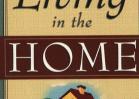
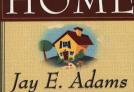
Christian Living





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Is it possible to have a Christ centered home in today's world of trouble and sin' If you are a Christian you are concerned about this problem. You may be concerned mostly because you recognize that your home falls far short of any such description. If this is true, it is by no means true of you and your home alone. You are in the company of many

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other Christians who, in their frank moments, will tell you that they too are facing the same difficulty. Let's not fool ourselves. For the most part, Christian homes come pitifully short of the Biblical norms; and we are all aware of it. Well then, perhaps we should begin by asking the question, What does a truly Christian home look like? Is it an idylift.

What does a truly Christian home look like? It is an slight place where peece and quiet, transquilly and joy continuous by reign? Definitely not? The first and most important fact to remember about a truly Christian home is that stimers five there.

The notion that the Christian home is a perfect or near perfect place is decidedly not fibblead. The parents in the home fail; often they fail misersly. They fail one another,

children fail too. They bring home report cards with D and Fig. 8, throw tantums in the shopping mill, and try to est pass of fluid kniews when the preacher has been invited to dimer. An advantage of the property of the pr

wondering. "Why did he describe a truly Christian home in those terms." The answer is simple: this exactly what he Bible throughout gives us reason to expect among saved but believe the simple of the simple of the simple of the simple experiment of the simple of the simple of the simple of the Sabatton is complete: It involves justification, uncerification, and plorification. By grave, through faith, God justifities believes in an instantaneous act. That is to say, Christ died for fille people in order that the penalty for their issu might be paid and this righteeunesses might be counted to them. They find, Christ saves them from the power of their sists might be find. Christ saves them from the power of their sists might be

the lifelong process of sanctification. In sanctification, Chris-

tians are made more and more like Jesus Christ. But a lifelong process never ends, and the final goal is never reached until death. At death, Christians are glorified; they are then made completely perfect for the first time. But during this life.

Christians continue to sin.

"But how," you may insist, "does your description differ from the description of the unsaved family next door?" This question needs to be anywared in the assure like the accessor.

question needs to be answered. In the answer lies the message of this book.

A truly Christian home is a place where sinners live; but it is also a place where the members of that home admit the

is also a place where the members of that home admit the fact and understand the problem, know what to do about it, and as a result grow by grace. Let us look in more detail at three significant differences that make all the difference in the world.

1. Christians admit their sins. Because they know the Bible says that no Christian is ever perfect in this life (cf. I John 1:8-10). Christians are able to acknowledge the fact and, in time, learn to anticipate and prepare for sin. They, of all persons, should never rely upon rationalizations, evenues or blameshifting (although, of course, as sinners they some-times do) to try to euphemize their sins. They do not have to cover up, for all Christians know that all Christians sin, There can be, therefore, a certain amount of openness, honesty, and relaxation about the relationships that Christians sustain to one another, especially in the home. I am by no means suggesting that we may be relaxed about sin; exactly not that. What I am trying to say, however, is that Christians do not need to spend anxious hours of futile endeavor trying to cover their tracks. They do not need to think up ways to deceive the fellow next door into thinking that they are sterling specimens of humanity. They may freely admit what they know is true: that they have failed to do the will of God. With the freedom to admit the truth comes the possibile ity of repentance, and with repentance they can expect forgiveness and help from God and from one another Christians can progress rapidly out of sinful living patterns as a result. They can pour their time and energies into the endeavor to replace sintul patterns with Biblical patterns of life.

sin, Christians can concentrate on dealing with sin.

Parents certainly can take a lot of the unnecessary grief
out of child raising when, as a matter of course (rather than
Decoming fakely when, as a matter of course (rather than
Decoming fakely since the course of t

2. Chesians know what to do about their sixs. Because they have the Bible as the standard of faith and practice, Christians not only know why problems occur in the home, but they know what to do about them. Thus the truly Christian home differs from the home next does in that it can use Biblical precepts and examples on the first and the standard of the standard three them is the standard three them is the standard three them is the standard difference. The Bible not only contains directions about what to do when one or more members of the family fall into six; it goes beyond this and shows what to do to assure that three will be no such future fallare. Because this book largely is devoted to a consideration of many of the most common part of the standard control of the standard contr

3. Christians progress out of their sins. Where there is spiritual life, there also will be spiritual growth. No Christian can remain the same yesterday, today, and tomorrow. A fundamental presupposition of the Christian faith is that

A CHRIST CENTERED HOME · 13 there will be growth out of sin into righteousness. Where there is Bible study, prayer, witness, and the fellowship of

the saints, the Spirit of God will be at work to produce His fruit. That fruit is righteousness. This book deals also with many of the ways in which the Bible may be used preventively in Christian homes to avoid the trials and problems that the family next door must face simply because they have no

The Christian home, then, is a place where sinful persons face the problems of a sinful world. Yet, they face them together with God and His resources, which are all centered in Christ (cf. Col. 2:3). Sinners live in the Christian home,

but the sinless Savior lives there too. That is what makes the difference!

Building a strong family is a challenge in the best of times.

How much more when marriage is being redefined, biblical approaches to discipline are under constant fire, and "family values" is more a campaign slogan than a personal priority of elected officials.

The family is in trouble today. Stable homes have become a quaint anomaly, rather than the norm. To check the erosion of the home and family as the basic unit of society, Jay Adams calls us to a careful understanding and application of scriptural principles.

Christians will find this volume full of practical, biblical advice on Christ-centered family living, communicating with family members, family guidance and discipline, living with an unbelieving spouse, and many other areas. Pattors, commeloes, and study groups will value this work for its insight, clarity, and faithfulness to God's Word.

Jugy E. Adams is bot lower for his many bods on cosmolings and Chattain bring, including Computer to Causad. We Computer Community of Computer of Community of Computer of Manual, and Soldony Marriage Problems. He served for many years on the insclution of Westminster Theological Seminary (Philadelphia) and Westminster Theological Seminary in California and Guandel the Cristiants Consonlings and Educational Consonline in Climatok, Pompylensis, Retted from the pastorate, Dr. Adams continues to write and opend on counseling and Christian brings tooses continues to write and opend on counseling and Christian brings tooses

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