

BRINGING *Good News to Life* IN DEFENSE OF MARRIAGE

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MAIN POINTS

- **WHAT IS MARRIAGE?**

Marriage is a divinely created, lifelong union that celebrates sexual complementarity, children, and chastity.

- **WHAT IS THE SIGNIFICANCE OF MARRIAGE FOR THE CHURCH?**

Marriage is a holy vocation that takes priority over the ecclesiastical and civil estates; marriage models the Trinity's unity amid diversity, as well as the self-sacrificial love of Christ for the church; moreover, marital procreation among Christians is quintessentially evangelistic.

- **WHAT IS THE SIGNIFICANCE OF MARRIAGE FOR SOCIETY?**

Marriage safeguards sexual union and children, harmonizes the inequalities in human nature, fosters an optimal balance between liberty and law enforcement, stabilizes the social order, and provides the proper origin and authentic purpose for all social institutions.

- **HOW CAN YOU BRING GOOD NEWS TO LIFE IN DEFENSE OF MARRIAGE?**

Lead by example, promote sexual complementarity, provide chastity education, celebrate children as gifts from God, identify people by their genuine vocations, and offer Godly counsel.

WHAT IS MARRIAGE?

1. Marriage is *divinely created*.

Genesis 2:18—“And the LORD God said, ‘It is not good that man should be alone; I will make him a helper comparable to him.’”

Matthew 19:4-6—“And He answered and said to them, ‘Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.’”

2. Marriage is a *lifelong union*.

Genesis 2:24—“A man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

Matthew 19:4-6—(see above)

3. Marriage *celebrates sexual complementarity*.

Genesis 1:27—“God created man in His own image; in the image of God He created him; male and female He created them.”

Genesis 2:18,24—(see above)

Genesis 5:1b-2—“In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created.”

Proverbs 30:18-19—“There are three things which are too wonderful for me, / Yes, four which I do not understand: ... the way of a man with a virgin.” Cf. Walt Larimore, M.D., and Barb Larimore, *His Brain, Her Brain: How Divinely Designed Differences Can Strengthen Your Marriage* (Grand Rapids, MI: Zondervan, 2008).

Song of Solomon 4:9—“You have captivated my heart / My sister, my bride.”

Ephesians 5:33—“Let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.” Cf. Grieger, *He Her Honour and She His Glory*; and, Eggerichs, *Love and Respect*.

4. Marriage *celebrates children*.

Genesis 1:28—“God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it.’”

Genesis 24:60—“And they blessed Rebekah and said to her: ‘Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them.’”

Genesis 49:25—“The Almighty ... will bless you with ... blessings of the breasts and of the womb.”

Psalms 127:3—“Behold, children are a heritage from the LORD, the fruit of the womb is a reward.”

Malachi 2:15—“Did He not make them one, having a remnant of the Spirit? And why one? He seeks godly offspring.”

1 Corinthians 7:13-14—“A woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.”

5. Marriage *celebrates chastity*.

Proverbs 5:18b-20—“Rejoice with the wife of your youth. / As a loving deer and a graceful doe, / Let her breasts satisfy you at all times; / And always be enraptured with her love. / For why should you, my son, be enraptured by an immoral woman, / And be embraced in the arms of a seductress?”

Song of Solomon 4:5,16—“Your two breasts are like two fawns, / Twins of a gazelle ... Let my beloved come to his garden and eat its pleasant fruits.”

Song of Solomon 8:4—“I charge you, O daughters of Jerusalem, / Do not stir up nor awaken love until it pleases.”

Song of Solomon 8:8-9—“We have a little sister / And she has no breasts. / What shall we do for our sister / In the day when she is spoken for? / If she is a wall, / We will build upon her / A battlement of silver; / And if she is a door, / We will enclose her / With boards of cedar.”

Hebrews 13:4—“Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.”

Small Catechism—“You shall not commit adultery. We should fear and love God, so that we lead a chaste and decent life in word and deed, and that husband and wife each love and honor the other.”

WHAT IS THE SIGNIFICANCE OF MARRIAGE FOR THE CHURCH?

1. *Marriage is a holy vocation, pleasing to God.*

Apology of the Augsburg Confession, XXIII, 28—“In believers marriage is pure because it has been sanctified by the Word of God, i.e., it is a matter that is permitted and approved by the Word of God, as Scripture abundantly testifies.”

Augsburg Confession, XXVI, 10-11—“...the works which everybody is obliged to do according to his calling—for example, that a husband should labor to support his wife and children and bring them up in the fear of God, that a wife should bear children and care for them, that a prince and magistrates should govern land and people, etc. Such works, commanded by God...”

1 Timothy 4:1-5—“Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.”

Titus 2:1,3-5—“Speak the things which are proper for sound doctrine: ... that they [older women] be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”

2. *The marital estate, being a divine ordinance imbedded into God’s creation of human nature, takes priority over the ecclesiastical and civil estates.*

Large Catechism, Sixth Commandment, 208-210—“God has also most richly blessed this estate above all others, and, in addition, has bestowed on it and wrapped up in it everything in the world, to the end that this estate might be well and richly provided for. Married life is therefore no jest or presumption; but it is an excellent thing and a matter of divine seriousness. For it is of the highest importance to Him that persons be raised who may serve the world and promote the knowledge of God, godly living, and all virtues, to fight against wickedness and the devil.

“Therefore I have always taught that this estate should not be despised nor held in disrepute, as is done by the blind world and our false ecclesiastics, but that it be regarded according to God’s Word, by which it is adorned and sanctified, so that it is not only placed on an equality with other estates, but that it precedes and surpasses them all, whether they be that of emperor, princes, bishops, or whoever they please. For both ecclesiastical and civil estates must humble themselves and all be found in this estate, as we shall hear. Therefore it is not a peculiar estate, but the most common and noblest estate, which pervades all Christendom, yea which extends through all the world.”

Smalcald Articles III, XI, 2—“Now, as little as we [Lutherans] or they [Roman Catholics] have been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex, so little have they had the power to separate such creatures of God, or to forbid them from living honestly in marriage with one another.

3. *Marriage models the Trinity’s unity amid diversity, thereby expressing the meaning of human personhood.* (The word “person” acquired its present meaning when Tertullian and other church fathers gave “person” a new meaning by applying it to discussions of the Holy Trinity.)
 - a. Christ *submitted* to the Father, but does that mean Christ was *less divine than* the Father?
 - b. A wife *submits* to her husband, but does that mean she is *less human than* her husband?

Athanasian Creed—“The true Christian faith is this, that we worship one God in Trinity and Trinity in Unity. ... And in this Trinity none is before or after another; none is greater or less than another.”

Nicene Creed—“I believe ... in one Lord Jesus Christ, ... being of one substance with the Father.”

1 Corinthians 11:3—“The head of every man is Christ, the head of woman is man, and the head of Christ is God.”

Colossians 2:6-10—“As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.”

Ephesians 5:22-24—“Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.”

Mark 14:36—“[Jesus] said, ‘Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.’”

Philippians 2:5-11—“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

4. *Marriage models the self-sacrificial love epitomized by Christ's redemptive work.*

Ephesians 5:25-33—“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.”

Revelation 19:7-8—“Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.”

5. *Marital procreation among Christians is quintessentially evangelistic.* Marital procreation is the natural wellspring of parenthood, an office through which God brings children into His eternal kingdom by means of Holy Baptism and instruction in the Christian faith.

Deuteronomy 6:6-7—“Impress [God's teachings] on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.”

Proverbs 22:6—“Train up a child in the way he should go, / And when he is old he will not depart from it.”

Acts 2:38-39—“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children.”

Ephesians 6:4—“Fathers ... bring [your children] up in the training and instruction of the Lord.”

Large Catechism, Sixth Commandment, 207—“[God] has instituted [marriage] before all [other estates], and therefore created man and woman separately (as is evident), not for lewdness, but that they should legitimately live together, be fruitful, beget children, and nourish and train them to the honor of God.”

WHAT IS THE SIGNIFICANCE OF MARRIAGE FOR SOCIETY?

1. *Marriage safeguards two precious gifts: sexual union and its natural fruit.*

Natural Law Scholarship—“In maturity, a man and woman discover the mystery of themselves by uniting in a potentially procreative manner. As mother and child co-experience gestation, parturition, and lactation, they continually rediscover who they are. As husband provides for and protects the more vulnerable members of his family, he, too, realizes his purpose in life. As father and mother share in childrearing responsibilities, they find out what they were designed for, even as they struggle to conform to that high standard. As children take cues from their progenitors to learn what it means to grow from a boy or a girl into a man or a woman, they prepare to complete the cycle, both by returning a favor to their parents in old age and by coupling with a suitable partner to bear the next generation.” MacPherson, “The Natural Law of the Family.”

2. *Marriage harmonizes the radical inequalities inherent in human nature.*

Natural Law Scholarship—“Unlike [so-called] same-sex marriage, [genuine, natural] marriage is a distinctive, pre-political form of social order that is first and foremost about *duty*, especially to offspring, while it also promotes the mutual support and sustenance of the husbands and wives. Its justification does not rest on the equality of all adults, regardless of sexual orientation, but upon the inequality and vulnerability of some members of our species, particularly children.” Seana Sugrue, “Soft Despotism and Same-Sex Marriage,” in *The Meaning of Marriage*, ed. George and Elshaint, 172-96, at 185.

Natural Law Scholarship—“Both sexes are needed to raise the child, because the female is better designed for nurture and the male for protection and discipline; both are needed to teach the child, because every young one needs a model of his own sex as well as the other.” J. Budziszewski, *What We Can’t Not Know: A Guide* (Dallas: Spence Publishing Company, 2003), 36.

3. *Marriage fosters an optimal balance between liberty and law enforcement in society.*

Natural Law Scholarship: “A society which allows the dissolution of marriage for any reason or no reason [i.e. no-fault divorce] will not be a minimal government society for very long. ... The libertarian subtext of this idea is that people should be as free as possible to make their personal choices. But the very anti-libertarian consequence of this new idea is that it obliterates the informal methods of enforcement. ... The modern culture of sexual and parental tolerance ruthlessly enforces a code of silence, banishing anything remotely critical of personal choice.” Jennifer Roback Morse, “Why Unilateral Divorce Has No Place in a Free Society,” in *The Meaning of Marriage*, ed. George and Elshaint, 74-99, at 74, 77.

4. *Marriage stabilizes and reproduces the social order.*

Natural Law Scholarship (even if skewed by evolutionary assumptions): No-fault divorce has resulted not in increased personal liberty, but in greater dependency upon the state, as lifelong monogamy yielded not merely to serial monogamy, but to “bureaugamy”—the marriage of a single woman and her child to the welfare bureaucracy. Lionel Tiger, *The Decline of Males* (New York: Golden Books, 1999), 21 (paraphrased).

5. *All social institutions find their proper origin, and their authentic purpose, in the marital office of parenthood.*

Large Catechism, Fourth Commandment, 141—“All authority flows and is propagated from the authority of parents. For where a father is unable alone to educate his child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government upon others who are appointed for the purpose.”

Small Catechism, Fourth Commandment—“Honor your father and your mother, that it may be well with you, and that you may live long on the earth. We should fear and love God, so that we do not despise our parents or superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.”

HOW CAN YOU BRING GOOD NEWS TO LIFE IN DEFENSE OF MARRIAGE?

1. *Lead by example, letting your actions speak for themselves.* If you can find a Godly mentor in your midst, then consider yourself blessed and follow his or her example; but in any case, meditate on Holy Scripture and become a mentor to others: in your home, your congregation, and your community.

Ephesians 2:8-10—“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

Divine Service, The Offertory—“Create in me a clean heart, O God, / and renew a right spirit within me. / Cast me not away from Your presence; / and take not Your Holy Spirit from me. / Restore unto me the joy of Your salvation, / and uphold me with Your free spirit. Amen.” Psalm 51, A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

Small Catechism, Meaning of Baptism—“Baptizing with water means that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts; and that a new man daily come forth and arise, who shall live before God in righteousness and purity forever.”

Hymnody—“In house and home where man and wife / Together lead a godly life, / By deeds their faith confessing! / There many a happy day is spent; / There Jesus gladly will consent / To tarry with His blessing.” M. B. Landstad, “In House and Home”

Matthew 5:16—“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

Hymnody—“How fair the Church of Christ shall stand, / A beacon light in all the land, / When love and faith all hearts inspire, / And all unite in one desire / To be a family and agree / To live in peace and unity. / 'Tis all in vain that you profess / The doctrines of the Church, unless / You live according to your creed, / And show your faith by word and deed. / Observe the rule: To others do / As you would have them do to you.” T. H. Kingo, “How Fair the Church of Christ Shall Stand.”

1 Timothy 1:12—“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.”

Hymnody—“Our Father, by whose name / All fatherhood is known, / Who dost in love proclaim / Each family Thine own. / Bless Thou all parents, guarding well, / With constant love as sentinel, / The homes in which Thy people dwell.” F. B. Tucker, “Our Father, by Whose Name.”

2. *Promote sexual complementarity, not androgynous companionship.*

Natural Law Scholarship—“We affirm that the complementarity of the sexes is a source of strength. Men and women exhibit profound biological and physiological differences. When united in marriage, though, the whole becomes greater than the sum of its parts.” Carlson and Mero, *The Natural Family*, 15.

Confessional Lutheran Scholarship—“The Hausvater Project recognizes the equal value that God has placed upon the two sexes, in both creation and redemption (Genesis 1:27; Galatians 3:26-28). We do this with the understanding that full recognition of equality requires that we respect differences. We do not try to make women act like men; nor do we try to make men act like women (cf. SA III, XI, 2). Rather, we celebrate that God created us ‘male and female,’ which is to say with sexual difference and with sexual complementarity (Genesis 1:27). What is unique about women properly serves to complete and thus to complement what is

unique about men, even as Eve was created to complete Adam (Genesis 2:18). Sexual complementarity lies at the very core of our created nature and has implications for the family, the church, and the wider society.” www.hausvater.org/faqs/83.

The Three Cs of Marriage—Christians commonly teach that marriage has three Cs: *companionship, children, and chastity*. The emphasis on “companionship” dates back at least to St. Augustine’s influential writings (ca. A.D. 400). However, today the term has acquired quite a different meaning than St. Augustine intended. Whereas he had in mind specifically a male-and-female pairing, together with the procreative potential inherent in such a one-flesh union, today’s society removes procreation and encourages same-sex pairings. Husbands and wives therefore need to re-dedicate themselves to the prospect of living out distinct and complementary vocations—not as androgynous “spouses,” but as sexually distinctive “husband” and “wife.” Fathers and mothers must teach biblical manhood and womanhood to the next generation.

3. *Provide chastity discipleship, not sex education.*

The World’s Definition of “Sex”—Until the mid 1900s, “sex” referred to the characteristic of being either male or female. Today it commonly refers to *coitus* (or intercourse). “Sexuality” was coined in the mid 1800s, together with “heterosexual” and “homosexual.” With these new words, radical social reformers hoped to normalize what previously had been called “sodomy” or “unchastity.” Today’s society emphasizes “comprehensive sex education,” requiring tolerance of all of the preceding.

The Bible’s Definition of “Chastity”—The language of the church, by contrast, has always been to distinguish “chastity,” “holiness,” and “freedom in Christ” from “unchastity,” “fornication,” “sodomy,” and “licentiousness.” Within the contexts of creation, the fall, and redemption, the church also can speak respectfully of penises, vaginas, and being “naked but not ashamed” (Genesis 2:24). As with other aspects of life, so also with sexual union: “perfect love casts out fear” (1 John 4:18). Why settle for anything less than the beauty, peace, and fulfillment that the sanctified vocations of premarital and marital chastity offer?

4. *Celebrate every child as a gift from God—not a choice, nor a commodity, nor an inconvenience—and recognize how highly God values the vocation of parenthood.*

Christian Worldview—“A better course would be to challenge the trend toward emptying the home of its traditional functions. ... Christians must not fall into the trap of assuming that paid employment is the only thing that will give women a sense of dignity. ... Most women today are trained, like men, for life and work in the public sphere. As a result, they may not even have much contact with the private sphere until they have children, which can then be a difficult and even traumatic transition. ... Ideas and cultural developments affect real people, shaping the way they think and live out their lives. ... It is enormously difficult for fathers in modern industrialized society to function in the strong parental role that Scripture calls them to—and as they *did* in earlier historical periods.” Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL: Crossway, 2008), 346, 347, 348.

Sanctified Diaper-Changing—“O God, because I am certain that Thou hast created me as a man and hast from my body begotten this child, I also know for a certainty that it meets with Thy perfect pleasure. I confess to Thee that I am not worthy to rock the little babe or wash its diapers, or to be entrusted with the care of the child and its mother. How is it that I, without any merit, have come to this distinction of being certain that I am serving Thy creature and Thy most precious will? O how gladly will I do so, though the duties should be even more insignificant and despised. Neither frost nor heat, neither drudgery nor labor, will distress or dissuade me, for I am certain that it is thus pleasing in Thy sight.” Luther, “The Estate of Marriage.”

5. *Identify people by their genuine (or imposter) vocations, rather than as “significant others.”*

Advice to Brothers and Sisters in Christ—The term “significant other” blurs distinctions that the LORD our God says are important. Scripture never equates marriage with mere friendship, betrothal with mere dating,

chastity with cohabitation, or sexual complementarity with androgyny or sodomy.

Advice beyond the Church—A guy who “shacks up” with his girlfriend is not the same as a man celebrating his tenth wedding anniversary. Which kind of man would you sooner trust to raise children or stay with his woman after she suffers a horrid automobile accident resulting in a disfigured face? If these two kinds of men are not equally “significant,” then why pass them off as if they were?

6. *Offer God-fearing counsel—using His words, not yours.*

Psalm 1:1-3—“Blessed is the man / Who walks not in the counsel of the ungodly, / Nor stands in the path of sinners, / Nor sits in the seat of the scornful; / But his delight is in the law of the LORD, / And in His law he meditates day and night. / He shall be like a tree / Planted by the rivers of water, / That brings forth its fruit in its season, / Whose leaf also shall not wither; / And whatever he does shall prosper.”

Psalm 119:105—“Your word is a lamp to my feet / And a light to my path.”

Proverbs 1:7—“The fear of the LORD is the beginning of knowledge, / But fools despise wisdom and instruction.”

Proverbs 28:26—“He who trusts in his own heart is a fool, / But whoever walks wisely will be delivered.”

Luke 21:12-15—“They will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name’s sake. But it will turn out for you as an occasion for testimony. Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.”

Titus 2:1-8—“But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Likewise, exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.”

James 5:19-20—“If anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.”

1 Peter 3:15-17—“Sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For it is better, if it is the will of God, to suffer for doing good than for doing evil.”

TO LEARN MORE ...

Consult your three-volume Lutheran Library—the Bible, the Hymnal, and the Catechism—and consider also the following:

- Carlson, Allan C., and Paul T. Mero. *The Natural Family: A Manifesto*. Dallas: Spence Publishing Company, 2007. See also the review at www.hausvater.org.
- Eggerichs, Emerson. *Love and Respect: The Love She Most Desires, The Respect He Desperately Needs*. Nashville: Thomas Nelson, 2004. See also the review at www.hausvater.org.
- George, Robert P., and Jean Bethke Elshtain, eds. *The Meaning of Marriage: Family, State, Market, and Morals*. Dallas: Spence, 2006.
- Grieger, V. S. *He Her Honour and She His Glory*, 4th ed. Minden, Qld., Australia: Verity Graphics, 2001.
- The Hausvater Project: Promoting a biblical vision for family, church, and society in the spirit of the Lutheran Confessions. www.hausvater.org.
- Luther, Martin. “The Estate of Marriage,” in *Luther’s Works, Vol. 45: The Christian in Society II*. Ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann. Philadelphia: Fortress Press, 1962.
- MacPherson, Ryan C. “The Natural Law of the Family,” in *Natural Law: A Lutheran Reappraisal*, edited by Robert C. Baker. St. Louis: Concordia Publishing House, 2010 (forthcoming).