

# Family Heritage Developer

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*"God forbid that I should forsake the inheritance of my fathers" -- 1 Kings 21:3*

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## What do you *Really* believe about Biblical Marriage?

Gary L. Cox

Sign on a Liberal Church: *I'm sorry that my gay marriage offends the sacredness of your 4<sup>th</sup> marriage!*

Think about it!... Isolated moral indignations are of little value when they are applied apart from the foundation of righteousness that is found in biblical redemption. The law can only prove sin as sin; however, if the declaration of what is sin by the law has been long overshadowed by a relatively loose and sloppy application of morality *by the church*, that overshadowing will be shown to have successfully eroded many clear biblical values *in the church*. This is where we are today! Any particular moral value dearly held by one is excoriated (*highly criticized*) by those who are offended by it.

*If the foundations be destroyed, what shall the righteous do? When the enemy comes in like a flood, the Lord will raise up a standard against him.* (Psalm 11:3; Isaiah 59:19)

Biblical Morality begins with the individual who is redeemed; it is monitored by accountable relationships among those who profess that redemption; and it is not at all under consideration in interactive dealings between believers and those who are *not* professing redemption at all. Consequentially, biblical accountability is significant *within* the professing church but

non-existent toward those on the *outside* of the church. Far too often, the church extends an improper leniency where a clear moral absolute needs to be established *within* the church and expresses a harshness of exclusion (wrongly applied) to those who are *outside* the church. Somebody is not thinking!

Consider this. When any form of business or service is offered by a believer, if it springs from an *overt expression of faith*, then that service may be reserved *exclusively for believers* who practice appropriate morality. When this *is* the case, morality needs to be visible in the every element of the restrictive offering of those services. The religious business owner may not extend such services to anyone who is *not* "inside" the community of faith. Sincerely held religious beliefs do not manifest themselves in whimsical expressions of selective application. Religious liberty cannot be protected when it is based upon a cherry-picked application of moral values. This means that discrimination against baking wedding cakes for gay marriages requires the discriminate baker to have an operational clarity that they bake wedding cakes *exclusively* for morally honorable weddings. Failure to be consistent in *all* cases of moral discrimination diminishes the integrity of moral discrimination applied in *any* case. The bible calls this kind of discrimination hypocrisy, and is roundly

condemned as pharisaical by Jesus Christ. Jesus was condemned by the Pharisees for his association with the very sinners he came to save! The gospel discriminates among the righteous, not sinners.

The doctrinal standard of proper discrimination is 1 Corinthians 5-7; the functional model for living among unbelievers is Daniel 1-6. Christians are called to influence *society* by their testimony (1 Thess. 4:11-12; 1 Peter 3) and to maintain *community* by shared moral values. (More on this elsewhere<sup>1</sup>.) The threat to religious freedom comes from those who are offended by the exclusive nature of the religious community. This was true with Satan who desired to be worshipped like God and was offended by God's exclusive claim to worship. It is true today of anyone shunned because of behavior judged as immoral by another. Such offenses beg the question, "What do you *really* believe about Biblical Marriage?"

Recent years have seen some criticisms by home-school graduates against their parents' practices and decisions, especially in the area of courtship and dating. Criticism is understandable in light of imperfect parents and children. The debate is purported to be about parental overstepping of adult children's lawful rights. While the issue is complex, requiring positive and constructive discussion, the core issue at stake is God's design of marriage at *Creation* and after the *Fall* (Gen. 1:26-3:18). Is it possible that the church has so significantly failed to understand God's plan for family that it has not responded by faith to His purpose of marriage? If so, the family is left in a vacuum of confusion! Believing parents are losing their way regarding their God-ordained role in helping their children find their life partner in purity and fidelity. It might be helpful to understand the *nature* of the need before we try to reason out the

*appropriate steps* for meeting that need! This discussion overlaps same-sex marriage which has been legalized in all 50 states by the US Supreme Court. As Boyce College professor Owen Strachan has written,

*The significance of this discussion is brought into sharp relief when set against the backdrop of arguments for same-sex relationships and marriage among so-called new evangelicals who are pressing for inclusion and acceptance by the church. Into this context now comes God and the Gay Christian, a book by Matthew Vines ... in which he attempt[s] to argue that being a gay Christian in a committed same-sex relationship (and eventual marriage) is compatible with biblical Christianity. ... Even though [he] did not make new arguments, [he] synthesized arguments made by revisionist Bible scholars and presented a very winsome case for overthrowing the church's moral teachings on same-sex relationships.<sup>2</sup>*

What is at stake is the Bible's teachings on male and female in their respective created roles. Theologians call the biblical roles of male and female *complementarity*, meaning that there are very real differences between the sexes and the roles that God ordained for them by His design of the creature. These different roles are necessary and they compliment each other to fulfill God's purpose in marriage and family. Feminism in the early 70's made a huge assault against *complementarity* in marriage. Today, the homosexual agenda is mounting the same revisionist arguments with the help of the so-called new evangelicals.

Here is how *complementarity* impacts what you really believe about marriage: Marriage must either be impulse-based or role-based. If marriage is impulse-based, then the desires of passion can define the validity of the relationship. Same-sex attraction would then be as valid as any heterosexual

attraction. Immorality, in this case, could only be about keeping sex pure in monogamous marriages. The command of scripture, “it is better to marry than to burn” (1Co.7:9) would then apply to *any* burning impulse, whose solution would not be biblical self-control, but lust released in marriage. *Complementarity*, or role-based marriage on the other hand responds with the proper control over the impulse of passions. *Complementarity* gives great attention to the God-ordained roles of male and female. Notice that the roles of male and female are not *age-based* but *design-based*.

The nature of the feminine gift (the woman’s desire for her husband, Gen. 3:16) is such that it requires a special ministry and care by the husband (Ephesians 5; 1Timothy 2, 1Peter 3). This powerful gift also requires a special safeguarding from the earliest age by parents who are charged by God to operate *in locus maritus* (in the place of the husband). In the created order and design, this special care is transferred to the husband upon marriage. The care for the feminine gift is the most formative element of the dating or courting process. It shapes the role of the young men by the command of scripture to treat the younger women as sisters in all purity (1Tim. 5). This means that the first role in human relationship between the sexes is to protect the woman from the arousal of that instinctive sense of her desire for her husband. Proverbs is full of illustrations for a secondary need for training in this area. Young men need to learn how to avoid the emotional trap of being ensnared by a woman whose desires

are out of control. Deception is Satan’s greatest weapon against biblical marriage. Again it is important to recognize that this care is not limited to children under 18, 21 or any age for that matter. It is a core spiritual battle for Christians for life.

The foundation of a godly family is a faithful, monogamous marriage between one man and one woman for life. There is no sacred nature of a 4<sup>th</sup> marriage arising from 3 divorces! Satan will unleash every kind of lust to attack this foundation, especially upon the young. Young adults need to know how to flee these lusts at the earliest possible age and that need will not end until death! Believers must tenaciously hold onto *complementarity* of the sexes both in preparation for marriage and in the marriage union itself! The foundations of our society are being destroyed, and the righteous must raise up the standard of the Word of God against the wickedness that is flooding our land. How you teach *complementarity* and practice it in your home in all stages of life will go far to preserving a godly heritage in your family and provide a godly “salt and light” influence in the world. Remember, marriage is honorable in all and the marriage bed is undefiled, but whoremongers and adulterers, God will judge (Heb.13:3). My wife and I have been blessed to raise our family by an intentional *complementarity* (albeit, imperfectly), and we do not regret it! However, let us all be sober and vigilant because we have such an adversary in the Devil who is going about like a roaring lion, seeking whom he may devour. Let it not be our children!

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<sup>1</sup> Editor’s note: See/hear the WCF Church June 28 Message Dealing with the Supreme Court Decision @ <http://youtu.be/yKo62FcPumc>. Also, go to [www.wcfs.edu](http://www.wcfs.edu) and click on the button marked *Go to Family by Design Radio*. We have recorded a series of six messages on these topics. They are archived for download or play. The radio series began on July 11/12.

<sup>2</sup> Owen Strachan, God, the Gospel, and the Gay Challenge — A Response to Matthew Vines, <http://www.albertmohler.com/2014/04/22/god-the-gospel-and-the-gay-challenge-a-response-to-matthew-vines/> Published on April 22, 2015

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# STUDENT DEVELOPER

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## Louis Zamperini's Journey to Christianity

By Alex Bruns, Class of 2015

Courage! An Airplane Crash! Two years of survival! *Unbroken* is a story of a World War II veteran named Louis Zamperini. Louis lived during the great depression and World War II. He joined the Air Force during the war. One fateful day, a dramatic tragedy changed his life forever.

Louis Zamperini was born on January 26, 1917, in New York. When Louis was two years old, his family moved to Torrance, California. Growing up, Louis was a bratty kid; he would rob and he hurt other people. He was not a likeable kid. At five years old Louis started smoking. His life was a mess. His brother Pete, who lived the complete opposite lifestyle of Louis, changed his life. Pete helped Louis to become a professional runner. Once Louis realized that he was excellent at running, he started to win every single race he ran. He ran a mile in a little over four minutes when he was about seventeen. Zamperini had a goal to be an Olympic runner. He made the 1936 team by qualifying in the Olympic tryouts and headed to the games in Germany. He was nineteen years old. He finished in eighth place in the 1500 meter race. His next goal was to win gold in the 1940 games in Japan. However, World War II canceled the 1940 Olympic Games.

Since the 1940 Olympics were canceled, Louis was drafted into the war, and he chose to serve in the Air Force. He made many friends. He transferred to the American base in Hawaii. Many of his new friends died in plane crashes because these planes were not the best planes in the world. He was a member of the crew of the plane called Super Man. Super Man survived an attack of battle, but it would never fly again. Louis and his friend Phil, the pilot of Super Man, were given the following assignment: to find a plane that went down. Louis, Phil and ten other men flew on the new

plane called the Green Hornet. This plane tragically crashed on the fateful day of Zamperini's life: May 27, 1943.

Louis and two of his friends, Phil and Mac, survived the crash into the Pacific Ocean. Hoping to be found, Louis tried to spare what little food and water they had left. However, Mac ate it all in confusion while Louis and Phil were asleep. For forty-seven days, Phil and Louis survived on the lifeboat while Mac died on the thirty-third day after the crash. Finally, Zamperini and Phil landed on Japanese land and were taken captive. For the rest of the war Louis and Phil were prisoners. They were brutally tortured by the Japanese.

While in captivity, Louis faced the toughest time of his life. He was not fed enough. He was tortured. In the last two camps he lived in there was a guard in charge that was dubbed as The Bird. The Bird tormented Louis for the last fifteen months of his captivity. After World War II was over, Louis returned home and tried to start over. Louis married and had two children. Sadly, the events in Japan made him have nightmares about The Bird. His wife helped him stop having these nightmares by taking Louis to the Billy Graham revival. Reluctantly, Louis attended the meetings twice. Louis became a Christian on the second night of the revival. Once Louis became a Christian, he had no more bad dreams of the Bird.

The book *Unbroken* is an outstanding story of courage, survival, and new life. Louis Zamperini's life before the war was normal, but tragic events of the war changed the course of his life. Amazingly, Louis, the broken angry man, returned to Japan and forgave the people that hurt him. *Unbroken* is a true story of how Louis changes from being a criminal to becoming a Christian.

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