

Foundations of Christian Marriage

By Howard Hendricks

Howard Hendricks:

One of the alarming trends in America today, transparent to the thinking Christian, is the disappearance of the distinctively Christian home. I refer not merely to a home where Christians reside, but to a home where Christ rules, to a home where Christian truth filters down and permeates into every area, and affects every relationship. Paul said, "Don't allow the world to squeeze you into its mold". One of the greatest dangers to the contemporary Christian is the danger of being squeezed into the mold of this world, of being culturally brain washed. I am quite convinced that the Christian view of sex, of love, of marriage, of the family is not a live option on the average American campus today. Some time ago, I was invited to lecture at the medical school in our city. They assigned the subject "The New Testament and the New Morality." I lectured for an hour and a half at their suggestion, and then we opened it up to a period of questions and answers. And at the conclusion of the evening, a resident doctor came up and said, "Sir, I want you to know that I am not a believer, but you are the first person I have ever heard who had anything to say about what the Bible has to say on the subject."

Men and women, the Christian position is going by default, because some of us are ashamed to discuss what God was not ashamed to create. We are stuttering when we should be speaking. Men like Hugh Hefner have been successful in promulgating far more than a magazine. They have infected our country with a philosophy. If you have ever debated, you immediately recognize the technique. Frequently a debater, particularly when he's out of ammunition, takes the position of his opponent, he caricatures it, and then he crucifies it. And this is precisely what

Mr. Hefner has done with the Christian view of sex and marriage. I remember some years ago when the magazine was first started, he engaged in a series of debates with the man by the name of Anson Mount, who, by the way, has written a book. It's one of the finest books I can recommend analyzing Playboy philosophy. Mr. Hefner cited the case of the Puritan husband who brought his wife to the city fathers for trial. And when asked for the evidence, he said, "I am quite convinced, that last night during intercourse, I distinctly saw her smile. She apparently was enjoying it." And this was a no no. And she was penalized accordingly.

Now whether this represents the Puritan viewpoint or not, I am not completely qualified to answer. But that is really quite beside the point. It is altogether possible that the Puritans, though highly sincere, could have been wrong. The yardstick by which we measure the Christian view of sex and marriage is not Puritanism. It's not contemporary evangelicalism. It is the living truth of the Word of God. I am persuaded the greatest need is a need to return to the Scripture and to teach and communicate to our generation exactly what God has said. What He has revealed concerning the subject. For the brief time that we have for our study, I would like to direct your attention to several crucial passages of scripture. I trust that you will study these intensively on your own, that you will drench your mind with the truth of the Word, so that you have some intelligent means by which to evaluate what's going on in your life, and in your society. You turn with me tonight, first of all, to the Book of Genesis. Let's take just a moment to secure an overview of the first three chapters of the Book of Genesis.

There is a marked break between chapters 2 and 3, but I would like to change the break between chapters 1 and 2. I'm sure I do not need to remind as sophisticated an audience as this, that the

chapter divisions of your Bible were not a part of the original text. They were added hundreds of years later by a human editor, supposedly for the purposes of clarification. Sometimes, they are quite unfortunate, and I believe this is a case in point. I believe the real chapter division comes between chapters 2 and verse 3, and verse 4, for you will note that in the first three verses of chapter 2, you have the seventh creative day, the day on which God rested, having finished all of His work. Now I want you to note a different emphasis in these first two chapters which give to us the creation account. The primary focus in chapter 1 is the creation of the universe. This reaches its climax at the end of chapter 2 in the creation of Man. Beginning at verse four of chapter 2, and going through verse 24, the focus shifts. And now it is the writer's purpose to concentrate on the creation of man. You will notice that his movement is from the general to the specific.

You will also notice, if you study this passage carefully, that there is a devised change of name. In the first chapter through chapter two and verse three, it is Elohim who is the preeminent one, the Almighty God, the powerful Creator. The One who can create out of nothing, who speaks, and it comes into existence. It is that One that we see in chapters 1 through 3 of chapter 2. Now, in verse 4, there is a shift in the name of God. Now, it is Jehovah who is brought into focus. He is the covenant keeping God, the Almighty God in the first chapter, but covenant keeping God in the second chapter. It's the powerful God at work, creating the universe, but it is the personal God who relates to His creatures in the second part of this account. The change of name is not because there is a change in authorship, as the critics have supposed. There is a change of name because there is a change of purpose. In verses four through twenty-four, he wants you to see that God enters into a contract with His created beings, and God keeps His contract. And because

He does, when He brings a man and a woman into a contractual relationship, it is with a view that they will keep it. Keep it permanently. Cultivate it spiritually.

If you are related to God, then you need to bear the characteristics of His person. And His covenants are not fragile. They are not self-centered. They are always consistent. He is always faithful. And it is into such a relationship that He calls a man and a woman. Now with this backdrop, let me make a few observations concerning the text, and then, I'd like to draw some principle which emerged from a study of this text, and which you may use in communicating this truth to your generation. Let's plug into the narrative at verse twenty-six, "God said, let Us make man in Our image." Please note there is a contrast here. Before, "let there be, let there be, let there be." Now, "Let Us make." Man is made in the image of God. He is made after God's likeness. God said, "Let him have dominion over the fish of the sea, over the birds of the heavens, over the cattle, over the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own image, in the image of God, created He him." Now note, "Male and female created He them."

It seems most remarkable to me that in the first mention of the creation of man, the thing that the Spirit of God chooses to underscore is the polarity of the sexes. The fact that a man and a woman are different. Now they are the same in the spiritual realm. They are the same in the sense that they are both created in the image of God, they are both persons with their mortal soul. Not toy, not thing, not functionary, not objects, but person, responsible for a personal relationship to the living God that brought them into being. They are the same in the spiritual realm, but in the physical realm, the psychological realm, in the emotional realm, in the intellectual realm, they

are vastly different, and that is with divine design. Men and women, there is no such thing as a human being without maleness and without femaleness. And if you ever expect to fulfill the function for which God created you, then your first task is to cultivate your masculinity or your femininity.

There is no unisex here, and this is a serious blow to homosexuality. For if a man could satisfy a man, there was no need of God creating a woman. I believe one of the great tragedies of our generation is that we see before our eyes the masculinizing of women and the feminizing of men. Cultivate the differences between the sexes. Don't blur them. God blessed them, He said unto them, "Be fruitful and multiply, replenish the earth, subdue it, and have dominion." And He gives all of the area for which man's creative potential can find its greatest fulfillment. In verse 31, as a climax to His creation of man, "God saw everything that He had made, and behold, it was very good." God liked the product of His design. When He saw man, when He saw woman. Created in the image of God. Now, at your leisure, may I suggest for your study that you read through chapter one, and underline in your Bible the repeated expression "It was good." It was good. It was good. And finally, it was very good. But in verse 18, Jehovah God said, "It is not good that the man should be alone." And every man said--

Audience:

[Weakly] Amen.

[Audience laughs]

Howard Hendricks:

Seems to me that was a pretty putrid amen.

[Audience laughs]

Howard Hendricks:

And I'm so glad that God is not like the characteristic of men. They gripe, they complain, they criticize, but they do nothing. God did something. For I read, "I will make him a helpmate designed specifically for him." Now let's take a moment to look at that word for it's a frightened term. It's actually two words in the Hebrew text, and it means a helper fit, please note, not to get fit.

[Audience laughs]

Howard Hendricks:

One adapted to, one who perfectly complements. Literally, one answering back to, and don't take that too literally.

[Audience laughs]

Howard Hendricks:

The thought is this: here is the male, and the mating cry goes out. You read through the preceding verses, you will discover there is always a response to every mating cry, but not for a man. There is no one to respond. God says, "I'm going to make him a helper, one who answers back to his need. One who fills up the empty spaces. One who completely meets his need." And I want to tell you young people, many of whom are contemplating marriage, you want to know, and we'll talk more about this later. But let me give you a seminal idea that I want you to plant

deep in your mind. If you really want to know if you have found the man or the woman whom God has tailor-made for your specification, then answer this question: does that person fill up the empty spaces in my life? Does she complement? And I don't mean flatter. Is she the one that I need? I had a student come into my office some time ago. He said, "Well, prof, I would like to talk to you." I said "Fine, sit down. What do you want to talk about?" "Well," he said, "I'd like to talk about marriage." I said, "Great. Where do you want to begin?"

[Audience laughs]

Howard Hendricks:

"And even though you had a candidate." "Well," he said, "I don't." But he said, "I'm looking." I said, "Really? How come?"

[Audience laughs]

Howard Hendricks:

"Well," he said, "in a couple of years, I'm going to be graduating from the seminary. And I obviously need a wife." "Oh," I said, "you mean you need a wife to get a job?" "Yeah," he said, "I guess that's right." That's kind of crass, isn't it? And I said, "Friend, you don't have any justification for a wife." "Well," he said, "I don't know of a church that would accept the pastor without a wife." I said, "I don't know too many either, but that's not a justification for you getting a wife." I said, "It's not until you come to the place where you say 'prof, that's the woman I need.'" And I'm sure I jarred him no end, because he told me later, he was a very self-sufficient individual. Brilliant student. Was graduated with honors from practically every institution in which he was ever enrolled. Individual, thoroughly competent, adequate. And for him to come to

the place where he said, "I need her," that takes spiritual invasion. I mean it'd be nice to have one, but necessary? I'll never forget the day he walked through my office. He hardly walked through. He almost came through the door, leaned right across my desk, pointed his finger right in my eye, and said, "Prof, I need her!"

[Audience laughs]

Howard Hendricks:

And I knew the girlfriend, and I knew he needed her worse than he knew.

[Hendricks and audience laugh]

Howard Hendricks:

She revolutionized this young man's life, and I hasten to add, his ministry. I wish I had a couple hours to regale you with a few stories that would rot your socks.

[Audience laughs]

Howard Hendricks:

And the expression sounds so funny, but the reality is so tragic. I've been in this game just long enough to make some profound conclusions. When I see a young man, and I see a young lady, come to trust Jesus Christ on the campus through a ministry like Crusade, and I see them dive into that book with that voracious appetite, that hunger and thirst after Jesus Christ. Somewhere in route, a man comes into their life, a woman comes into their life, but they're not necessarily God's. "But oh, Prof! What could be worse than being unmarried?" I'll tell you, being married to the wrong person. "But you know, it makes such sense. And besides, we're in love."

[Audience laughs]

Howard Hendricks:

Well, what about God's will? One kid said to me, "Don't bother me about God's will. I got to make it." And he made it. And he's also on the shelf for God. And I've seen hundreds, I suppose I have seen thousands, of young people with a tremendous future in God's service. And I'm here to tell you that if you will wait for God's choice, you will never miss it. My friend, it is harder to get out of the will of God than most of us think. If. If you want it. If you don't want it, it's simple. Step out of it. My friend, God is not playing a game of sacred hide and seek with you. He is not running around behind a tree and saying, "hahaha, you didn't find her, did you?!"

[Audience laughs]

Howard Hendricks:

It is still true that God gives His best to those that leave the choice with Him. And my friend, if you've got your eye on Jesus Christ tonight and you're committed to His word, and you're determined to reach this generation for Jesus Christ, through a collegiate ministry or whatever ministry God may be calling you to, then, my friend, don't let anything, even a good thing, deter you. And in God's time, He will bring you the one you need. You see, finding a partner is not simply finding someone with whom you can live, it's finding someone you cannot live without. That's God's choice. "And out of the ground, Jehovah God," verse 19, "formed every beast of the field, every bird of the heavens, brought them unto the man to see what he would call them. Whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle and to the birds of the heaven, and to every beast of the field. But," repeated

for emphasis, in Hebrew fashion. "But for man, there was not found a helpmate for him. And God said, 'that is not good.'"

Now that's tremendously remarkable. It's remarkable, first of all, because Adam had a perfect environment. No smog there! Ecologically perfect! Furthermore, man had a creative potential, so great that he could name all of the animals. That's no small assignment. In the third place, I remind you that man had an expanding responsibility. Think of that, to subdue and bring under his dominion all things, not to become the slave of anything, but to become its master. All unto God. And as if that were not enough, he had perfect, unbroken fellowship with God the Father. And I say it very reverently tonight. Even that relationship left him in a position where God Himself said "It is not good that man should be alone." So again, verse twenty-one, "Jehovah God caused the deep sleep to fall upon the man, and he slept. And He took one of his ribs." And my friend, that's no side issue.

[Audience laughs]

Howard Hendricks:

May I point out, my friend, that He did not take woman from man's head to dominate him, nor from his feet to be trampled under by him, but from his side to be a companion with him. "And He closed up the flesh instead thereof, and the rib which God had taken from the man, made He a woman, and He brought her unto the man. And the man said, 'This is now bone of my bone.'"

What a tame translation. You know what the Hebrew text says? [Whistles]

[Audience laughs and cheers]

Howard Hendricks:

Whoopy!

[Audience laughs and cheers]

Howard Hendricks:

Where have you been all my life?! The Hebrew text is so emphatic. May I translate it for you quite literally? "This now at last." You see, immediately he recognized her as God's provision for his needs. Hear now, "Bone of my bones and flesh of my flesh." And we might add boredom of my boredom, and loneliness of my loneliness, and success of my success. Well, the relationship is so intimate and so contributory that her primary role was to be that of one perfectly adapted to his need. "She shall be called woman because she was taken out of man. Therefore," here's the conclusion. A conclusion, by the way, repeated by Jesus Christ in the Gospels and by the Apostle Paul in the letter to the church at Ephesus. "Therefore, shall a man leave his father and his mother, and shall cleave unto his wife." If you have a pencil or a pen, will you underline the two verbs: leave and cleave. They are both very important to an understanding of the passage. They are very strong verbs.

The word leave means to abandon, to forsake. "Well," you say, "that's rather strong." Yes, it is. And with design. "Well," you say, "Prof. You don't mean to say that he's really intending this literally?" No, not in the sense that there is no responsibility. This has to be taken in light of scripture elsewhere. And the apostle tells us that a man who does not care for his parents is worse than an infidel. That's also strong language. He's not talking about responsibility. He's talking about relationship. And he's saying there must be a severing of one relationship before

there can be an establishment of another relationship. Then he adds that interesting word, cleave. The Hebrew word means to weld, to adhere tightly, to grip. That's separation proof. That's not entering a marriage with the idea, "Well, if it doesn't work, we can always get out." You know, my friends. The marriage scene in America would be transformed all out of recognition if every couple coming into marriage started with a basic proposition, "There is no way out." If there is no way out, then, my friend, we have to work through our problem.

But the moment you entertain the possibility of a fire escape, then it won't be long before you will have all of the opportunity you need. You'll be looking for the hatch. No. He says, "Leave your father and mother. And cleave to your wife. And they were both naked, the man and his wife. But they were not ashamed." The word translated "not ashamed" is the same word translated elsewhere in its expression for intercourse. The uncovering of the nakedness. And it intrigues me no end, that when the Hebrews wanted to use the most common word for intercourse, they used the verb "to know". There is no greater knowing. I'm not talking about what takes place in the back seat of a car. I'm not talking about what takes place in some superficial relationship in a dormitory. I'm talking about a man and a woman totally and eternally committed to each other in a unitive relationship. They shall become one flesh. And my friend, intercourse is a visual aid of exactly what God has chosen to express. For that act is the time when the two become one.

And that oneness is much more than physical. That's simply lust. You can get any woman to satisfy you, gentlemen, if that's all you're after. But a spiritual relationship, that's altogether different. That's the difference between love and love. Now let's take just a few minutes to

underscore a few principles that emerged from a study of this passage. The first place I want you to note on the basis of this passage, that marriage and sex are of divine origin. He thought of it. This is not the product of some perverted human mind. This is the design of an infinite God. My friend, He didn't make a mistake, but He knew that it takes three to make a real marriage.

[Audience laughs softly]

Howard Hendricks:

It takes, first of all, the Lord. The one who created you. The one who created marriage. The one who designed sex. If He created it, if He designed it, He certainly knows how it is to function, and bring great satisfaction in terms of His design, not tragedy. This comes from a relationship between a man and a woman that is much more than horizontal. It is first and foremost vertical. It's a relationship which this man sustains to the Lord and which this woman sustains to the Lord and the more dynamic that relationship, the more dynamic the vertical horizontal relationship. You show me a man out of fellowship with the Lord, and I will show you a man who has the greatest possibility of being out of fellowship with his wife. And he'll use every excuse in the book to explain it. You'll usually blame her. The truth of the matter is, the problem is not his wife, the problem is not her husband. The problem is the man and the woman in their relationship to the Lord.

May I say at this juncture, men and women, I think this is one of the great reasons, in fact, this is one of the great driving forces in the cultivation of your spiritual life, if you are married. That is, you cannot afford to live in this intimate a relationship without a constant, verile fellowship with the Lord Himself. I want to trace for you the process of what happens in the deterioration of a

marriage, even a Christian marriage. It takes three steps. The first step it takes is these two, either one or the other or both, stop loving the Lord. Stop cultivating their relationship with Him. That's the first step. The second step, they concentrate on loving each other, apart from loving the Lord. The third step, they concentrate on loving themselves. And then, the relationship is decimated. I would say an 80 to 85 percent of the marriage counseling I am involved in, I find a man or a woman walk into my office, and the first thing they do is tip their hand. They tip their hand by telling me they are not getting out of this marriage what they deserve. And I know that we're already in stage 3. I had a woman walk into my office some time ago, she said, "I want out!" I said, "Out of here?"

[Audience laughs]

Howard Hendricks:

"No no no, out on my marriage." I said, "You mean you want a divorce?" "Right!" "Well," I said, "lady, that's very serious." I said, "We'd better do some thinking about that." I said, "I presume you have done a lot of thinking and you have reasons for that." "Oh, yes." She said, "I certainly do." "Well," I said, "would you care to share them with me?" "Well," she said, "I hardly know where to begin." I said, "I don't really care, start anywhere it's comfortable."

[Audience laughs]

Howard Hendricks:

"Well," she said, "there are so many reasons why I want to divorce him." "Well," I said, "just take one." Well, finally, I said, "Look, I want to give you an assignment." I said, "I want you to go home," and I gave her a three by five card. I said, "I want you to write down, not necessarily

in any order, but write down on this card the reasons why you want to divorce your husband."

"Okay." So she came back next week. I said, "How'd you make out?" "Oh," she said, "I blew it."

[Audience laughs]

Howard Hendricks:

I said, "What's the matter?" Well she said, "I thought of so many reasons," she said, "I ran out of card." I said, "What do you need? Some more cards?"

[Hendricks and audience laugh]

Howard Hendricks:

So I gave her the same assignment. Next day she came back, all sails flying, moved into the office. "I did my homework." "Wonderful. What's the first reason you got on there?" "Well, first reason I've got on here is uh, he uh, he won't pick up his clothes. His pajamas." "Boy," I said, that's profound. Let's put that down here on the thing."

[Audience laughs]

Howard Hendricks:

"Let's see if I'm hearing you correct, madam. You are telling me that you want a divorce because he won't pick up his pajamas?"

[Audience laughs]

Howard Hendricks:

"Is that correct?" "Well," she said, "that sounds kind of silly, doesn't it?"

[Audience laughs]

Howard Hendricks:

You always make the councilor make the statement. Well, you and I are laughing here, my friend. Tomorrow morning in Los Angeles, in Dallas, and New York, and every city across America, there will be men and women breaking up marriages 20, 25, 30 years duration over things just as stupid as that he won't pick up his pajamas. And if you're married here tonight, there are people who will be divorced tomorrow morning on things that you and I think every day of the week in our marriage, and solve. Because we're committed. There's no way out. We work through the problem. But to this individual, this suddenly becomes a major hurdle. And it's perfectly obvious, they are totally wrapped up with themselves. The second principle, marriage and sex were given as gifts to men before the fall. You see, it's in chapter three that you have the blast of the fall. But no, this is after God's creative work in sex and in marriage. These, my friend, are not sin. They are holy. They may become sin, for God perfects, man perverts, and man has prostituted the gifts that God has given.

These are gifts that bring satisfaction to man, within His specification. Man said, "Well, I have desires." That's very legitimate. But God also has design in which those desires are to be fulfilled. And they are both sourced in God. Will you note, my friend, this passage teaches unmistakably that sex is not sin. And I believe with all of my heart, we need to shout this from the housetops. Not only because, as I said earlier, the men and women of our generation have so perverted the scripture that they are teaching that that is what we teach. And friend I don't mind standing behind anything I teach on the basis of the Word of God. What I will not tolerate

someone saying, that the Bible teaches that sex is sin, when it does not. We need to straighten the record. We need to differentiate between what God has designed, and what man has degenerated into. A third principle. This passage teaches that reproduction is a normal, but not the exclusive purpose of sex. Reproduction is a normal, but not the exclusive purpose of sex.

You know, when you are a member of a culture, it is very easy to be so immersed in that culture that you lose all of your perspective. And that's the reason why I have deliberately chosen to bring us back to the Word of God to find out what's God's yardstick by which to measure, what's His standard, what are His specifications? There's an awful lot of sloppy thinking. When I say to you that sex is not sin, I'm quite sure that if I were to come down and sit next to most of you, you would say, "Sir, that's right. I believe that. Intellectually, we accept it. But emotionally, it is very difficult for some of us who have been reared in a legalistic, highly restrictive type of background to think clearly as to the implications of what we are saying when we say sex is not sin within God's designed framework." When I was a student at the seminary, I had some wonderful fellowship with a couple. We spent a lot of time together. They were very gracious in their hospitality. And the woman in this couple came from a highly legalistic background.

Difficult for me to give you the picture without warping it, and this is not my intent. I am a fundamentalist, and that without apology. What this does not necessarily guarantee that I embrace every error within fundamentalism. The standard for us, as for anyone, is the truth of this book. This dear girl came out of this kind of a background in which she was constantly on edge. Am I doing enough for Jesus Christ? She'd read a book that so-and-so got up at 5 o'clock every morning to pray, and man, she'd get up every morning at five o'clock and she'd pray. Did

she fall asleep? And she'd be a bear to live with. But I'm getting up at 5:00. That must be the answer. Somebody else had come along and taught the doctrine of the spiritual life, and they'd say, "hold on!" So she'd grab on. Next person would come down a week later, "Let go and let God!" So she'd let go. You know this is the finest way I know to develop spiritual schizophrenia. And that's the listen to a lot of the spiritual life teaching that's pandered across the pulpits of America today, instead of forcing yourself to go back to the Word of God to find out why.

Well, it came to a head when one day she said to me, "Howie?" She said, "I'm so torn up. I haven't slept for three nights." It was very obvious. I said, "Why not May?" "Oh," she said, "I don't think I'm praying enough." "Well," I said, "how much are you praying?" Well she said, "I pray three hours a day." Three hours a day. And she's asking me.

[Audience laughs]

Howard Hendricks:

You know, it's amazing what the Lord gives you under circumstances like this, have you learned that yet? That's a wonderful thing to look forward to. You know, you're just not smart enough, even graduating from IBS--

[Audience laughs and cheers]

Howard Hendricks:

--to know all the answers to the questions that kids are gonna give you out on campus. I clue ya. I run into 'em almost every day of the week, and I don't know what to answer. And I just shoot up a sky telegram and say, "Lord, take over." And He gave me one of those answers. I said to

her, "Meg," I said, "When would you pray enough?" I said, "If you prayed twelve hours a day would you pray enough?" "Well," she said, "obviously I couldn't pray any more than that. 24 hours a day." I said, "Well, if you pray 24 hours a day, when would you study the scriptures?" "Well," she said, "I wouldn't have time." "Well," I said, "then let's divide the day up. Suppose you spend twelve hours a day in the word, twelve hours in prayer." Well, she seemed quite satisfied with that, so I jarred her again. "But when would you witness?" "Well," she said, "that's very important." "Well," I said, "then we better divide the day up into three, eight-hour periods." You're already beginning to catch on where we were going.

You see, I was showing her the *reductio ad absurdum* of that kind of argumentation, because in the final analysis, you know where you end? Precisely where you get to live every day. And that's to find out you're gonna take a 24-hour gift that God has given you, and that's the one thing we all have in common. We don't have the same brain. We don't have the same gifts. We don't have the same backgrounds. A lot of things we don't have in common. One thing we all have in common is time. Jesus Christ on Earth had no more time than you do. But He had all the time to do the Father's will. Your task is to figure out how do I spend this day? I wish I could say the outcome were more encouraging, because Meg is in a mental institution in Nebraska, has been for twenty-three years. Her dear husband still serves as a pastor in a church without a wife. He has reared his children without a mother. Every time I get near there, I go to see her. When she's normal, she can sit and talk to me, just like I could talk to any of you. The rest of the time, she can't keep a stitch of clothes on. Locked in a padded cell.

You know, young people, every time I think of this, I come back to this. You know how chapter three opens? It opens with that little statement, "Now, the serpent was more subtle than any beast of the field." You know, the older I become in the faith, the more impressed I am with the subtlety of Satan. When he fogs, it's never in the area of the trivial. It's always in the area of the crucial. That is my explanation as to why we are fogged up in this generation concerning the subject of sex, love, marriage, and the family. My friend, that is the product of the enemy. And he wants to work in your home, and in your marriage, because he could ruin your ministry in no more effective way than to decimate your marriage, to shred the relationship that you and your husband or your wife should have. Father, thank You so much for Your faithfulness. We are very dull pupils. We're very slow to learn. And yet You're so patient with us. We believe You have something to say to us, each one, in this 20th century. You want us to shine as lights in the midst of this crooked and perverse generation. Oh, God, give to these fellows and girls a passion for Jesus Christ, and a passion for the purity of the life which He alone can bring in human experience. Oh, we ask it expectantly, through Christ, our Lord, amen.

Speaker 2: This concludes side B. If you would like more information on the cassettes available from Campus Crusade for Christ, write to Tapes, Campus Crusade for Christ, San Bernardino, California, 92414.