

From page 41:

Roy, R. N., Schumm, W. R., & Britt, S. L. (2014). *Transition to Parenthood*. New York: Springer.

TPEX stands for Time Preference (Social) Exchange. The bottom axis of the chart refers to time (time preference is another name for delayed gratification) while the left-hand axis represents the rewards/costs of exchange theory. If you wish to read the implications of the chart in fancy terms, read the book. Otherwise, the second page should be more readable.

The TPEX Model

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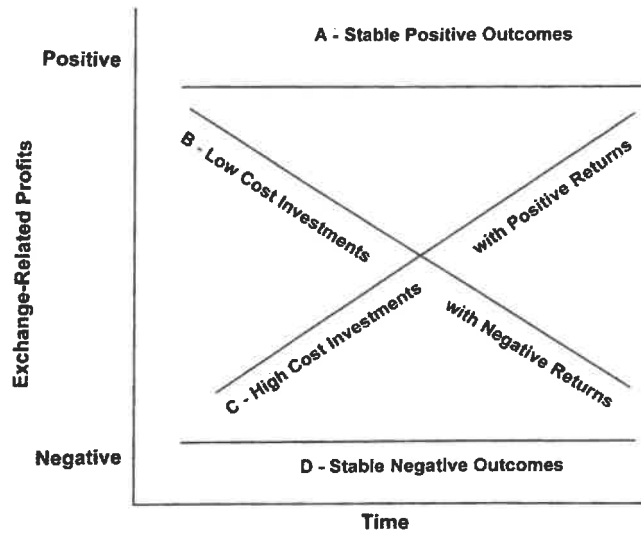


Fig. 2.1 The TPEX Model

The point of the TPEX model is that human decisions have consequences, which often can be foreseen in terms of probability. For example, if you save money for retirement (C line), you will be more likely to have more to live on when you retire (it's not 100% certain because your account might get hacked and stolen or the government might decide to confiscate your savings to reduce national debt or pay for a war). Likewise, if you become addicted to drugs, it may feel great in the short run (line B) but have dreadful consequences in the long run – but again, a miracle cure might come along, so the downsides are not 100%. Basically, we have a choice to accept this model or not. If we don't accept it, it's easier to ignore societal rules but the consequences, good or bad, will still affect us. If you accept the model, then you must see that arguments can develop over B and C type decisions. When Eve was tempted, she was told that eating the fruit was an A decision in that it would taste good right away and not have negative consequences; you could even say she was told it was a C decision – even if God is mad at you for a while, you will become wise in the long run. However, it was actually a B decision, with short term gain in terms of feelings of taste and doing our own thing, but it had really bad long term consequences that God had warned them about. So God's view of it as a B decision was correct and true but the serpent's version was not. Christ's sacrifice, if you think about it, is the epitome of a C line decision.

If you consider it, we are being bombarded with claims that certain decisions should be celebrated and approved by all, even though science shows them to have high probabilities of adverse outcomes. Is it not the same thing, all over again, as in the Garden? You will be told the short term advantages, even if mainly feelings, are so wonderful while any long-term disadvantages are just imaginary things concocted by bigots – really, same-old, same-old argument. Temptation is largely being told that a B decision is an A decision – great short-term benefits with no long term downsides. The flip side is that a C decision will be derided as foolish because you are giving up “guaranteed” short-term benefits and knowledge (e.g., premarital sex, it's fun and you get the knowledge of what sex is like, supposedly) while only “hoping for” long-term benefits that might not materialize. Hebrews chapter 11 is largely about many faithful people, men and women, who made C decisions under God's calling. Another issue is that if someone adopts only a short-term view of the world, A decisions look like B decisions and C decisions look like D decisions, so having a short-term view totally messes you up.

The final point is that many in society today are trying to normalize B decisions and ridicule C decisions. There is also some irony in that society, through the law and jails/fines, is often trying to punish B decisions in some areas while promoting other B decisions with the same brute force. Even something like theft (B decision) can be glorified as “redistribution of wealth”. Sexual decisions with generally adverse outcomes can be redefined so as to need “celebration” or the adverse outcomes can be explained away as a result of social mistreatment rather than various decisions or cultural accompaniments of decisions.