



# The Geneva Review

A Monthly Publication of Geneva Ministries

No. S7

© 1989 Geneva Ministries

April 1989

## *The Intentional* **Christian** Family Community (or What Microwaves and Frozen TV dinners are doing to YOUR family!)

Michael R. Gilstrap

### Introduction

She's standing at her kitchen counter with a grimace on her face. In the background is her husband and three children sitting around the dining room table. The commercial opens with her complaint to the viewers, "Can you believe they all want to eat at the same time?" Our homemaker then proceeds to sing the praises of **microwaves** and a frozen **food** manufacturer which shall remain unnamed. Through the miracle of pm-prepared dinners, not only is it possible for her whole family to eat together, but each may eat exactly what he or she wants! What progress!

I saw this commercial during a break in one of the recent NCAA basketball tournament games. On my way into the kitchen to get a glass of iced **tea**, it stopped me dead in my tracks. To think that the main appeal centered around a woman complaining about the fact that her family wanted to eat together startled my sensibilities. The family should be the center of warmth and **community** in one's life, right? It's the safe harbor we flee to when the storm's of life become a bit more than we can handle. It's the place we go at the end of the day for **rest**, **nurturance**, love, and fellowship. And one of the greatest symbols of what "home" **redly** is, is a family gathered around a table for a common meal.

Yet such an idea of "home" is largely a thing of the past in much of our culture. Like the woman in the commercial, many Americans view their home life as little more than a restaurant and hotel. "Home" is a place for rest, food, shelter, and little else. A far cry from the home life of preceding generations.

The cultural factors relating to the breakdown of the family unit in society has profound implications for Christian families today. **If** we are to build strong families, then we must recognize clearly the forces working against us.

### Phase One: The "Extended Survival Family"

Major shifts in family life from the end of the 19th century until now have had a great deal to do with the breakdown of family structure. Around the turn of the century, many Americans lived in rural cultures in which there were tight, natural networks of **community**. At the center of these networks was what **sociologists** designate as the "Extended **Survival Family**," that is, one family unit (father, mother, children) which was a part of an extended family made up of other basic units.

Most of the needs of the members of the family were met by members of that extended family. Food grown on the **farm**, clothes made on a Singer sewing machine, canning done for the winter, schooling took **place** either

*continued* next page

### Table of Contents

The <i>Intentional</i> Christian Family Community . . . . .	1
Michael R. Gilstrap	
Dominion and the Kingdom of God . . . . .	4
Peter J. Leithart	
A Proposal for an Adult Sunday School Curriculum . . . . .	5
Gary R. Hafer	
The Challenge of Illiteracy: Functional and Biblical . . . . .	6
Michael R. Gilstrap	

at home **or very near the home**, and religious instruction was given at the family dinner table or around the fireplace or stove.

In the Extended Survival Family, one found a situation where many different functions were being performed. Each and every family member was necessary for the well-being and survival of that family. Each person had a contribution to make, **and each knew that he** or she was necessary and needed.

### Phase Two: The "Nuclear Suburban Family"

Beginning in the aftermath of World War I and continuing through the end of World War II, our nation underwent a major shift of population from a rural to an urban setting. With the move to the cities, families shifted from the Extended Survival Family to what sociologists designate as the "Nuclear Suburban Family." The Extended Survival Family was surrounded by relatives. Grandparents, uncles, aunts, and cousins all made for very large, **frequent** family gatherings and a lot of interaction as a characteristic of that kind of family.

The 'Nuclear Suburban Family, on the other hand, tended to **bè** a family **organized** around a father, mother, and 2.2 children. This type of family, which many of us grew up in, was focused around sharp role divisions and geographic separations. Instead of everyone pitching in and doing **all** that was necessary to do to accomplish the family's tasks around the farm, in the Nuclear Suburban Family typically the father left home during the day, went into the city or some place other than the place where the **spouse** and children would be. Mother stayed home minding the house, and the children went off to school. Each member of the family was in a separate location during the bulk of the working week.

One of the marks of the Nuclear Suburban Family is that as the family moved up the ladder of affluence, each

member of the family moved away from **one** another in terms of geographical distance from the others. In our modern society, affluence buys separation and space so that in a less affluent family, the children are sharing the same bedroom or bed, but as the family moved up the ladder, the children were given separate **bedrooms**.

The move toward separation and isolation may also be seen in the layout of neighborhoods and developments. More affluence translates into more "privacy" — i.e., isolation and separation. In other words, since the end of **WWII**, the drive to better oneself has translated into a drive toward more and more isolation and distance between people. This tendency has had dramatically **ill** effects on the family unit.

### Phase Three: The "Laissez-Faire Family"

In the last 15 years **or so, we** have seen a shift from the Nuclear Suburban Family where there are strictly defined role relationships (father focuses on financial contribution, mother on home, relationships, children) to what sociologists have designated as the "Laissez-faire Family" — "to each his own." It is characteristic of the predominant American **family** today that each person within that family is doing something separated from the other members of that family. The separation is almost certainly geographic, and in all probability, each family member has a separate **focus** and direction. It is in this situation that the adage, "not a home, but a restaurant and hotel" is appropriate. People come home to sleep and eat, but the center of warmth and community, the dynamic of a family pulling together as one unit is largely missing.

Sociologists believe that with two career homes, coupled with the changing role of women in the culture (where we now have 52% of all women working for pay outside the home), the traditional role division of the father oriented toward the financial provisions and the mother oriented toward the relational dimension and meeting the needs of the family, is a thing of the past. These roles have been crowded out as women are also oriented toward the financial dimension with no one oriented **in** a major way to meeting the needs of the members of the family.

As mentioned earlier in this article, one of the symbols of this neglect is that in an ever increasing number of families, the institution of the family meal has disappeared. With **fastfood**, microwaves, and **pre-prepared** meals, it is not at all unusual to meet families who never sit down for a meal together except at a major holiday. The exceptions are those families who sit down on a regular, **day** to day basis to eat a **meal** together, relax together, take time to listen to one another, and develop



## The Geneva Review

**The Geneva Review (ISSN 0886-0343)** is published monthly by Geneva Ministries and edited by the Rev. Michael R. Gilstrap. It is sent free of charge to all who request it. Address requests to Geneva Ministries, P.O. Box 131300, Tyler, TX 75713. A donation, tax-deductible, is requested. Checks should be made out to **Geneva Ministries**. Permission to reproduce these essays, in whole or in part, is granted, provided the **name and address** of The **Geneva Review** is included.

lasting, nourishing relationships with other family members. The centers of warmth and communion have disappeared **right** out of the family structure. The energy **of** the modern parent is going into income production and consumption, with very little left over for anything **else**.

What are the implications of this trend? In lower income families, it often means that the children are left to fend for themselves. The rise of the so-called "latch-key **children**" is indicative of this. These children let themselves into their homes, lock themselves in, watch television, do homework, and in some cases, cook their own supper. **Studies** indicate a high degree of fear and anxiety among latch-key children, and generally, a feeling of isolation and loneliness.

On the other end of the scale in more affluent families, the set of problems is different. It is not at all uncommon to see the completely structured family. Mother and **Father** each have busy lives, as do the children. Each child has a schedule that rivals the busiest CEO: school, piano, soccer, Little League, youth club, and on and on. **These** children are scheduled as any workaholic in a business **environment**. They have no time to sit and do nothing, read a book, "waste" time with friends and family. **In** this type of family, there is very little meaningful relationship among the members. What there is **a lot of** is performance, but not slot of time to just hang around, **listen** to **each** other, care for one another. Individuals are valued for what they do, rather than who they are.

I realize that the above scenarios are on opposite **ends of the** spectrum, **but** there is a **lot** of ground in between with the same problems and dynamics, albeit to a lesser degree. We must realize that many in our culture are coming out of homes, even when the marriage is intact, without ever having experienced what one may see symbolized each week on *The Cosby Show*. **If** we take into consideration the large number of single parent homes, the rising rates of divorce, the percentage of homes with a radical polarization within the marriage, the picture is even bleaker.

### Conclusion

As Christians, we place a very high value on family life. Yet we live in a culture where such values are literally becoming extinct. What are we to do?

First, I believe that we must begin by recognizing the cultural situation we find ourselves in. It does no good to hide our heads in the sand. Many of the dynamics which contribute **to the** breakdown of the family are operative in our **lives** as well. Most of us **are** very busy, with ever

*continued page 8*

**Bring Geneva Ministries to YOUR Church!**

**Announcing the Availability of GM's  
Local Seminar!**

## **Every Parent's Dream Building Faith, Character, and Success into YOUR Child's Life**

*conducted by*

**The Rev. Michael R. Gilstrap,**  
*., president of Geneva Ministries*

Every Parent's dream is for his or her child to be **successful**, but what are the proper, biblical expectations we should have for our children? That is **precisely** the question this seminar is **designed to** answer.

**Every Parent's Dream** is for all fathers and mothers who have, **sensed** the breadth of **their** responsibilities and the scope of their **children's** possibilities, yet, who have not been able to work these into a practical value system which maybe used on a day to day basis.

**Rev. Gilstrap** makes the spiritual practical in a convincing way! Within a large biblical framework, he shows that Christian parents can and must shape their children" after the biblical blueprint. He practically presents to parents their responsibility to teach their children to be successful as **well as** faithful. In short, he shows parents how to fulfill **Every Parent's Dream!**

Here's a short list of what's covered:

- ' Importance of self-sacrificial love...
- The Call" within a Call...
- Christian worldview and success . . .
- the vital significance of the parent's task...
- communicating a vision of the future . . .
- **success** and a-life of service...
- the place of wealth and ways to handle money . . .
- And much, much more!

If you believe **Every Parent's Dream** is a seminar you would like to have at your Church, please contact the Rev. Michael R. **Gilstrap** at (214) 592-0620 or **write** him at Geneva Ministries, P.O. Box 131300, Tyler, TX 75713. Don't hesitate to call or write if you **have** any questions!

**A detailed prospectus  
is available upon request**

## Dominion and the Kingdom of God

Peter J. Leithart

Jesus Christ is the Last Adam. Christ also came to establish the Kingdom of God. These are two important themes of New **Testament** theology. Yet in most treatments of the biblical theology of the Kingdom, there is surprisingly little development of the connection between them. It is universally recognized that Christ reversed the sins of Adam by tearing away the curtain separating God from **Adamic** man, and thereby permitted His people access to the Kingdom. John Bright's statement is typical: "As Adam in his sin bequeathed to the world the poisonous heritage of rebellion against God, and, through it, the sentence of death, so now Adam, a heavenly Adam (1 Cor. **15:45-49**) — a Son of Man — who obedient unto death, brings life."

There is certainly nothing wrong with this. The problem is that this is all Bright says about the **connection** of **the Kingdom** with the Pauline theme of Christ as the Last- **Adam**. Nowhere does Bright develop the connection between Adam's calling and the work of Christ. Significantly, he begins his discussion of the Old Testament doctrine of the Kingdom with the establishment of the people of Israel, and refers only in passing to Genesis 1-3. Thus, we are left with the question, How does the work of Christ relate to Adam's calling to have dominion?

A systematic theological answer to this question might run along the following lines. **First**, it should be recalled that the Greek word for "Kingdom" means rule or dominion. Thus, when Christ established the Kingdom of God, He was by definition establishing the Dominion of God. What does this have to do with Adam's dominion or ours? Adam's original task was to participate in God's rule over the earth. When he **sinned**, he lost his filial right to rule the earth and to use its resources. Christ, the last Adam, is granted possession of **all things** **and** is exalted above every name that is named.

Since we are united to Christ, we are restored to legal possession of all things, and in Christ, to **jure** (though not necessarily **de facto**) **rule** over **all things**. We participate in God's dominion over **all things** by virtue of our union with the King of kings.

More imaginatively, we could argue from the analogy between the Most Holy Place and the Kingdom. The earthly Holy Place was God's throne, the **locus** of His rule; the true Holy Place is the heavenly throne room of God. In the **New Covenant**, to have access to the Holy Place is to have access to the Kingdom is to have access

to heaven. James Jordan has argued that the **three symbols** within the ark — manna, Aaron's rod, the **tables** of the law — represent life (Sacrament), authority (Government), and wisdom (Word). Access to the Kingdom secures all three: We eat of the true heavenly **manna**, even Christ, our Lord; we have a complete Word to guide us in every good **work**; and we are granted authority to rule in God's name. By gaining access to the Kingdom for us, Christ also secured what we need to have **dominion**.

An exegetical argument can be made from Romans 5:12-21. There, Paul establishes a close connection between the work of the Last Adam and the reign (Kingdom) of grace (**esp.** v. 21). The entire passage, in fact, is structured in terms of a contrast between two "reigns," two Kingdoms: the reign of sin **and** death **and** the reign of **grace** and of those who receive grace and righteousness (w. 17, 21). It is important to note that Paul's contrast of these two kingdoms in verse 17 is not precisely parallel. He does not contrast the reign of death with the reign of life. Rather, he contrasts the reign of death with the reign of those who have received "the abundance of grace and of the gift of righteousness." As **Cranfield** puts it, .

The effectiveness and unspeakable generosity of **the divine grace** are such that it will not merely bring about the replacement of the reign of death by the reign of life, but it will actually make those who receive its riches to become kings themselves, that is, to live "the true kingly **life**," purposed by God for man.

**Cranfield** goes on to say that this reign of the saints will occur on in the **eschaton**. But Paul elsewhere teaches that, because this reign is fulfilled in Christ, it is already fulfilled in principle (**Eph. 2:6**), if not visibly (**Heb. 2:8**). Paul exhorts the Corinthians to **find** in the **eschatological** reign of the saints a pattern for Church government (1 Cor. **6:2-3**). Thus, while we may agree with **Cranfield** that the consummate visible **fulfillment** of the rule of the Church is future, it is also **true** that the coming of Christ's Kingdom has already exalted the saints to heavenly places. In short, Paul teaches that the reign of death is replaced by the reign of the Church!

This rule is not one of domination: Rather, whoever wishes to be great must become servant of all. Service is not only the **means** to dominion (as if we serve only until we gain mastery), but rather the very **form** of dominion; in Christ, to lead is to serve. This drives home **the** fact that the Kingdom comes not merely that we might enjoy its

*continued page 8*

## A Proposal for an Adult Sunday School Curriculum

Gary R. Hafer

During the past year, it became apparent to our Christian Education Committee that our church desperately needed a sequenced curriculum for our adult Sunday **School**. The task of devising a new curriculum course outline for Lehigh Valley Presbyterian Church (PCA) soon fell upon the shoulders of budding **churchmen** Gary Jenkins and me, along with the knowledge that anew academic church year would soon be upon us. We simply **didn't** want to persist with our present **quarter-by-quarter course** planning, even though we generally knew what kind of courses would be **coming** up.

For the past few years, the committee had pretty much patterned the course selection on some minimally structured advice emanating from the denominational level, although specific courses were still left unspecified. Occasionally, when mavericks (like **me!**) got a hot idea and wanted to pursue it within the realm of teaching, allowances were made. While that kind of approach had its benefits in many instances, it had limited long-term benefits. For one, our church's progressive understanding of liturgical matters promoted us to design come courses that explored our new convictions. These courses were transitional, with fixed objectives: for example, impressing upon the congregation the importance of weekly communion. Now that **these** objectives have been reached, there is no longer any need to repeat the exact content of those courses. Instead, what is needed is a curriculum that rejuvenates those same understandings in the minds of the people and plants new patterns of thinking in those who are new to our congregation.

What also **became** increasingly evident was that the course structure didn't provide for a proper rotation of subjects. It seemed that we were repeating ourselves in some courses while neglecting some important subjects that needed to **be** taught in an adult Sunday School **environment**.

In considering these factors, Gary Jenkins and I first developed some criteria that such an adult curriculum would have to meet. First, we wanted a **cyclical arrangement** of courses; that is, themes that would recur on a regular basis — worship, theology, special subjects, Old Testament, and New Testament. This would form our template; more **detailed** theme **courses** could then rotate, with exact course titles proposed **later**. Second, we wanted **comprehensiveness**, to cover **the** whole gamut of

subjects and **issues**. **Lastly**, We **wanted the** curriculum to reflect the **distinctiveness of the** church in terms of its emphases on worship and Christian living.

With **these** three criteria in hand, we devised the major headings and subheadings:

### Sequences

(Themes are in **bold**; **course** areas are located underneath)

#### Worship

##### **Ecclesiology**

Sacraments

Liturgy

Devotions

#### Theology

Biblical

Systematic

Symbolic (**Creedal**)

Historical

#### Subjects

##### **Hermeneutics**

Apologetics

Great Books seminar

World-Life View

#### Old Testament

##### **Pentateuch**

Historical

Prophets

Wisdom

#### New Testament

Gospel and Acts

Revelation and General Epistles

Pauline I (Romans, **Galatians**, Hebrews)

Pauline II (Corinthians, **Thessalonians**,

**Ephesians**, Philippians, **Colossians**)

This chart works sequentially. Every five years (based on the Sunday School quarter system), the entire sequence of specific theme areas is covered. For instance, if you start your "academic year" in the fall, the first quarter would start with an **ecclesiology** course,

*continued next page*

followed by a biblical theology course in the winter, and then by a **hermeneutics** (spring), a **Pentateuch** (summer), and Gospel and **Acts** (fall) course. The succeeding spring semester, involving the worship theme, would cover the sacraments and soon. **Since** the template is arranged in fives's, the course areas pass through all the seasons of the year.

The only task that remained was to devise some course titles to fit within these theme areas. Completing this resulted in our so-called five-year plan. This was easy after the basic template-outline curriculum was configured.

### First Five-Year Course Offerings

Patristic View of the Church (fall 1989)  
Introduction to Biblical Theology (winter 1989-90)  
Understanding the Old Testament (spring 1990)  
Genesis 1-11 (summer **1990**)  
John (fall 1990)  
Baptism and Salvation (winter **1990-91**)  
**Doctrine** of the Knowledge of God (spring 1991)  
A **Prolegomena** to Van Til (summer 1991)  
Judges (fall 1991)  
Revelation (winter 1991-92)  
Early Christian Worship (spring 1992)  
Westminster Larger Catechism (summer 1992)  
Real Presence: The Worldview of **C.S.** Lewis (fall 1992)  
Daniel (winter 1992-93)  
**Galatians** (spring 1993)  
Practical Christian Living (summer 1993)  
Progress of Puritan Thought and Life (fall 1993)  
Building a World-Life View (winter 1993-94)  
Theology of the Psalter (spring 1994)  
1 & 2 Corinthians (summer 1994)

Although your congregation undoubtedly will have specific needs not addressed in this five-year plan, you can still use the basic template to your advantage; the **course titles** are only suggestive of what maybe done with the plan.

Of course, after five years **are up, we'll have to sit** down and write five more years of course titles. Perhaps we'll need to make some minor refinements at that time. Nevertheless, this course title listing only took Gary and **I** thirty minutes to write. The arduous tasks of establishing criteria and inventing the original sequences to **seine** as a template for specific courses had already been resolved.

## The Challenge of Illiteracy: Functional and Biblical

Michael R. Gilstrap

Nancy Reagan made drug and alcohol abuse a focus during her husband's term of office. Indications are that during George Bush's administration, his wife Barbara will use her position as First Lady to **focus** attention **upon** the problem of illiteracy in America.

Studies are already beginning to emerge which call attention to the enormity of the problem. This year there will be more than one million high school dropouts. Over one-third of the adult population **in** the United States is functionally illiterate. Fully 25% of the high school class of 1989 are incapable of reading at a fourth grade level. The list could go on and on.

NBC, ABC, CBS, PBS, National Public Radio, and major magazines and newspapers all over the country are sponsoring learn-to-read programs and **running** public **service** announcements in an effort to combat the problem of functional illiteracy among our nation's adult population. Glaringly absent from the picture are Christian media organizations. Few have become involved in any such programs, and fewer churches **have undertaken** the burden of meeting a critical community need by offering programs and other services whose objective is to minister to the illiterate of the community. The Church has a tremendous opportunity to be relevant administer in a **significant** way **to** the surrounding **community**, yet, as has been too often the case in the last 100 years, we are squandering it.

**And that's not even the worst news!** Illiteracy is not only a problem in the population at large, but a form of illiteracy is present among Christians as well. **A survey** conducted by the **Barna** Research Group reveals that there is a very real problem of Scriptural ignorance and Biblical illiteracy among Christians.

**In** response to a question asking whether there is a book of Thomas in the Bible, 22% of the Christians thought there actually is a book of Thomas, and 13% said they didn't know whether Thomas is a book of the Bible or not. 27% said Jonah is not a book in the Bible, and 12% had no idea. 11% thought that the book of Isaiah is in the New Testament, while 12% had no idea. 16% named Jerusalem as Jesus' birthplace, 8% said it was Nazareth, and 6% did not hazard a guess as to where Christ was born. 12% gave a number other than "12" for the **number** of apostles (answers ranged from 2 to 20), and 10% said outright that they had no idea how many

*continued next page*

apostles there were. In answer to the question, "Is the expression 'God helps those who help themselves' in the Bible?", 42% thought that it was a Biblical quotation, and 20% **had** no idea.

If these results reflected the state of affairs among non-Christians it wouldn't be much of a surprise. But self-professed Christians gave the answers! The question that immediately comes to mind is, Why?

George Bama believes it is due to a lack of Bible readership among Christians. He notes that half of all Americans do not read the Bible, and the majority of all "born-again" Christians read the Bible once or twice a week, or not at all.

His company's survey found that only 18% of all Christians read the Bible every day, while another 18% read the Bible between three and six days a **week**. 37% read it once a week, and 23% said they do not read the Bible at all. Among non-Christians, the figure is **70%** who do not read the Bible at all.

It's not because there **aren't** enough **Bibles** to go around either. Barna's research shows that 93% of all Americans own at least one Bible, and most own more than one. There are plenty of Bibles; they're just not being read.

Bama suggests that based on the research, there are four steps Christian leaders should take to encourage Bible readership.

First, use translations appropriate to our modern culture. The King James Version is too **difficult** to read and understand for the average person today. A translation should facilitate the reader's understanding of the text, not create one more level of difficulty that must be overcome.

Secondly, he encourages the Christian media to address the problem of Biblical illiteracy. In the same way the secular media is fighting the problem of functional illiteracy, Christian educators and publishers should be doing the same relative to Bible readership.

Third, we must make the Scriptures more relevant and applicable to the average person. **Barna's** research has found that people do not feel that the Bible applies to their everyday lives. When the Bible is taught, we should **concentrate** on practical, applicable lessons for life. Give people useful principles.

Fourth, his research has demonstrated the great **value** of small group Bible studies in getting people involved in the Word. Too many churches **are** failing to take advantage of this avenue for training and **discipleship**.

**Barna** concludes his study by **speculating** that a lack of knowledge on such simple things as the number of apostles suggests that there is probably a greater **lack** of knowledge among Christians on more important **ques-**

**tions** such as, "what should we pray **for**," "how can I share my **faith**," or "how does God communicate with us." Such speculation appears to be accurate. God gave His people a guidebook on how to live their lives, but for American Christians, it seems that the guidebook is of minimal value. Most copies of the Bible are gathering dust.

Illiteracy, both functional and Biblical, is indeed a great problem confronting the Church today. How will she respond? Only time will tell, but as we look forward to the 21st century, it's clear that the groundswell of **neo-paganism** that appeared during this decade will continue to gain momentum, feeding on the ignorance and blindness not only of non-Christians, but of Christians as well. We who are Christian leaders must respond to "the need, else we shirk our duty and leave as our heritage even darker times than we labor in today.

*Where Michael Gilstrap is going to be...*

## Every Parent's Dream Schedule of Seminars

**April 21-22**

Tri-City Covenant Church  
Sommersworth, NH

Contact: **T o m C l a r k**  
(603) 692-2093

**May 5-6 (tentative)**

Cherokee Presbyterian Church  
Cherokee, GA (near Atlanta)

Contact: Rev. Ted Lester

**May 12-13**

Faith Baptist Church  
Louisville, NE

Contact: Rev. Phil Schmidt  
(402) 234-3435

**May 19-20**

Bowling Green Covenant Church  
Bowling Green, OH

Contact: Rev. Peter Manto  
(419) 352-8483

*Gilstrap, continued from page 3*

increasing time demands placed upon us. Often economic and financial factors dictate the need for two incomes in a family. Built into our society is the drive to independence, isolation, and therein, loneliness.

We must recognize what's going on, and then, secondly, we must commit to **intentional family community**. Given the fact that almost everything is running the other direction away from family community, we must make our family community intentional, or it won't happen.

Life around us is too often chaotic, unreliable, fragmentary, precarious, chancy, and even meaningless. What we must build into our families is underlying **unity** and reliability in the midst of this sea of shifting sands. The ideal of a warm, loving, cozy, supportive family will only be realized if we make the effort to create that type of family.

So, we must be intentional, and **intentionality** implies time. **Time must** be spent with our spouses, with our children, and with our family as a whole. **At** mealtimes, working on **family** projects, in the living room or den just before bedtime, absolutely the most important ingredient that must be worked into our families-is time.

Then we'll build relationships, nurture one another, disciple the children, and above all, build a family unit from which our children will learn to build their own family units, and from which our children will one day leave the nest, well-prepared and equipped to pursue the high-calling our Lord has for each of them.

[The material on the Extended Survival Family, the Nuclear Suburban Family, and the Laissez-faire Family

was gleaned from a lecture **given** by Dr. Roberta Hestenes in her course **Building Christian Community Through Small Groups**. Tapes of **these** excellent lectures are available from Media Services. Fuller Theological Seminary, P.O. Box 234, Pasadena, CA 91182.]

---

*Leithart, continued from page 4*

benefits, but that we might be restored to righteous service to God and man. We are predestined not only to inherit the blessings of the heavenly Kingdom, but also to do good works (**Eph. 2:8-10**). By entering into the Kingdom, we receive Christ, Who is **Life**, and in Him the whole fabric of our life is restored.

How does the **de jure** dominion of the saints work itself out visibly in history? A simple way to understand this is to recall that the Kingdom, once established, grows. Thus, from a strictly demographic point of view, the growth of the Kingdom leads to the visible rule of the saints. As the seed grows into a tree, the amount of resources owned by Christians increases. As the leaven leavens the lump, Christians will **gain** greater **authority** in the various institutions of society. As the stone grows into a mountain, they will be able to exert their power on a wider scale. None of this, it must be understood, is an end in itself. Authority and power are desirable to the Christian only if by **faithful** exercise of that authority he is able to serve and please and glorify the **Lord**. The goal of dominion is to bring honor and praise to the Lord of all.

