

## 1: The Fellowship (Christian organization) - Wikipedia

*A Christian marriage, foundational to a Christian family, follows the biblical instructions concerning sex. The Bible counters the cultural view that divorce, living together without being married, and same-sex marriage are acceptable in God's eyes.*

How does the Bible define a good Christian family? A good Christian family is one that lines up with biblical principles and one in which each member understands and fulfills his or her God-given role. The family is not an institution designed by man. It was created by God for the benefit of man, and man has been given stewardship over it. The basic biblical family unit is comprised of one man, one woman—his spouse—and their offspring or adopted children. The extended family can include relatives by blood or marriage such as grandparents, nieces, nephews, cousins, aunts, and uncles. One of the primary principles of the family unit is that it involves a commitment ordained by God for the lifetime of the members. The husband and wife are responsible for holding it together, the current attitude of our culture notwithstanding. Although divorce is sought and granted much too easily in our society, the Bible tells us that God hates divorce Malachi 2: Of course, the first requirement for the members of a Christian family is that they all be Christians, having a true relationship with Jesus Christ as their Lord and Savior. The husband is required to love his wife as Christ loved the church, and a wife should respect her husband and willingly submit to his leadership in the family. A father is also to provide for his family. So, a man who makes no effort to provide for his family cannot rightly call himself a Christian. The husband and wife in a Christian marriage are to remain faithful to one another for a lifetime. This does not mean, however, that men and women have identical roles in life. Women are more adept at nurturing and caring for the young, while men are better equipped to provide for and protect the family. Thus, they are equal in status, but each has a different role to play in a Christian marriage. A Christian marriage, foundational to a Christian family, follows the biblical instructions concerning sex. Sexuality expressed according to biblical standards is a beautiful expression of love and commitment. Outside of marriage, it is sin. Children are given two primary responsibilities in the Christian family: Obeying parents is the duty of children until they reach adulthood, but honoring parents is their responsibility for a lifetime. God promises His blessings on those who honor their parents. Ideally, a Christian family will have all members committed to Christ and His service. When a husband, wife, and children all fulfill their God-appointed roles, then peace and harmony reign in the home. But, if we try to have a Christian family without Christ as Head or without adhering to the biblical principles the Lord has lovingly provided for us, the home will suffer.

### 2: How does the Bible define a good Christian family?

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The Fellowship Foundation traces its roots to its founder, Abraham Vereide, a Methodist clergyman and social innovator, who organized a month of prayer meetings in San Francisco. Goodwill Industries soon occupied a city block, where they repaired and processed discarded clothing and furniture and converted "waste to wages". Douglas invited 19 business and civic leaders for a prayer breakfast meeting. That same year, Vereide began to hold small prayer breakfasts for members of the U. House of Representatives and the U. Vereide later described it as the nerve center of the breakfast groups. In , Vereide held his first joint Senate House prayer breakfast meeting. He held another breakfast on June 16, , attended by Senators H. In , Vereide wrote and released a book with Reverend John G. In the book, Vereide explained his philosophy of visionary discipleship and gathering together in what he termed spiritual cells: Most of us want an opportunity to make our feelings known, to relate our personal experiences, to compare notes with others, and, in unity of spirit to receive renewal, inspiration, guidance, and strength from God. Such groups as we are thinking of have characterized every spiritual awakening. Jesus began with Peter and James and John. He had the twelve and the Seventy. At Bethany he established a cell ICCL was incorporated as a separate organization in In , President Dwight D. Eisenhower attended the Senate Prayer Breakfast Group. He was invited by fellow Kansan Frank Carlson. It had set up another groups in other countries. After over 35 years of leading the Fellowship Foundation, Vereide died in and was succeeded by Richard C. Halverson as executive director. Influence[ edit ] Prominent evangelical Christians have described the Fellowship as one of the most, or the most, politically well-connected ministries in the world. For example, in he joined together with fellow Family members, Senators Strom Thurmond and Don Nickles to demand a criminal investigation of Americans United for the Separation of Church and State , and in Brownback joined with Fellowship member Sen. Tom Coburn to promote the Houses of Worship Act. Schenck also says that "the mystique of the Fellowship" has helped it "gain entree into almost impossible places in the capital. To develop and maintain an informal association of people banded together, to go out as "ambassadors of reconciliation," modeling the principles of Jesus, based on loving God and loving others. To work with the leaders of many nations, and as their hearts are touched, the poor, the oppressed, the widows, and the youth of their country will be impacted in a positive manner. Youth groups will be developed under the thoughts of Jesus, including loving others as you want to be loved. For all the hysteria about Christian organizations, the irony that the Fellowship is being targeted as a bad egg is jaw-dropping. This is so not Focus on the Family , this is so not the Christian Coalition. There are other Christian groups that are truly insane. Who purport to follow Jesus Christ and who I would submit do not. The Fellowship is a loosely banded group of people who have an affinity for Jesus. Hall D-OH said, "If people in this country knew how many Democrats and Republicans pray together and actually like each other behind closed doors, they would be amazed. Trying to follow God, learn how to love him, and learn how to love each other. This family was there for me. He also spent a month in living in a Fellowship house near Washington, and wrote a magazine article describing his experiences. Think of the immense power these three men had But they bound themselves together in an agreement And you have to put me before yourself. You have to put the Nazi party and its objectives ahead of your own life and ahead of other people. They have to put the purposes of the Red Guard ahead of the mother-father-brother-sister their own life! That was a covenant. That was what Jesus said. Bush , said that Coe is using Hitler as a metaphor for commitment. And, the friend said, most of the time he talks about Jesus. Coe and others cite biblical admonitions against public displays of good works, insisting they would not be able to tackle their

diplomatically sensitive missions if they drew public attention. Members, including congressmen, invoke this secrecy rule when refusing to discuss just about every aspect of the Fellowship and their involvement in it. Halverson , said that a culture of pastoral confidentiality is essential to the ministry: Thus, I would urge you not to put on paper anything relating to any of the work that you are doing Jennifer Thornett, a Fellowship employee, said that "there is no such thing as the Fellowship". But I do agree with you, that The Fellowship is too secret.

## 3: Christian News, The Christian Post

*The family has come under heavy attack in today's society. On television, father's are often depicted as buffoons. Mothers are typically depicted as career minded and in control. Parents, in general, are characterized as dim wits who aren't "with it." In too many families, in order to make ends meet.*

The term is said to have been coined by Martin Luther. He could acknowledge, banish, kill, or disown a child. A first-century jurist recounts the story of a man beating his wife to death because she had drunk some wine. The Christians rejected ancestral pagan customs and Hellenistic religions. Christian preaching about a new king Jesus sounded like revolution. Christians were often very unpopular and severe religious persecution of them had begun. A rumor had gone forth which accused Nero of starting the fire himself, and that he had even sung a song from his Palace tower as he watched the flames engulf the city. At that time Christians were a rather obscure religious sect with a small following in the city. He took pleasure in the Christian persecutions and even offered many of them upon stakes to be burned to death as torches for his parties. Many others of them were sewn into skins of animals and fed to starving dogs while the mob cheered. Crouch [2] identifies Colossians 3: Crouch concludes that the early Christians found in Hellenistic Judaism a Code which they adapted and Christianized. She writes that Martin Dibelius emphasized the influence of Stoic thought, while others have argued that the Code "bears the influence of Hellenistic Jewish writers such as Philo and Josephus. At bottom is probably to be seen the perennial tension between freedom and order Some believe that the intent of the Codes is not universal throughout the passages in which they appear. They believe it necessary to determine the specific function of a Code within a specific New Testament passage. Timothy Gombis [4] posits that the most important factor in determining the purpose of the Code is to consider the literary context in which it appears. An apologetic thrust For order within churches and society To humanize antagonistic domestic relationships Responsibility and mutual respect Manifesto for maintaining hierarchical attitudes Though the suggested intents have some common threads, the following are what appear to be the predominant theories of the original intent of the Household Codes of Paul and Peter: Prior to the burning of Rome, their persecution was from the Jews. The Christians were regarded by both the common people and the authorities as being separatists. The Christian lifestyle itself distanced it from that of the pagan world. The views of Christians tended to be seen quite differently since they added theological and ethical evaluation to all civil acts. If for three times they did not deny being Christians, he sentenced them to death, because "whatever kind of crime it may be to which they have confessed, their pertinacity and inflexible obstinacy should certainly be punished". Without agreeing with that view, Gombis finds that most scholars regard the Haustafel to have an apologetic thrust in Ephesians. This majority view is that Paul was attempting to shield the new Christian movement from the suspicion that it might undermine contemporary social structures and ultimately threaten the stability of the Roman empire. Gombis cites Craig Keener as claiming that: Balch concludes that both Philo and Josephus used similar strategies when facing accusations that Jewish proselytism was ruining the social fabric of Roman society. Crouch comments that women and slaves, in particular, sought to extend their new-found Christian freedom to relationships outside the church as well as within it. According to the three separate accounts in Acts, Saul found himself on the ground, blinded by the intensity of a heavenly light. The risen Jesus gave Saul a commission to "be a light to the Gentiles". There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. It was the urgency of the situation which moved Paul to write even before the Jerusalem Council convened, for the churches of Galatia were at stake. He points to a seeming irony that the Code in the New Testament is associated with the apostle who fought so openly and suffered such personal sacrifice for both freedom and equity for Jew and Greek, slave and free, male and female. Citing the complexities with which Paul had to deal after his historic proclamation in Galatians 3: He conjectures that this situation must have become acute in the early churches, especially among women and slaves who had suffered most under the heaviest restraints. Therefore, they understandably would want to make the most of their new freedom "in Christ", and Stagg concludes that Paul found himself at the center of the battle. While acknowledging that the Household

Codes did not originate with Christianity, he considers them being "radically transformed by the Christian authors". He does not think that the apostles, generally, are making social statements on prevailing customs. Therefore, he believes the purpose of the New Testament Household Codes likely was a call to order in an unruly church. But Parsons says whatever the overall purpose of each particular Haustafel might have been, it is certain that the paired relationships are explained by their relationship to Christ. The biblical Household Codes contain instructions for particular groups of people within Christian families or "Households" as to how they should treat other members of their Household. He writes that most people in the first-century Roman Empire took it for granted that a pater familias had absolute authority and control over his Household. Thus, the secular examples of such "Household Codes" usually just indicated how slaves, children, or wives should act toward their masters, fathers, or husbands, respectively. They quite rarely also tell the adult men how they should treat the slaves, children, or wives who are members of their household. According to author Felix Just, these New Testament texts do not give absolute power to the men. Instead, they require a high degree of responsibility and mutual respect from all members of Christian families, but "do not show the full equality of the various members of a household" compared to modern egalitarian views. He continues, "The Haustafel, therefore, is a manifesto for the new creation people of God and does not merely have the modern notion of the nuclear family in view, though certainly it includes this. In short, it presents a comprehensive view of how relationships in what he terms "the New Humanity" should be structured. He finally concludes that Paul is not simply being socially conservative by maintaining a place for hierarchicalism, nor is he merely trying to shield early Christian communities from imperial pressure.

### 4: Ephesians NRSV - The Christian Household - Be subject to - Bible Gateway

*family articles from a Christian perspective on marriage, parenting, homeschooling and more. Free Christian resources on topics for the whole family, including homeschooling, marriage, parenting.*

### 5: 10 Free Household Budget Spreadsheets for

*The Christian Household - Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the.*

### 6: Managing Your Home for God's Glory - Young Wife's Guide

*[Marriage is] the act of uniting a man and woman for life; wedlock; the legal union of a man and woman for life Marriage was instituted by God Himself for the purpose of preventing the promiscuous intercourse of the sexes, for promoting domestic felicity, and for securing the maintenance and education of children.*

### 7: Christian Home and Family

*Focus on the Family provides relevant Christian advice on marriage, parenting and other topics. Find practical resources for every age and lifestage.*

### 8: How to Build a Christian Home - for the family

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### 9: Bible Studies on the Christian Home and Family

*For decades, many of them have heard Christian authorities present a hierarchical understanding of headship that bears little resemblance to the biblical description: "The husband is the head of the wife as Christ is the head of the church .*

*The NASCAR encyclopedia Undergirding abstinence within a sexuality education program Hanna Klaus, Mary Nora Dennehy, and Jean Tur The perfect score project Dell vostro 220s manual Mormon Husbands Generous Altruists . 9B XV A Hundred and Ten Tin Whistles Interior Furniture Design (International Directory of Design, 6th Ed.) Places of the city worksheets Listen to the music The Gospel of Saint Luke in Anglo-Saxon Discography Bruno Grignon 50 shades of grey kickass A Darker Shade of Crimson Understanding 1-2-3 for Windows Hidden in the fog Smile sheet music Whats your hook? The people of color. Steadfast Nancy Kress Privacy, secrecy, and agency Discovering Computers 2003 Albanian-English Conversations Wisdom of the Divine The obligation to co-operate in marine scientific research and conservation of marine living resources an The case against perfection book What Every Engineer Should Know About Decision Making Under Uncertainty (What Every Engineer Should Know) The paradox: rejecting abortion and opposing the prevention Harvard\_business\_review\_usa-january-february 2016. Serenade, Op. 48 (Kalmus Edition) The essential guide to portraits 3rd edition Lady And The Legend Mass in the West. Language typology 1987 Secrets of East Anglian Magic Your Life Was Never Meant to be a Struggle Bank management system project Res: Anthropology and Aesthetics, 41, Spring 2002 (Res: Anthropology and Aesthetics) Introduction to thermodynamics textbook Italy Today The Beautiful Cookbook Building an HO model railroad with personality Winter of Red Demise*