissante. C’est ainsi que vous allez maintenir leur estime de soi à un niveau élevé.

Épouses faites des compliments à vos maris à propos de leurs initiatives, leur force, leur habileté, leurs succès dans le travail, leur façon de vous aider à la maison. Rendez-leur par ainsi le coeur content.

Dobson dresse une liste de 22 symptômes émotifs et
physiques particuliers à la femme. Un homme a besoin de comprendre que le cycle menstruel d'une femme affecte son humeur, son libido (désir sexuel), son anxiété, et son habileté de comprendre des sujets difficiles. Cette compréhension va l'inciter à aider sa femme et à la supporter. Les rôles ne sont pas partagés à 50% 50% mais chacun fait tout ce qui lui est possible pour le bien-être du couple et la survie du mariage.

Quand il y a manque d'amour, d'engagement, de support dans l'accomplissement des tâches domestiques, le mariage fait face à de grandes difficultés et menace de ne pas durer longtemps. Le manque de compréhension et de support peut causer l'infidélité, l'impureté, la sensualité, l'ivrognerie, l'adultère, le divorce et tous les péchés qui séparent l'individu de la famille de Dieu et l'empêchent de faire partie de cette église-épouse eschatologique que Jésus épousera à son retour.

D. La Communication

Communiquer c'est transmettre et recevoir des messages, il comprend le fait de parler, d'écouter et de comprendre. La communication est à l'amour ce que le sang est à la vie. (Howse, Dunton et Marshall, 102, 96). La communication c'est le partage des pensées, des sentiments ou des expériences entre deux partenaires. (N. Van Pelt, Compleat Communication, 14)

Les cinq niveaux de la communication sont:
2. Reportage des faits sans jugement ni sentiment: Savez-vous que Joseph et Jeanine sont divorcés?
3. Idées de jugement: Je pense que c'est honteux car ils formaient un beau couple.
4. Partage des sentiments: La nouvelle m'attriste car ils sont mes bon amis.

Quelques secrets pour bien communiquer chaque jour:
1. Communiquer verbalement; (2) Regardez-vous l'un l'autre et (3) Touchez-vous l'un l'autre. Pour cela:
   1. Préparez-vous mentalement;
   2. Vérifiez votre apparence;
   3. Souriez avec votre partenaire;
   4. Saluez-vous par des accolades et des baisers;
   5. Dites de bonnes choses;
   6. Créez une atmosphère plaisante.
Eviter de raconter en premier lieu les déboires de la journée quand vous vous rencontrez l’après-midi. Accordez à votre partenaire le temps de se détendre d’abord, de manger, d’écouter de la musique ou de jouer avec les enfants. Deux fois par jour créez un interlude heureux de quatre minutes: au saut du lit le matin et au moment de se rencontrer l’après-midi. Que celui qui rentre à la maison le premier crée l’ambiance favorable (Van Pelt 48-57).

Ecoutez ce que dit votre partenaire, évitez de vous défendre, de l’interrompre, ou de chercher quoi répondre pendant qu’il/elle parle. Ecoutez, inclut le discernement, l’observation des éléments non verbaux, le contact de l’œil, les questions posées, les réponses appropriées, le silence. (Van Pelt 63). C’est tout le corps qui écoute. Dans la conversation les paroles représentent 7%, le ton de la voix et les gestes 38% et les expressions du visage 55% (Van Pelt, 63). Howse, Dunton et Mashall (102) partagent la conversation en deux et attribuent 35% à la communication verbale et 65% à la communication non verbale. La non-verbale est de toute manière la plus importante.

Théorie du Tempérament

Le tempérament est hérité de ses parents ou grands-parents mais il peut être altéré par l’éducation, la formation, les croyances religieuses, les valeurs adoptées par l’individu, la motivation et l’oeuvre du Saint Esprit. (Tim LaHaye, Your Temperament: Discover its Potentials, 19).

Les sanguins parlent beaucoup sans penser. Ils n’écoutent pas. Ils demandent pardon et ne gardent pas de ressentiment.

Les cholériques vont droit au but et éliminent les détails inutiles. Ils peuvent être insensibles aux besoins des autres. Ce sont des leaders, ils dominent tout en agissant par intuition.

Les mélancholiques sont des penseurs analytiques qui parlent après avoir considéré les alternatives. Ils sont d’humeur inégale tantôt déprimés et irritables, tantôt amicaux et même extrovertis. Ce sont des perfectionnistes qui expriment difficilement leurs vrais sentiments.

Les phlématiques sont tranquilles, lents, non combatifs, rarement en colère. Profondément émotifs, intérieurement, ils donnent l’impression d’être insensibles et de ne pas s’impliquer dans ce qui se passe autour d’eux. Les phlématiques sont d’humeur égale, ils ne changent pas, on peut compter sur eux.
Aucun tempérament n’est supérieur. Un individu peut avoir un mélange des quatre tout en ayant un qui prédomine et d’autres secondaires. LaHaye (26-43) suggère les personnages bibliques suivants comme des représentants de différentes combinaisons doubles:

1. SanChlor - Pierre  2. SanMel - David
5. ChlorMel - Paul  6. ChlorPhleg - Tite
7. MelSan - Elie, Jérémie  8. MelChlor - Luc/Moise
11. PhlegChlor - Abraham  12. PhlegMel - Barnabas

Le pourcentage aussi fait une différence: 60/40, 80/20, 85/15, 55/45. L’éducation, le quotient d’intelligence (I. Q), la santé, la motivation, la conversion font aussi une différence.

Van Pelt (25) mentionne aussi la différence au niveau du cerveau entre l’homme et la femme. Le comportement de l’homme est basé sur un hémisphère à la fois et surtout sur l’hémisphère gauche de son cerveau plus raisonnable, séparé du droit par le corpus colossum qui a reçu un bain d’androgène à cinq mois de grossesse alors que le comportement féminin peut dépendre des deux hémisphères à la fois sans problème, mais surtout de celui de droit qui est plus intuitif et émotif.

Les hommes prononcent 12.500 mots par jour, les femmes 25.000. Les hommes parlent de sports, sciences, politiques, job, voiture, business; les femmes parlent de personnes connues ou inconnues, de relations humaines. Les hommes s’occupent des paroles prononcées, les femmes lisent aussi les attitudes et observent les manifestations non verbales. Les femmes sont plus polies, posent plus de questions et font plus de remarques d’introduction. (Van Pelt, 112-17). Neuf sur dix cas de pathologie du langage concernent des hommes. L’idéal de développement moral pour les hommes c’est la justice mais celui des femmes c’est le soin, la responsabilité ou les relations humaines (Sohan Modgil and Celia Modgil, eds., Lawrence Kohlberg: Concensus and Controversy, 490-91; Carol Gilligan, In a Different Voice, 73).

Résolution des Conflits

Il est impossible à deux personnes vivant ensemble de se mettre d’accord sur toute chose. Vous êtes-vous toujours mis d’accord sur les loisirs, les repas, les dépenses d’argent, l’éducation des enfants? Un inventaire de communication révèle que les couples luttent à propos de la
communication, les finances, le sexe, les enfants et les beaux-parents.

Les couples essaient de résoudre leurs conflits de cinq manières: (1) la fuite, l'un des partenaires laisse la maison; (2) l'accomodation, l'un cède et ne résiste pas; (3) la compétition, les deux résistent et luttent pour avoir gain de cause; (4) la collaboration, les deux discutent l'affaire et parviennent à une solution agréable pour les deux partis; (5) le compromis, les deux font un ajustement permettant d'arriver à une solution insatisfaisante pour les deux partis (J.O. Balswick & J. K. Balswick, The Family: A Christian Perspective on The Contemporary Home, 220).

Mettez-vous en colère mais ne péchez pas (Eph 4:26). Se mettre en colère n'est pas un péché mais le refoulement de la colère transformé en ressentiment ou vengeance est un péché. Les injures sont un péché. Exprimez-vous correctement. Dites: quand je vois cela je me mets en colère, "Ne dites pas " vous me mettez en colère." (Balswick, 216).

Le mariage n'est pas sans conflit ou blessures, mais la compréhension des tempéraments et des différences sexuelles, l'expertise dans l'art de communiquer et de solutionner les conflits, le désir de sauver le mariage, de rendre le partenaire heureux, de continuer à vivre ensemble et à avoir la vie éternelle peut transcender tous les conflits.

E. L'Argent

L'argent est le problème le plus mentionné par ceux qui consultent les conseillers matrimoniaux (Grunlan, 178). Il est nécessaire d'avoir un budget de famille et de rester dans les limites du budget, que ce soit une seule personne qui travaille ou les deux. L'entente conjugale est nécessaire en matière d'argent. Un budget familial suggestif est fourni à l'arrière.

Un budget n'est pas un obstacle à la liberté du couple, c'est plutôt une aide permettant aux époux de mieux voir leurs limites et leurs possibilités. Larry Burkett suggère de vivre sans dettes et d'avoir un peu d'économie (Instructor's Manual for Christian Financial Concepts--Bible Study Course in How to Manage Your Money, 19, 26-27).

F. Les Rapports Sexuels

Le sexe semble être le facteur sur la base duquel la satisfaction maritale est exprimée. Jeanette C. Lauer et Robert H. Lauer classent les gens mariés en trois catégories: les malheureux (Jim et Sandra), qui finissent
par divorcer; les supportants (Edna et Sam) qui demeurent ensemble en dépit de tout et vivent comme frère et soeur; les heureux (Louise et Jeff) qui se réjouissent de leur vie sexuelle.

Il y a des incompréhensions à propos du rôle du sexe dans le mariage. L'église de l'unification croit que Adam et Eve ont commis le péché original en ayant des rapport sexuels avant le mariage (Richard Quebedeaux, Ed, Lifestyle conversations with members of the unification church, 4).

Un jeune homme qui voulut être gradué avant de devenir père connut un an d'abstinence parce que sa femme savait que le sexe était seulement pour la procréation (Tim and Beverly Lahaye, The Act of Marriage: The Beauty of Sexual Love, 13-14).

Pour certaines personnes le sexe est sale, mauvais. Seulement les mauvaises filles aiment le sexe alors que les bonnes filles le supportent. Pour d'autres le sexe est le plaisir de l'homme et le devoir de la femme (Grunlan, 171-172). Ed et Gaye Wheat ont intitulé leur livre Intended for Pleasure, "Destiné au Plaisir" et cherchent par ainsi à communiquer une nouvelle attitude vis-à-vis du sexe. Ils ont écrit "vous avez la permission de Dieu de jouir du sexe au sein de votre mariage. C'est Dieu qui a inventé le sexe. Réjouissez-vous en. Les maris peuvent avoir un mariage heureux et sensationel avec la femme de leur jeunesse (p49).

La femme a besion de caresses amusantes pour l'émouzzer avant de s'engager dans l'acte sexuel: 10 minutes pour la femme expérimentée, 20 minutes pour la femme normale, 30 minutes pour la jeune mariée, 45 minutes ou plus pour la femme à problème sexuel (Van Pelt, The Compleat Marriage, 121-22). Si les hommes prenaient le temps pendant le jour pour avoir une approche romantique, cela ferait un monde de différence.

Evidemment le rapport sexuel ne peut pas se faire à la hâte. On doit se permettre le temps nécessaire et être bien détendu. Masters, Johnson et Kolodny expliquent les quatre étapes de l'acte sexuel: excitation, plateau, orgasme, résolution et les réponses sexuelles différentes de l'homme et de la femme. Ils expliquent aussi comment traiter l'éjaculation prématurée (Heterosexuality, 51-52, 101-18).

Maggie Scarf déclare qu'un homme devrait être en mesure de controler son éjaculation de même qu'il contrôle son urine et ses selles (Intimate Partners: Partners in Love and Marriage, 265).

Les problèmes de l'homme peuvent être: l'impotentce.
primaire (jamais virile), l'impotentce secondaire (absence occasionnelle d'érection parce que troublé ou fatigué), l'éjaculation prématurée ou retardée.

Les problèmes de la femme peuvent être: l'absence de réponse sexuelle: anorgasmie primaire (pas de lubrification vaginale, d'expansion dans la dimension du vagin, ni d'érection des mamelons) ou secondaire (impossibilité d'expérimenter à nouveau l'orgasme mais l'a eu au moins une fois dans la vie), (Scarf, 266-68).

L'ignorance est la cause de beaucoup de problèmes sexuels (Scarf 239-40). Par l'intermédiaire du prophète Osée (4:6) Dieu dit: "Mon peuple périt faute de connaissance." Beaucoup d'échecs, de sentiments blessants, et de divorces aurait pu être évités si les partenaires savaient comment s'y prendre face à différentes situations. L'un des objectifs de ce séminaire est de partager avec les participants une connaissance capable de les aider à mener une meilleure vie chrétienne familiale tout en se préparant à rencontrer Christ.

D'après Maggie Scarf le mauvais fonctionnement sexuel est le résultat de problèmes maritales et non la cause. Par conséquent les thérapeutes doivent d'abord traiter les problèmes interpersonnels (compétition, lutte d'autorité, crainte liées à l'intimité, mauvaise communication) et alors si les problèmes sexuels persistent ils pourront les considérer.

Certains remèdes et certaines maladies peuvent causer l'impotence chez les hommes (Masters and Johnson, Human Sexual Inadequacy, 184-185).

En dehors du mariage les rapports sexuels peuvent être l'adultère, la fornication , la prostitution, tous des rapports temporaires non permanentes dépourvus d'engagement le l'amour durable (Geisler 202-203). L'homosexualité c'est l'adoption d'un style sexuel contre nature, homme à homme, femme à femme. Dieu détruisit Sodome à cause de cela et ceux qui pratiquent l'homosexualité n'hériteront pas le royaume de Dieu (1 Cor 6:9-10; Rom 1:26-27, 32). Les trois fonctions du sexe en mariage sont l'unification, la récréation et la procréation (201-02).

D'après l'eglise adventiste, toute relation sexuelle an dehors du mariage est un péché. Le chrétien ne doit pas commettre l'adultère ni aucune forme d'immoralité (Ex 20:14, 1 Cor 6:18-20, Matt 15:19; 5:27-28). Il ne doit même pas fréquenter ceux qui sont de moralité douteuse (1 Cor 5:11, 15:33).
Pour éviter de tomber dans des affaires extramaritales chaque partenaire doit se décider de ne jamais en avoir une, tout en reconnaissant qu’il ou elle n’est pas invulnerable (Roseneau, 328-29).

Le manuel d’église décourage le divorce et suggère que les époux séparés se pardonnent, abandonnent le mal et se réconcilient (Seventh-day Adventist Church Manual, 1990, 172).

Au lieu de recourir au divorce que Dieu hait (Mal 2:16), cherchons à pratiquer l’amour que Dieu demande (1 Cor 13:4-8).

G. Activités Récréatives

Ceux qui s’aident doivent prendre le temps de se récréer ensemble. Jeanettte Lauer et son mari Robert (‘Til Death Do Us Part, 94-105) suggèrent que les époux prennent leurs vacances ensemble, fassent des plans ensemble sur la manière de dépenser leur argent, expriment leurs sentiments l’un vis-à-vis de l’autre, échangent leurs idées à propos de l’éducation des enfants. Ils peuvent se livrer à la pêche, jouer au volley-ball avec des amis, regarder la télévision, écouter de la musique, voyager ensemble, magasiner ensemble, manger ensemble, faire les travaux de maison ensemble, se livrer à un passe-temps favori ensemble, faire de la photographie, monter à bicyclette, écrire, faire de la peinture, etc. Même quand vous avez des passe-temps différents l’un peut aider l’autre.

Je suis philatéliste et numismate. Ma femme aime cuisiner, faire la pâtisserie et coudre. Elle m’aide parfois dans mes travaux de collection. Elle réclame mon aide pour l’aider à pétrir ou même à tenir le tissus pour qu’elle le coupe. Elle a toujours des travaux de maison que je l’aide à faire. J’accompagne mes projets de voyage selon son état de santé.

Même quand le couple n’a rien à faire, le fait de s’asseoir ensemble, écouter de la musique ou se tenir les mains, c’est de “l’intimité tranquille” (106). Le plus de choses les partenaires font ensemble, le plus de souvenirs ils partagent et plus heureux ils sont. Et le revers est aussi vrai (104-106). Cela ne signifie pas l’élimination de l’individualité. Chacun a besoin d’un moment quand il/elle veut être seul(e). “Le maintien des intérêts, activités et amis séparés peut enrichir la relation maritale si cela se passe dans un contexte de confiance et d’entente mutuelle (102-103).
H. La Vie Spirituelle du Couple

Plus les partenaires s’approchent de Dieu, plus ils s’approchent l’un de l’autre (Complet communication, 164). Quand deux jeunes pensent au mariage ils ont besoin du véritable amour qui est un don de Jésus. S’ils sont instruits par le Saint-Esprit ils aimeront Dieu par dessus tout et le prochain comme eux-mêmes. Chaque pas vers le mariage sera caractérisé par la modestie, la simplicité, la sincérité, et l’honneur de Dieu. "Le mariage affecte le reste de la vie et ici-bas et dans la vie à venir" (E. G. White, Messages à la Jeunesse, 435, 460).

Que le mariage soit dans le Seigneur (1 Cor 7:39). Ceux qui professent servir Dieu ne devraient pas s’associer à ceux qui ont un coeur corrompu (456). La religion assure le bonheur dans la famille (E. G. White, The Adventist Home, 94).


Celui qui appelle mari et femme à vivre ensemble et qui défend que l’homme sépare ce que Dieu a joint est celui qui peut permettre aux membres de cette église, par son Esprit à mener le genre de vie ici et maintenant qui sera une préparation pour la vie à venir.

Le mariage est une école dans le développement familial qui aide maris et femmes à se préparer pour la seconde venue de Christ. Au sein de la famille les partenaires apprennent à résister à la temptation, à vaincre les habitudes pécheresses, à développer les vertus, à éduquer les enfants, et à mettre en application l’amour que Jésus a enseigné à ses disciples. Au sein de la famille les enfants apprennent l’amour de Jésus, son salut et se préparent au baptême.
En ce moment, je veux exprimer mon appréciation pour l’amour de Jésus qui m’a sauvé, et pour le modèle de son amour que je peux reproduire dans mes relations avec ma femme et mes enfants. Je veux m’engager comme Josué (24:15) en disant: "Moi et ma maison nous servirons l’Eternel. N’aimeriez-vous pas prendre cet engagement aussi avec moi?

Prions le Seigneur.

Eternel, notre Père, nous te sommes reconnaissants pour cette opportunité que tu nous as donnée au moyen de ce séminaire de comprendre clairement comment nous devons appliquer l’amour dans notre vie quotidienne. Nous te remercions pour la compréhension de la relation qui existe entre nos vies de famille et la venue de Jésus pour nous emmener dans notre demeure céleste. Donne-nous ton Saint-Esprit de telle sorte que nous ayons la force de continuer à nous préparer et pour aider d’autres à se préparer de telle sorte que bientôt nous poussions être avec toi pour l’éternité. Nous prenons l’engagement de te servir. Donne-nous d’être fidèle jusqu’à la fin. Au nom de Jésus nous te prions. Amen.
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<th><strong>Total dépenses fixes et discrétionnaires</strong></th>
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Maladies de la Femme Dues à sa Menstruation

Symptômes Emotifs
1. Dépression extrême, peut-être durant des mois
2. Estime de soi extrêmement bas
3. Eclats de colère, ventilation émotive, incapacité de tolérer la frustration
4. Réponses émotives inappropriées, larmes sans tristesse
5. Incapacité de supporter le bruit
6. Exige la preuve de l’amour du mari
7. Problèmes dans la façon de dormir
8. Incapacité de se concentrer, difficulté de se rappeler

Symptômes Physiques
1. Désordres gastrointestinaux, de digestion/d’appétit
2. Manifestation de chaleur brûlant différentes parties du corps pendant quelques secondes
3. Vertige
4. Constipation
5. Tremblement
6. Picotement des mains, des pieds qui s’endorment
7. Sécheresse de la peau, perte d’élasticité
8. Sécheresse des membranes muqueuses, du vagin
9. Désirs sexuels (libido) grandement réduits
10. Douleurs dans les jointures, allant de lieu en lieu
11. Tachycardia (battement accéléré du cœur), palpitation
12. Mau de tête
13. Cercles noirs ou sombres autour des yeux
14. Perte de poids.


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Le Mariage Eschatologique


En liant ces passages avec Eph 5:25-27 l’image devient complète. Il s’agit d’une cérémonie de noce. Les conviés sont assis et quelqu’un apparaît escortant la mariée. C’est peut-être le parrain, le père de la mariée ou un proche parent, un oncle comme dans le cas d’Esther élevée par Mardochee après la mort de son père (Est 2:5-7), ou un bon ami de la famille, choisi pour la circonstance.

Si la question se pose: "Qui a donné cette femme en mariage, C’est à lui de répondre "Je la donne." Paul doit avoir joué ce rôle en considérant l’église comme sa fille ou quelqu’un pour lequel il a péniblement œuvré et souffert.

Toutefois dans Eph 5:25-27 Christ n’accepte pas de parrain, ni aucun représentant. Il présente l’épouse à Lui-même. L’épouse étant l’église mondiale, il n’y a personne capable de remplir le rôle de parrain, ni de père.

A. Différents Points de Vue Eschatologiques

Il y a différents points de vue en rapport avec le temps de la parousie et par conséquent du mariage. Albert Schweizer et les tenants de l’eschatologie consistante croient que Jésus sut qu’Il était destiné à être le Messie seulement à son baptême. Il pensait que la consommation de toute chose arriverait au temps de ses disciples. Il leur a dit en les envoyant en mission qu’ils n’auraient pas le temps de parcourir toutes les villes d’Israël que le Fils de l’Homme apparaîtrait (Matt 10:23). Quand cela ne s’est pas produit, Jésus se retira à Génesarette. Dieu a dû Lui faire d’autres révélations afin qu’Il puisse continuer son ministère terrestre jusqu’à sa marche funèbre vers la victoire (Albert Schweizer, The Mystery of the Kingdom, 160-73).


B. La position Adventiste

Les Adventistes croient que Jésus, qui était au commencement avec le Père, vint, vécut parmi les hommes, mourut sur la croix pour sauver l’humanité. Il ressuscita des morts, monta au ciel, reviendra pour prendre avec Lui tous ceux qui auront fait sa volonté par la puissance du Saint-Esprit.

Les adventistes sont partagés à propos de ce qui détermine la date du retour de Jésus. Arnold Wallenkampf ne croit pas que les humains ont un rôle à remplir. Selon lui, le royaume de Dieu est déjà au milieu de son peuple (Luc 17:21. Ce qui est important est que les humains doivent
avoir la bonne attitude en acceptant, la volonté de Dieu. Cela doit se refléter dans les pensées, les actions et les habitudes de chacun. (The Apparent Delay: What Role Do We Play in the Timing of Jesus Return? 120). D'autres adventistes préfèrent adopter la position traditionnelle de l'église que cette bonne nouvelle du royaume sera prêchée dans le monde entier. . . alors viendra la fin (Matt 24:14). De plus, "le Seigneur ne tarde pas dans l'accomplissement de sa promesse. . . mais il use de patience envers vous ne voulant qu'aucun périsse mais que tous parviennent à la repentance (2 Pie 3:9).

Le désir de Christ est que l'église soit toujours pure. Cependant il y a une splendeur, une beauté et des vêtements particuliers qui caractérisent le jour des noces. Alors que pour Muirhead "l'église devient la mariée seulement à la fin," pour d'autres théologiens Christ n'a pas besoin d'attendre la parousie pour présenter la mariée à Lui-même (Lincoln, 377). Pour ceux qui croient en l'immortalité de l'âme Christ reçoit chaque individu au moment de la mort. Mais pour ceux qui croient que l'âme se repose dans l'inconscience jusqu'à ce que les tombeaux s'ouvrent à la résurrection, Muirhead a raison.

Ce mariage aura lieu à la seconde venue de Christ. Cependant puisque d'après les croyances adventistes il n'y a pas de purgatoire où on peut continuer à se préparer pour l'éternité après la mort, il est important pour chacun d'être couvert par le sang de Christ avant son départ de la vie présente.

Jon Paulien rapporte la conversation d'un étudiant avec un rabin. L'étudiant demanda: "Quand est-ce que je dois m'entendre avec Dieu?" Le rabin lui répondit: "Le jour qui précède votre mort." L'étudiant demanda à nouveau: "Quand est-ce que je vais mourir?" Alors le rabin lui dit: "Puisque vous ne connaissez pas quand, aujourd'hui est le meilleur moment d'après ce que dit l'Ecriture: 'Aujourd'hui si vous entendez sa voix, n'endurcissez pas vos coeurs.'" (What the Bible Says About the End Time, 29). L'essentiel est que chacun doit être prêt chaque jour pour l'événement final.

C. L'Enseignement de Jésus à Propos du Mariage

Les paraboles de Jésus sont une référence ou une allusion à son mariage avec l'église. Le retard de la parousie est représenté par l'époux qui tardait. La lethargie de l'église dans les temps de la fin est représentée par toutes les vierges qui s'endormirent. Elles portaient leur uniforme. Cela signifie que les membres d'église ont quelque chose en commun mais ils ne sont pas tous pareils car cinq vierges avaient un surplus d'huiles. William L. Barclay explique clairement que Jésus, l'époux, nous remplira de son Saint-Esprit si nous le cherchons avant le mariage. C'est maintenant le moment de se préparer (By His spirit, 368).


D. Points de Clarification

1. Le mariage eschatologique est le mariage de Jésus avec l'église.

2. Ce mariage aura lieu à l'avènement de Jésus, un événement future.


Je veux être là; et vous?
## UNE LISTE DE PECHES

<table>
<thead>
<tr>
<th>2 Tim 3:1-5</th>
<th>Gal 5:19-21</th>
<th>1 Cor 6:9-10</th>
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<tr>
<td>Dans les derniers jours les hommes seront</td>
<td>Les oeuvres de la chair sont</td>
<td>Ne vous y trompez pas</td>
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<td>3. Fanfarons</td>
<td>22. La dissolution</td>
<td>37. Les efféminés</td>
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<td>5. Blasphématateurs</td>
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<td>12. Intemperants</td>
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<td>13. Cruls</td>
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<td>14. Ennemis des gens de bien</td>
<td>33. L’ivrognerie</td>
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<td>15. Traîtres</td>
<td>34. Les excès de table</td>
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<td>16. Emportés</td>
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<td>17. Enflammé d’orgueil</td>
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<td>18. Aimant le plaisir plus que Dieu</td>
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<td>19. Ayant l’apparence de la piété</td>
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<td>Eloigne-toi de ces gens-là</td>
<td>Ceux qui commettent de telles choses n’hériteront point le royaume de Dieu</td>
<td>Tous ces injustes n’hériteront pas le royaume de Dieu</td>
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E. L’ALLIANCE FAMILIALE ESCHATOLOGIQUE

Lecteur: Le monde est rempli d’immoralité, de relations sexuelles pré-marielles et extra-marielles, d’abus physiques et verbaux, d’incestes, d’homosexualité, de prostitution et de sensualité.

Eglise: Mais nous, membres de l’égli de Philadelphie, nous voulons par la grâce de Dieu mener une vie pure, exempte d’adultère et de fornication en harmonie avec la volonté de Dieu et de faire partie de l’égli glorieuse, sans tâche, irrépréhensible et sainte que Jésus épousera à sa seconde venue.

Lecteur: Certaines personnes n’attendent plus le retour de Jésus pensant que l’idée de sa venue est satisfaite par les sacrements et par la mort.

Eglise: Nous, à Philadelphie, croyons en une venue littérale de Jésus qui enverra ses anges au devant de Lui pour rassembler les saints vivants et morts (1 Thess 4:13-17) qui vivront avec Lui au ciel pendant mille ans et sur la terre restaurée à toujours et à perpétuité (Apoc 20:5-6; 22:3-5).

Lecteur: Jésus a aimé l’égli et s’est livré Lui-même pour elle afin de la sanctifier par la parole après l’avoir purifiée par le baptême d’eau et nettoyée par son sang, en vue de la présenter à Lui-même dans toute sa gloire n’ayant ni tâche, ni ride, ni rien de semblable, mais sainte et irrépréhensible (Eph 5:25-27).

Eglise: C’est pourquoi, nous, membres des familles de l’égli de Philadelphie, voulons aimer nos partenaires d’un amour allant au sacrifice, semblable à l’amour de Jésus pour l’égli, et manifestant un esprit de pardon.

Lecteur: L’amour vrai ne peut être caché mais cherche les moyens de s’exprimer.

Eglise: Nous jurons d’exprimer notre amour quotidiennement en paroles et en actes, de consacrer au moins dix minutes par jour à l’expression romantique de l’amour et de l’affection en dépit de nos programmes chargés.

Lecteur: Ceux qui s’aiment doivent se livrer à certaines activités ensemble.
Eglise: Nous, membres des différentes familles de l’église jurons de participer ensemble à certaines activités qui consolideront notre amitié, notre amour et notre communication l’un avec l’autre.

Lecteur: Il n’y a pas deux personnes exactement identiques mais si deux chrétiens s’engagent à vivre l’un avec l’autre, ils peuvent surmonter les difficultés et résoudre les conflits de telle sorte que le mariage devienne une opportunité de croître, de changer et d’être heureux.

Eglise: Nous, à Philadelphie, jurons de ne pas nous aimer nous-mêmes égoïstement, mais d’aimer Dieu suprêmement, et nos partenaires comme nous-mêmes, de faire tout ce qui est possible en vue de rendre nos partenaires heureux.

Lecteur: Le désaccord en matière d’argent est l’une des causes principales de conflits familiaux.

Eglise: Nous jurons de discuter nos affaires ensemble et de ne pas permettre à nos budgets de famille de nous asservir mais de nous guider d’une manière satisfaisante pour les deux partenaires dans chacune des familles de l’église.

Lecteur: L’insatisfaction sexuelle peut être la cause de l’ininfidélité et du divorce.

Eglise: Nous à Philadelphie promettons de communiquer ouvertement de manière à ce que maris et femmes puissent satisfaire les besoins l’un de l’autre.

Lecteur: Une réponse douce calme la fureur, mais une parole dure excite la colère (Prov 15:1). Le vinaigre repousse mais le sucre attire.

Eglise: Nous à Philadelphie jurons de devenir experts en communication, de prononcer seulement des paroles positives au bon endroit et au moment approprié. Nous n’utiliserons pas d’injures ni de blâme.

Lecteur et église: Nous savons que l’esprit est bien disposé mais la chair est faible. Par conséquent il nous faut veiller et prier (Matt 26:41), nous appuyer sur la puissance sur la puissance du St-Esprit pour nous convaincre de péché, de justice et de jugement Jean 16:8), demeurer en nous et nous conduire dans toute la vérité (Jean 14:17) jusqu’à ce que nous voyions Christ face à face à son apparition 1 Thess 4:16-17).
APPENDIX D

RESULTS OF THE PILOT TEST MADE AT CHICAGO

The spiritual needs of the Bethlehem Haitian SDA Church members of Chicago assessed on Sabbath, June 15, 1996, revealed that respondents were concerned about gossip or too much talking causing divisions. The main individual spiritual problem was lack of time for personal devotions, Bible study and prayer.

This pre-assessment provided information about the respondents themselves and about their knowledge related to family and eschatology.

The implementation of the two-day seminar took place on June 21 and 22, 1996. There were some difficulties in the process but the results were evaluated by comparing both the pre-and the post-assessment questionnaires filled out by 17 respondents. The effect of the seminar was also expressed by participants through their verbal and written comments in the 40 copies of the final evaluation form.

Demographical Information

The first needed element was to establish the context in which to evaluate the respondents. It was necessary to
find out what the church's potentials, strengths, and weaknesses were and the church position about eschatology and family life.

The demographical information gathered in answer to questions 1-9 of the survey questionnaire has not been compared but put together in a complementary way. In case of discrepancy between pre- and post-assessment information the post- assessment data was retained. Of eight persons who received professional training one completed high school, three had bachelor's degrees and two had a master's degree.

**Question 1: Sex:** The 17 people who filled out the questionnaires included 5 men and 12 women.

**Question 2: Age:** There were 4 between 21 and 39 years of age, 7 between 40 and 59, and 6 between 60 and 65.

**Question 3: Birth place:** The 17 respondents were all born in Haiti.

**Question 4: Marital status:** The 17 respondents included 2 singles, 2 unmarried parents, 11 married, and 2 divorced.

**Question 5: Number of respondents' children still living in their homes:** There were 4 respondents who had none of their children still living with them, 4 still had one child, 5 had two children and 4 had three.

**Question 6: Yearly income:** Of the 17 respondents 3 earned less than $8,000 a year, 3 had wages between $8,000
and $15,999, 4 had between $16,000 and 24,999, 5 had between $25,000 and $49,999, and 2 earned more than $50,000 a year.

**Question 7: Level of studies:** There were 2 respondents who completed only their elementary classes, 2 completed junior high school, 2 others completed high school, one had a Bachelor’s degree, two had Master’s degrees, and eight had professional degrees or training.

**Question 8: Church affiliation:** Only one respondent was not currently a baptized Seventh-day Adventist church member, the other 16 were.

**Question 9: Financial support given to the church:** One respondent supported the church with 20 percent or more of her income, five gave between 15 and 19 percent, 10 gave between 10 and 14 percent and one between five and nine percent of his income.

These data informed the committee members about who the respondents were (mostly church members), their strengths (eight professionally trained), their weaknesses (not rich in earthly goods but giving support to the church with a faithful tithe and some offerings).

The following table summarizes the data related to the first nine questions of the questionnaire.
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<td>60-65</td>
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<td>Non Adventist</td>
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<tr>
<td>5-9%</td>
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</table>

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Comparison of Answers Given to the Close Ended Questions

When two numbers are given in the comparison, the first refers to the pre-assessment and the second to the post-assessment.

**Question 10. The object of eschatological studies:** No respondent was correct before the seminar as to the object of eschatological studies. Seven of them answered correctly after the seminar, a 41 percent increase.

**Question 11. Salvation by works:** One person denied that he or she needs to obey God’s commandments in order to be saved. Two answered correctly after the seminar, an increase of 6 percent.

**Question 12. Daily readiness for the judgment:** Only one person answered correctly in both cases about the need to be always ready to appear in judgment before God.

**Question 13. Need of the resurrection:** About the resurrection 11 and 13 persons respectively were correct that it is still necessary. This difference of two persons is an 11 percent increase on behalf of the seminar.

**Question 14. The intermediary state:** About the intermediary state seven and nine people respectively opposed the idea of confession of sin as a possibility after death. Again this means a 12 percent increase on behalf of the seminar.

**Question 15. The starting point of the last days:** Regarding the eschatological period, five and 11 people
respectively answered correctly that the last days began at the first coming of Christ. This is a 36 percent increase on behalf of the seminar.

**Question 16. The starting point of the time of the end:** Only three and six people denied that the time of the end began at the first advent of Christ. This is a 18 percent increase on behalf of the seminar.

**Question 17. End of Papal domination:** Only seven and nine persons recognized that the papal domination did not end in 1844. This represents an increase of 12 percent for the seminar.

**Question 18. The starting point of the eschatological period:** On the two occasions one and nine persons answered correctly in denying that the eschatological period began in 1844. This is a 47 percent increase on behalf of the seminar.

**Question 19. Search for the Holy Spirit:** On the two occasions 13 and 15 persons were correct in agreeing that a time is coming when it will be too late to seek for the Holy Spirit, a 12 percent increase for the seminar.

**Question 20. Adventists' role in preparing the world:** In the two instances 16 and 17 persons agreed that Seventh-day Adventists have a role to play in preparing the world for the second coming of Christ. This is a 6 percent increase on behalf of the seminar and a strong position for the church.
Question 21. Destruction of death: In the two assessments four and eight persons answered correctly in denying that death will be destroyed the very day of Christ’s second coming, a 23 percent increase on behalf of the seminar.

Question 22. The central message of Seventh-day Adventists: There were zero and two correct answers about eschatology being the central message of the Adventist church. This means a 12 percent increase because of the seminar.

Question 23. The three angels’ messages: None of the respondents answered this question correctly in the two instances because the three angels’ messages are not one of the pillars of Adventist doctrine.

Question 24. The nature of Jesus’ throne: Regarding the parousia four and nine correct answers came about Jesus who will not be seated on a physical throne at His appearing. This means a 29 percent increase because of the seminar.

Question 25. Relationship between family life and salvation: In the two occasions nine and 11 correct answers were given about the relationship between family life and salvation. This means a 12 percent increase because of the seminar.

Question 26. Marriage, a preparatory school: Respondents gave 15 and 16 correct answers regarding
marriage being a school in family development preparing couples for the second coming of Christ. This is a 6 percent increase on behalf of the seminar. Only one person did not share this understanding.

Question 27. Marriage affecting salvation: On the two occasions 15 and 14 correct answers were given about marital life being able to affect positively or negatively the individual in his/her preparation for the second coming of Christ. This is a 6 percent decrease, unfavorable for the seminar.

Question 28. Relationship between Jesus’ second coming and marriage life: In the two assessments 13 and three persons had never thought that there was a relationship between their family life and the second coming of Jesus. This is a 58 percent decrease. But the pre-assessment showed already that such a relationship existed. So normally it cannot be expected that those people would agree that they had never thought about it. So what seems to be a negative result is in fact a positive one on behalf of the seminar.

Question 29. Giving children in marriage: In the two instances 15 persons answered that they would not like to marry their children to unbelievers because it can affect their preparation for the second coming of Christ.

Question 30. Faithfulness in tithes and offerings: In providing financial support for the church, 13 and 10
persons believed that their personal projects can prevent the church from receiving a faithful portion of money necessary to help others to prepare themselves for the second coming of Christ. In this case again a 17 percent decrease is a gain for the seminar because it means that three more persons had become more faithful to the Lord.

**Question 31. Children have an effect on parents’ salvation:** With regard to children’s influence on parents, 14 and 16 correct answers were given recognizing that children can influence their parents to prepare themselves for the second coming of Christ. This is a 12 percent increase on behalf of the seminar.

**Question 32. The origin of the church:** In relation to the time of the establishment of the church 11 and 10 correct answers were given about the origin of the church before Christ. This represents a 6 percent decrease unfavorable to the seminar.

**Question 33. The Anointed:** With regard to the Hebrew word for Messiah two and six correct answers were given about its meaning. This is a 23 percent increase because of the seminar.

**Question 34. The tenses of salvation:** Regarding salvation, two and eight correct answers were given because it is not only realized in the present but also in the past and in the future. This represents a 35 percent increase because of the seminar.
Question 35. Romance: On the two occasions 17 and 16 correct answers were given about taking time to express love for each other in the family. This is a 6 percent decrease unfavorable to the seminar.

Question 36. Commitment: Regarding commitment to one’s partner, 13 and 15 correct answers were given about individuals’ disposition to live with their partners no matter what happens. This is a 12 percent increase on behalf of the seminar.

Question 37. Gender role: In regard to distribution of labor, one and 10 people opposed the idea of sharing responsibilities in a 50-50 relation between husband and wife. This is a 53 percent increase because of the seminar.

Question 38. Eating together: Regarding mealtime 16 and 17 people believe that their family must eat together at least once or twice a week. This is a 6 percent increase on behalf of the seminar. Although this result could not be higher (100 percent), it requires adjustments in work program and other schedules so that it does not remain a wish but that it may be applied in practical life.

Question 39. Family worship: All 17 persons in both instances believed that they must participate every day in family worship.

Question 40. Intercessory prayer: As prayers are offered 15 and 16 persons believe that they need to intercede on behalf of relatives and friends in their family.
worship. This is a 6 percent increase favorable to the seminar. As Job prayed for his children and Abraham for Lot and the salvation of Sodom may each church member intercede on behalf of others.

**Question 41. Couple’s agreement:** In both cases 11 persons recognized that it is impossible for two people living together to agree on everything.

**Question 42. Verbal communication:** In the two assessments four and six persons were correct in denying that their words are the most important in the communication process. This is a 11 percent increase in favor of the seminar.

**Question 43. A love similar to that of Jesus:** In the two instances 13 and 17 persons thought that the love they express in their family is a reflection of Christ’s sacrificial love. This is a 24 percent increase as a result of the seminar. Let the love of Jesus permeate all human relationships.

**Question 44. Family budget:** In both cases 14 persons disagreed that a family budget is an impediment to freedom.

**Question 45. Stewardship:** In the two instances 16 and 17 persons believed that they need to support the church by their tithes and offerings. This is a 6 percent increase favorable to the seminar.

**Question 46. Recreation:** In the two assessments 14
and 16 persons believed that they need to consecrate time for recreation with their families. This is a 12 percent increase favorable to the seminar.

**Question 47. Sex for procreation only:** The survey revealed that 16 and 13 persons disagree that sex in marriage is only for procreation. This is an 18 percent decrease unfavorable to the seminar.

**Question 48. Forgiveness:** In the two cases 17 and 16 persons agreed that partners need to forgive each other. This is a 6 percent decrease unfavorable to the seminar. However, the result shows that 94 percent are correct.

**Question 49. Harmony:** Again 17 and 16 persons believe that they need to promote harmony in their families. This is a 6 percent decrease that is unfavorable for the seminar.

**Question 50. Gender differentiation:** In the two instances seven and 12 persons denied that the major difference between man and woman is that men do not bear children. This is a 30 percent increase resulting from the seminar.

**Question 51. Celebration of traditions:** In regard to festivities, 13 and 15 persons declared that they celebrate traditions in their families. It is doubtful that this practice reported at the very end of the seminar could have been a result of it. However, this 12 percent increase is a good sign for the seminar.
Question 52. Obedience to parents: With regard to the fifth commandment 17 and 15 persons believe that to obey their parents is a Christian duty. This is a 12 percent decrease unfavorable to the seminar.

Question 53. Caring for parents: In the two instances 15 and 12 persons recognized that not to take care of their old parents is forsaking the faith. This is a 17 percent decrease unfavorable to the seminar.

Question 54. The goal of parenthood: Likewise in the two instances, 15 and 12 persons believed that the goal of parenthood is to produce capable and mature children. This is a 17 percent decrease unfavorable to the seminar.

Question 55: Marriage makes a difference: In the two assessments 14 and 13 persons agreed that marriage affects the afterlife both here and in the hereafter. This is a 6 percent decrease unfavorable to the seminar.

Table 13 summarizes the foregoing information and shows the difference between the two assessments.

This new comparison reveals that 28 questions received greater percentages of positive results in the post-assessment than in the pre-assessment, that six questions (12, 23, 29, 39, 41 and 44) received equal percentages in both assessments, and that 12 questions received a lesser percentage in the post- than in the pre-assessment. The positive result of question 51 about celebration of tradition is not imputed to the seminar. It
can also be noted that questions 28 and 30 are of reverse effect.

### TABLE 13

**DIFFERENCE BETWEEN PRE- AND POST-ASSESSMENT PERCENTAGES OF CLOSED QUESTIONS FOR 17 PERSONS**

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<th>Diff</th>
<th>Quest</th>
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**Qualitative Analysis of Open-Ended Questions**

In this section both assessments are put together. When church members expressed their felt spiritual needs (question 57) they stated that what they needed most was time for prayer and private Bible study. They recognized that they do not understand God's word as they should.
Another felt need was to grow spiritually, to grow in faith, to draw closer to God, to maintain a permanent relationship with Jesus, to come to know Him better and to be faithful to Him. This spiritual growth is the work of the Holy Spirit.

Another spiritual felt need was to be ready for Christ’s second coming, being consecrated to God, and being sanctified. Respondents recognized their need of conversion.

Readiness for Christ’s second coming can be considered as a cover term that includes all the other concepts expressed by respondents. Some people stated specific concerns like the desire to fight against procrastination, sexual lust, arrogance, discouragement, to avoid sin in their lives, to exercise more faith (and eliminate doubt), and to have joy.

According to respondents’ answers related to the church’s spiritual needs (question 58), the church was divided. Church members needed to be united and to be at peace with one another. They lacked brotherly love. The church was torn by gossip. Church members needed to respect, forgive, and understand one another. The church also needed the Holy Spirit, who can produce conversion, consecration and sanctification. With such spirituality, the love of Christ will be evident among them, there will be
an accepting climate, they will practice what they teach, they will flee from infidelity and lust.

Respondents expressed many positive traits that they like about the church (question 59). They stated that Bethlehem is a church where there is brotherly love, warmth and a hearty welcome to visitors. It is a church where unity reigns, where believers live in harmony, eating together in potlucks. It is a supportive church where people join hands to help the one who has a problem.

It is a spiritual, peaceful, united, prayerful, and disciplined church. It is a church where truth is taught, where sinners are accepted, where people are struggling to be saved.

Haitians feel at home in a Haitian community. The Bethlehem Church offers such an environment for the Adventist Haitians of Chicago. They like to be together, to sing their French songs, use their own Créole language in worship and comfort one another.

But church members also expressed negative traits that they dislike about the Bethlehem Church (question 60). The major problem is that church members talk too much. They speak one against another. They criticize each other so that some relationships among them are not good. This negative feeling was expressed by 10 people, not by the entire group of respondents. There is also a lack of reverence in the church. "Lack" is a key term in the answer
to this question as stated by respondents: Lack of understanding, lack of mutual respect, lack of trust, lack of Bible study, lack of members’ involvement in church activities, lack of spiritual energy, lack of evangelism, lack of justice, and lack of money. "Lack" seems to be a theme that describes the situation of the Bethlehem SDA Church of Chicago.

In answer to the request for additional comments or suggestions, four people expressed the need for prayers on behalf of the church for its unity, sanctification and spiritual development. Two people commented on the questionnaire saying that it was good, that the questions were simple but at times ambiguous, causing people to think about their spiritual life and their family life. Two people commented about the seminar itself expressing its importance in their spiritual life. Two persons at least are already expecting the report of this survey.

Questions 10-56 of the questionnaire dealt with eschatology, family and the relationship between the two. Questions 57-60 were left open for church members to express any idea they wanted to say. They poured out their more general concerns for the well being of the church. Also there have been some remarks about the wish for the church to be ready for Jesus’ return and the gratefulness of some for the way the seminar helped in fostering the spirituality of the church’s families.
APPENDIX E

TRANSPARENCIES
Maris, aimez vos femmes, comme Christ a aimé l’Eglise, et s’est livré lui-même pour elle, afin de la sanctifier par la parole, après l’avoir purifiée par le baptême d’eau, afin de faire paraître devant lui cette Eglise glorieuse, sans tâche, ni ride, ni rien de semblable, mais sainte et irrépréhensible

Eph 5:25-27
UNE VISION GLOBALE

Un besoin pressant: éliminer le péché de nos vies

Le seul chemin: Jésus-Christ qui offre gratuitement sa grace

Le moyen unique: notre foi en Dieu

La seule puissance qui rend cela possible: la réception du Saint-Esprit
Cinq Concepts Tirés d’Eph 5:25-27

1. Que les maris aiment leurs femmes, Sujet I
2. Christ a aimé l’Eglise, Sujet III
3. L’amour de Christ pour l’Eglise doit servir de modèle à l’amour du mari pour sa femme, Sujet IV
4. Christ épousera l’Eglise dans le futur quand Il la présentera à Lui-même, Sujets II, V
5. En ce jour l’Eglise sera glorieuse (éclatante de beauté), sans tâche, ni ride, mais sainte et irrépréhensible, Sujets III, V

L’ESCHATOLOGIE ETUDIE

1. La destinée des individus
la vie, la mort, l’immortalité, l’état intermédiaire, la résurrection

2. La destinée de l’histoire
le jour du Seigneur, la fin du monde, le jugement, le royaume de Dieu dans le monde nouveau

DIFFERENT TYPES DE FAMILLE

1. Deux époux avec ou sans enfants
2. Un homme uni à plus d’une femme
3. Une femme vivant avec plus d’un homme
4. Les homosexuels
5. Les lesbiennes
6. Les unions où les deux partenaires ne sont pas supposés vivre sous un même toit
7. Familles mono-parentales, parents seuls
8. Mariage ouvert, tous les hommes mariés à toutes les femmes
9. Les célibataires

DEFINITIONS DE LA FAMILLE

Duvall and Miller:
Une famille est un groupe de gens liés les uns aux autres par le sang ou les liens légaux et qui vivent ensemble presque toujours au cours d’une partie de leurs vies, et qui accomplissent des fonctions familiales.

Anderson and Guernsey:
La famille est plus que la consanguinité. Elle est l’endroit où quelqu’un est aimé inconditionnellement et là où on peut compter sur cet amour quand on le mérite le moins.

Gale and Youngberg:
Une famille est composée de deux ou plus de gens liés par une ligne sanguine commune ou par l’alliance du mariage, de l’adoption, ou du partage qui choisissent de s’unir ensemble pour développer leur bien-être général sans exploitation, dans une atmosphère nourricière avec compréhension et support. Quand il en est ainsi dans une relation chrétienne, il s’agit d’une famille chrétienne.

Stephen Grunlan:
La famille c’est la façon dont la société s’organise pour la reproduction, la socialisation et le soin de ses jeunes et la satisfaction des besoins affectifs et sexuels de ses adultes.
ENFANTS NES EN DEHORS DU MARIAGE AUX ETATS-UNIS

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<td>16</td>
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<tr>
<td>Americains Noirs</td>
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<td></td>
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<tr>
<td>23</td>
<td>49</td>
<td>61</td>
<td>67</td>
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LA FAMILLE AUX ENVIRONS DE CHICAGO EN 1986
(Family Life Survey conducted by the University of Chicago)

<table>
<thead>
<tr>
<th></th>
<th>Jamais Mariés</th>
<th>Mariés</th>
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<tr>
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<td>14</td>
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<td>Espagnols</td>
<td>21</td>
<td>57</td>
<td>10</td>
<td>9</td>
<td>3</td>
<td>324</td>
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</table>

FEMMES TRAVAILLANT HORS DU FOYER

<table>
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<th></th>
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<tbody>
<tr>
<td></td>
<td>40%</td>
<td>51%</td>
<td>66%</td>
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</table>


MALADIES VENERIENNES

1,100,000 d'Américains infectés par an. soient 3,000 par jour et 2/minute
SIDA: 60,000 Décès/an (Dr. Frank Press)

LES AMoureux devraient chercher à se connaître

Les amoureux devraient avoir des informations l’un à propos de l’autre et à propos de leurs parents. Chacun devrait avoir la réponse aux questions suivantes:

1. Quelle est la date de sa naissance? Quelle différence d’âge y a-t-il entre nous?
2. Qu’est-ce qu’il/elle aime ou déteste?
3. Quelles sont ses préférences en couleur, parfum et autre?
4. Comment réagit-il/elle quand il/elle est en colère?
5. Est-il/elle honête?
6. Quelles sont ses relations avec ses parents, ses frères et soeurs?
7. Dans quelle mesure il/elle est propre dans ses habitudes quotidiennes (sa chambre, son lit, ses livres)?
8. Est-il/elle discipliné(e) au travail?
9. Répond-il/elle au rendez-vous à l’heure?
10. Aime-t-il/elle les enfants?
11. Quel est son (quels sont ses) passe-temps favori(s)?
12. Comment dépense-t-il/elle son l’argent?
13. Combien d’amis des deux sexes a-t-il/elle?
14. Quelle degré d’intimité entretient-il/elle avec chacun d’eux?
15. Puis-je espérer qu’il/elle me sera fidèle? Puis-je lui faire confiance ou y a-t-il des doutes?
16. Peut-on compter sur lui/elle ou a-t-il besoin de quelqu’un sur qui s’appuyer ou derrière qui se cacher?
17. Peut-il/elle prendre soin de moi et de nos enfants financièrement et dans la vie domestique?
18. Quelles sont ses forces et ses faiblesses?
19. Si je l’épouse, pourrai-je vivre avec ses qualités et ses défauts même s’il/elle ne change pas?
20. Serai-je fier/fière de l’accompagner dans la rue, pour aller à l’église ou dans des rencontres sociales?
NOUS POUVONS CONNAITRE CHRIST

Or, la vie éternelle, c'est qu'ils te connaissent, toi, le seul vrai Dieu, et celui que tu as envoyé, Jésus-Christ. Jean 17:3

Et moi, je prierai le Père, et il vous donnera un autre consolateur, afin qu'il demeure éternellement avec vous, l'Esprit de vérité, que le monde ne peut recevoir, parce qu'il ne le voit point et ne le connaît point; mais vous, vous le connaissez, car il demeure avec vous, et il sera en vous. Je ne vous laisserai pas orphelins, je viendrai à vous. Encore un peu de temps, et le monde ne me verra plus; mais vous, vous me verrez, car je vis, et vous vivrez aussi. En ce jour-là, vous connaîtrez que je suis en mon Père, que vous êtes en moi, et que je suis en vous. Celui qui a mes commandements et qui les garde, c'est celui qui m'aime; et celui qui m'aime sera aimé de mon Père, je l'aimerai, et je me ferai connaître à lui. Jean 14:16-21
CHRIST CHERCHE A NOUS CONNAITRE

Abraham (Gen 22:12)
Job (1:1, 8)
Daniel (1:20; 6:16)
Schadrac, Méschac et Abed-Nego (Dan 3:12, 27)
Jean-Baptiste (Matt 14:10)
Pierre et Jean (Act 4:3)
Etienne (Act 7:58)
Paul et Silas (Act 16:22-23)
Jacques (Act 12:1)

LE FOYER CHRETIEN IDEAL EST LA OU

1. il y a de l’ordre et du système
2. règnent la joie et le courage
3. l’obéissance est enseignée par le précepte et par l’exemple
4. l’industrie est développée
5. les gens sont physiquement et moralement propres
6. la vérité est exprimée en paroles et en actes
7. la courtoisie est manifestée
8. la beauté et la sagesse sont vivantes
9. l’amour remplit le coeur
10. la joie se trouve dans l’accomplissement du devoir

Les principes du ciel doivent être appliqués dans chaque famille, dans la discipline de chaque église, dans chaque établissement, dans chaque institution, dans chaque école, et dans tout ce qui doit être administré. Hommes et femmes, enfants et jeunes sont pesés dans les balances du ciel en harmonie avec ce qu’ils révèlent dans leur vie au foyer. Un chrétien au foyer est un chrétien partout. La religion pratiquée au foyer exerce une influence qui ne peut pas être mesurée.


Un caractère formé selon la ressemblance divine est le seul trésor que nous pouvons emporter de ce monde à l’autre. Ceux qui reçoivent l’instruction de Christ en ce monde apporteront chaque acquisition divine avec eux dans les demeures célestes. Et au ciel, nous nous améliorerons continuellement. Combien c’est important alors, le développement du caractère dans cette vie.

Qui nous séparera de l'amour de Christ? Sera-ce la tribulation, ou l'angoisse, ou la persécution, ou la faim, ou la nudité, ou le péril, ou l'épée?

Mais dans toutes ces choses nous sommes plus que vainqueurs par celui qui nous a aimés. Car j'ai l'assurance que ni la mort ni la vie, ni les anges ni les dominations, ni les choses présentes ni les choses à venir, ni les puissances, ni la hauteur ni la profondeur, ni aucune autre créature, ne pourra nous séparer de l'amour de Dieu manifesté en Jésus-Christ notre Seigneur. Rom 8:35, 37-39.
Mariés, aimez vos femmes, comme Christ a aimé l'Eglise, et s'est livré lui-même pour elle, afin de la sanctifier par la parole, après l'avoir purifiée par le baptême d'eau, afin de faire paraître devant lui cette Eglise glorieuse, sans tâche, ni ride, ni rien de semblable, mais sainte et irrépréhensible

Eph 5:25-27
TEMPERAMENT INFLUENCES
EVERYTHING YOU DO

However, your predominant or basic temperament, the one that influences you the most, should not be too difficult to diagnose. Just ask yourself a few questions while looking at the following illustrations.

1. Are you an extrovert? If so, you are predominantly sanguine or choleric.
2. If "yes" to 1, ask yourself, "Do I lean toward being a superextrovert?" That is, are you generally the first to speak? If so you are a sanguine.
3. If "yes" to 1, ask yourself if you are a good salesman type. If so, you are predominantly sanguine.
4. If "yes" to 1, but "no" to 2 and 3, ask, "Am I a 'strong natural leader?'" If so, you are probably a choleric.
5. If you answered "no" to 1—that is, you are not an extrovert—then ask yourself, "Am I a perfectionist, analytical, and somewhat critical?" If so, you are probably predominantly melancholy.
6. If you answered "no" to 1, ask yourself if you are known by others as "very quiet." Do you rarely get angry but experience many fears and worries? If so, you are probably phlegmatic.

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Four Basic Temperaments Chart

**STRENGTHS**

- RESPONSIVE
- WARM & FRIENDLY
- TALKATIVE
- ENTHUSIASTIC
- COMPASSIONATE
- GIFTED
- ANALYTICAL
- AESTHETIC
- SELF SACRIFICING
- INDUSTRIOUS
- SELF DISCIPLINED

**WEAKNESSES**

- UNDISCIPLINED
- EMOTIONALLY UNSTABLE
- UNPRODUCTIVE
- EGOCENTRIC
- EXAGGERATES
- MOODY
-SELF-CENTERED
- PERSECUTION-PRONE
- REVENGEFUL
- TOUCHY
- THEORETICAL
- UNSOCIABLE
- CRITICAL
- NEGATIVE
- MOODY
- SELF-CENTERED
- PERSECUTION-PRONE
- REVENGEFUL
- TOUCHY
- THEORETICAL
- UNSOCIABLE
- CRITICAL
- NEGATIVE

**STRONG-WILLED**

- INDEPENDENT
- VISIONARY
- PRACTICAL
- DECISIVE
- LEADER

- COLD & UNEMOTIONAL
- SELF-SUFFICIENT
- IMPETUOUS
- DOMINEERING
- UNFORGIVING
- SARCASM
- ANGRY
- CRUEL

- UNMOTIVATED
- PROCRASTINATOR
- SELFISH
- STINGY
- INDECISIVE
- CRITIC

- EFFICIENT, ORGANIZED
- DIPLOMATIC
- FEARFUL
- WORRIER

**PRACTICAL**

- CALM, QUIET
- EASY GOING
- DEPENDABLE

- OBJECTIVE

- EFFICIENT, ORGANIZED
- DIPLOMATIC
- FEARFUL
- WORRIER

- PRACTICAL
- HUMOROUS
### Différence entre les genres masculins ou féminins

<table>
<thead>
<tr>
<th></th>
<th>Homme</th>
<th>Femme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chromosomes (parcelle de tissus de chaque parent donnant la vie)</td>
<td>44 XY</td>
<td>44 XX</td>
</tr>
<tr>
<td>Fausse couche (mort du bébé avant qu'il soit capable de vivre)</td>
<td>Plus fréquent</td>
<td>Moins fréquent</td>
</tr>
<tr>
<td>Mort du bébé dans les cinq premières années de sa vie</td>
<td>Plus nombreux</td>
<td>Moins nombreux</td>
</tr>
<tr>
<td>Taux de naissance</td>
<td>106</td>
<td>100</td>
</tr>
<tr>
<td>Nombre à l'âge de 20 ans</td>
<td>A peu près le même pour les deux</td>
<td></td>
</tr>
<tr>
<td>Age moyen à la mort (espérance de vie)</td>
<td>68</td>
<td>73</td>
</tr>
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</table>
Fonctions du corps:

- Battement du cœur: légèrement plus grand, légèrement moins grand
- Tension artérielle: légèrement plus grand, légèrement moins grand
- Croissance vers la maturité: plus lente, plus rapide
- Taux des produits chimiques dans le sang: constant, fluctuant
- Taille entièrement développée: plus haute, plus courte
- Poids entièrement développé: plus lourd, moins lourd

Hommes et femmes ont des vies plus longues; l'espérance de vie devient plus longue.

Les différences biologiques suivantes sont indiquées par Grunlan.¹

¹Grunlan, 134.
Habiletés:

Arithmétique  
Langage  
Grande action musculaire (athlétisme)  
Petite action musculaire (couture, jouer aux jacks)  

Façon de se comporter:

Vantard, fier  
Nombre d'amis  
Type de jeux  
Sociabilité  
Compétition, aggression
<table>
<thead>
<tr>
<th>Homme</th>
<th>Femme</th>
<th>Caractéristiques</th>
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<tbody>
<tr>
<td>Chromosomes XY</td>
<td>Chromosomes XX</td>
<td>Le sexe est déterminé par les spermes portant des chromosomes X ou Y s'unissant avec le X dans l'ovule</td>
</tr>
<tr>
<td>Androgène (testostérone)</td>
<td>Estrogène</td>
<td>Hormones mâles et femelles</td>
</tr>
<tr>
<td>Penis</td>
<td>Clitoris</td>
<td>Organes génitaux d'érection</td>
</tr>
<tr>
<td>Scrotum</td>
<td>Vulve</td>
<td>Organes génitaux externes mous, sensibles</td>
</tr>
<tr>
<td>Testicules</td>
<td>Ovaires</td>
<td>Paire de gonades produisant des hormones mâles et femelles et des germes de cellules</td>
</tr>
<tr>
<td>Spermatozoides</td>
<td>Ovule</td>
<td>Germe de cellules produit par les testicules et les ovaires</td>
</tr>
<tr>
<td>Canal déférent</td>
<td>Trompe de Fallope,</td>
<td>Tubes transportant les cellules sortant des gonades</td>
</tr>
<tr>
<td>Poils sur tout le corps</td>
<td>Poils Pubiens</td>
<td>Caractéristique des adultes</td>
</tr>
<tr>
<td>Muscles forts et lourds</td>
<td>Couche de graisse sous la peau au-dessus de muscles plus petits</td>
<td>Développement du corps adulte</td>
</tr>
<tr>
<td>Hanches étroites</td>
<td>Hanches larges</td>
<td>Forme du corps adulte</td>
</tr>
<tr>
<td>Epaules larges</td>
<td>Epaules penchées</td>
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<tr>
<td></td>
<td>Seins développés</td>
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**BUDGET FAMILIAL SUGGESTIF**

Revenu Mensuel

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<td>Intérêt</td>
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<tr>
<td>Dividende</td>
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<td>Autre Revenu</td>
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<td>Total des Revenus</td>
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<td>Moins les taxes</td>
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<td>Revenu net</td>
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Dîme

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<td>Electricité</td>
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<tr>
<td>Chauffage</td>
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<td>Téléphone</td>
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</tr>
<tr>
<td>Eau</td>
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</tr>
<tr>
<td>Immondices</td>
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<td>Total Utilités</td>
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Bond sur voiture

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<tr>
<td>Dépense médicale/dentaire</td>
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<tr>
<td>Autres</td>
<td></td>
</tr>
<tr>
<td>Total dépenses fixes</td>
<td></td>
</tr>
<tr>
<td>Category</td>
<td>Amount</td>
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<td>------------------</td>
<td>--------</td>
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<td>Articles de maison</td>
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<td>Enfant</td>
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<td>Total écolage</td>
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<td>Allocations individuelles</td>
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<td>Femme</td>
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<td>Total des dépenses discrétionnaires</td>
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</tr>
<tr>
<td>Total dépenses fixes et discrétionnaires</td>
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The Female Sexual Response Cycle

Three representative variations of female sexual response. Pattern 1 shows multiple orgasms; pattern 2 shows arousal that reaches the plateau level without going on to orgasm (note that resolution occurs very slowly); and pattern 3 shows several brief drops in the excitement phase followed by an even more rapid resolution phase. Also note that, unlike in males, there is no refractory period in the female sexual response cycle.
THE MALE SEXUAL RESPONSE CYCLE

(a) The most typical pattern of male sexual response. The dotted line shows one possible variation: a second orgasm and ejaculation occurring after the refractory period is over.

(b) Male sexual response in a situation of prolonged arousal at the plateau level not going on to orgasm and ejaculation. Note that there is no refractory period in this instance, and resolution occurs considerably more slowly.

(c) Male sexual response pattern showing erratic initial arousal and a relatively brief plateau phase prior to orgasm.

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# Chart VII

**Time Required For Male and Female to Reach Readiness For Complete Sexual Response—Another Difference Between Men and Women.**

<table>
<thead>
<tr>
<th>Male</th>
<th>Complete Readiness</th>
<th>Moderate</th>
<th>Slight</th>
<th>None</th>
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<tbody>
<tr>
<td>6</td>
<td>1</td>
<td>5</td>
<td>10</td>
<td>20</td>
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</table>

<table>
<thead>
<tr>
<th>Female</th>
<th>Complete Readiness</th>
<th>Moderate</th>
<th>Slight</th>
<th>None</th>
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</thead>
<tbody>
<tr>
<td>9</td>
<td>1</td>
<td>5</td>
<td>10</td>
<td>20</td>
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</tbody>
</table>

**CHART VII.** *If a stimulus (such as intimate physical contact) acts on a boy he experiences body changes which enable him to participate in and respond to sexual intercourse almost immediately. By contrast, the same stimulus in a girl acts very slowly because she is sufficiently aroused to respond to intercourse; sometimes she never reaches the point of response although she may allow a boy to release his passionate feelings in her body.*

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Maladies de la Femme Dues à sa Menstruation

Symptômes Emotifs

1. Dépression extrême, peut-être durant des mois
2. Estime de soi extrêmement bas
3. Eclats de colère, ventilation émotion, incapacité de tolérer la frustration
4. Réponses émotives inappropriées, larmes sans tristesse
5. Incapacité de supporter le bruit
6. Exige la preuve de l’amour du mari
7. Problèmes dans la façon de dormir
8. Incapacité de se concentrer, difficulté de se rappeler

Symptômes Physiques

1. Désordres gastrointestinaux, de digestion, d’appétit
2. Manifestation de chaleur brulant différentes parties du corps pendant quelques secondes
3. Vertige
4. Constipation
5. Tremblement
6. Picotement des mains et des pieds qui ensuite s’endorment
7. Sécheresse de la peau, perte d’élasticité
8. Sécheresse des membranes muqueuses, du vagin
9. Désirs sexuels (libido) grandement réduits
10. Douleurs dans les jointures, allant de lieu en lieu
11. Tachycardie (battement accéléré du coeur), palpitation
12. Mauvaise tête
13. Cercles noirs ou sombres autour des yeux
14. Perte de poids.

<table>
<thead>
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<th>Emotive</th>
<th>Physique</th>
<th>Sociale</th>
<th>Spirituelle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Partagez</td>
<td>Embrassez-vous</td>
<td>Partagez</td>
<td>Faites le</td>
</tr>
<tr>
<td>vos points</td>
<td>Baisez-vous</td>
<td>vos</td>
<td>culte de</td>
</tr>
<tr>
<td>de vue</td>
<td>Touchez-vous</td>
<td>intérêts</td>
<td>famille</td>
</tr>
<tr>
<td>Sentiments</td>
<td>Ayez des</td>
<td>Passe-temps</td>
<td>ensemble</td>
</tr>
<tr>
<td>Croyances</td>
<td>rapports</td>
<td>favoris</td>
<td>Allez à</td>
</tr>
<tr>
<td>Buts</td>
<td>sexuels</td>
<td>Musique</td>
<td>l'église</td>
</tr>
<tr>
<td>Intérêts</td>
<td>Caressez-vous</td>
<td>Concert</td>
<td>ensemble</td>
</tr>
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Maris, aimez vos femmes, comme Christ a aimé l'Eglise, et s'est livré lui-même pour elle, afin de la sanctifier par la parole, après l'avoir purifiée par le baptême d'eau, afin de faire paraître devant lui cette Eglise glorieuse, sans tâche, ni ride, ni rien de semblable, mais sainte et irrépréhensible

Eph 5:25-27
### TABLE 14

**EVALUATION OF SEMINAR**

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**EVALUATION SUMMARY**

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### TABLE 19

**PRETEST AND POSTTEST FREQUENCY OF RESPONSES**  
(*FAMILY LIFE*)

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TABLE 20

PERCENTAGE OF CORRECT ESCHATOLOGICAL RESPONSES

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1In this Table and the next one answers 1 and 2 are added together to represent disagreement with the statement while 4 and 5 are put together to represent agreement.
### TABLE 21
PERCENTAGE OF CORRECT FAMILY LIFE RESPONSES

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<td>28. Intercessory prayer</td>
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* Reverse order: Positive result

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VITA

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Children: Ivaline and Ethny
Address: UNAH P. O. Box 1339, Port-Au-Prince, Haiti, W. I.
Telephone: (509) 34-1085 Home 34-3575

ACADEMIC INFORMATION

B.Th. West Indies College 1968
M.Div. Andrews University 1975
MPH Loma Linda University 1990
M.Th. Andrews University 1994
Ph.D. Andrews University 1997

PROFESSIONAL INFORMATION

An ordained minister in 1972, Etzer worked as a district pastor for six years, as a college Bible teacher for 12 years, as South Haitian Mission Secretary for 1 1/2 years, and as Haitian Union Church Ministries Director for 3 1/2 years. While a college Bible teacher Etzer also served as chair of the Theology Department for seven years, Dean of Student Affairs for three years, and Academic Dean for two years. Twice sponsored by the Haitian Union of the Inter-American Division Etzer studied at Andrews University for 6 years and 9 months.