Grace and Truth About LGBT

Sue Bohlin provides a compassionate, biblically based look at what is happening as LGBT ideology has taken root in the culture.

What Does God Think About LGBT?

This article is about grace and truth in the context of LGBT, those who identify as lesbian, gay, bi-sexual or transgender. What does God think about people for whom this is their primary (or even secret) identity?



After 20-plus years of walking with dear friends dealing with unwanted same-sex attraction, the very first thing that comes to my mind is the deep compassion and tenderness of our God toward wounded and deceived people that He loves very much. I am reminded of Isaiah's words (42:3), "A bruised reed he will not break, and a smoldering wick he will not snuff out."

People *discover* attractions toward those of the same sex. They don't initially choose them. These disordered feelings are like the warning lights on the dashboard of a car. They are saying, "Something's wrong under the hood; check it out!" So in the beginning, same-sex attractions constitute *temptation* rather than sin, but it easily crosses over to sin when people choose to feed and nurture thought patterns that God's word says are sin.

And God's word has always called sexual behavior outside of marriage between a man and woman, sin. That's because sex is deeply spiritual as well as physical, and He wants to protect us from the harmful consequences of sexual sin. His word will last forever, and it doesn't change. So I believe God is grieved when people reject His clear biblical statements about

sexual sin, as is now happening in many churches and individuals.

God's word calls us to be transformed by the renewing of our minds. An important part of the Kingdom message is that God changes believers more and more into the likeness of Jesus. That means that God endorses *change,* which makes sense since growth and change are an intrinsic part of life.

But the cultural narrative says that your sexuality can't be changed. If people don't want their broken same-sex attractions, and seek help recovering God's intended design for them, it is becoming illegal to do that. It's labeled as "conversion therapy." But if someone says they're transgender and seeks to inject their healthy body with artificial hormones and mutilate it with surgery to pretend they are something they're not, that's called "gender affirmation." Yes, it's backward.

God addressed this backward thinking in Isaiah 5:20—"Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter."

Back to the cultural narrative says that your sexuality can't be changed. That's not what some social scientists have found, which is that sexuality can be quite fluid and changeable.{1} There is no magic switch to flip from homosexual to heterosexual; but when people invite God into the woundings and deficits of their earlier life and receive healing in their souls, some can develop attractions to the opposite sex. I have personally seen this happen multiple times. The problem is that people aren't telling their stories, or when they try, they aren't believed.

Disordered thinking and unnatural desires are not too hard for God to handle. Remember, He can raise the dead!

Cultural Lies vs. God's Truth

There is a massive clash between the lies of our sex-saturated culture, and the eternal truth of God's word.

CULTURE'S LIE: Who I am is a sexual being. Whether it's a culture or an individual, when God is left out of the equation, sex is elevated to the #1 most important spot because it's so powerful and a source of such intense pleasure (or can be). So people define themselves by their sexuality.
GOD'S TRUTH: Who I am is God's beloved creation. Made in the image of God, created for intimacy and fellowship with Him, my worth proven by what the Son was willing to pay for me: His very life.

CULTURE'S LIE: Sex is a need and a right for everyone to experience. Many people believe it is on the same level of necessity as food, water and sleep.
GOD'S TRUTH: Sex is so powerful it is to be contained only within marriage between one man and one woman. The mingling of bodies and souls through sex is deeply spiritual as well as physical. God's prohibitions against sex outside of marriage are His gift to us, meant for our protection from the painful consequences of sexual sin. They are like guard rails on a treacherous mountain road, intended to keep us from going off the cliff to pain and destruction.

CULTURE'S LIE: I create my own identity depending on what I feel. Untethered from a connection to God as Creator, people live out the sad, repeated description of Israel in the book of Judges, where "all the people did whatever seemed right in their own eyes." (Judges 17:6, for one).
GOD'S TRUTH: My identity is who my Creator says I am. All of us exist because God wanted us and hand-crafted each of us (Psalm 139). Feelings are real but they're not reliable. Jeremiah 17:9 instructs us on why our feelings can't be trusted: "The heart is more deceitful than all else and is desperately sick; who can understand it?"

CULTURE'S LIE: Gender is whatever we want it to be. Biological sex has been separated from gender (how one feels about maleness and femaleness). (Personally, this strikes me as illegitimate as proclaiming that the white keys on a piano are bad and the black keys are good.)
GOD'S TRUTH: God created man in His own image, in the image of God He created him; *male and female* He created them. (Genesis 1:27) The first words in the room when a baby is born are still, "It's a girl!" or "It's a boy!" Gender is still binary because God still creates only male and female.

CULTURE'S LIE: I can create my own reality. For example, recently a man abandoned his wife and seven children, announcing his chosen identity of a 6-year-old girl.{2}





Another man, deciding his identity is a female dragon, cut off his ears and nose, dyed his eyes, and inserted horns in his forehead.{3}

GOD'S TRUTH: There is objective truth and objective reality because God is real and true. We do not have the freedom to dismiss what is objectively true and real; 2 + 2 will always be 4, not 7 or 200, and gravity will always be operational on the planet. These things are real and true because a real and true God rooted His creation in His own nature.

CULTURE'S LIE: "Born this way." This lie has so much traction because it's repeated so often people assume it to be true.
GOD'S TRUTH: No Evidence. There is actually no scientific

evidence of a gay gene or any other determiner of same-sex attraction. And in identical twins (who share the same DNA), when one identifies as gay or lesbian, the other one only identifies as gay or lesbian about 11% of the time. If homosexuality were a genetic issue, the correspondence would be 100%.

American culture continues to pump out the illusion—the fantasy, the myth—that sexuality is the most important thing about life and about us, and that sexual identity and expression is where life is found.

Life is found in Jesus, and nowhere else.

Transgender: The Emperor's New Clothes

In the old story of the Emperor's New Clothes, scam artists appeal to the pride of a conceited emperor, claiming they can create a magical outfit for him that is invisible to anyone who is unfit for their position, stupid, or incompetent. He parades his new suit of clothes before his subjects, which of course no one can see because it's a scam. But no one will say they don't see it lest they be seen as stupid. Finally a little boy pipes up and blurts out the truth: "But he isn't wearing anything at all!"{4}

The transgender narrative is the equivalent of the Emperor's New Clothes. The objective truth is that there is no such thing as magical clothes, and there's no such thing as changing genders. People can only deceive themselves (and others), damage their bodies, and mutilate themselves—but our God-ordained maleness and femaleness, our biological sex, is stamped into every cell of our bodies.

It's especially alarming when parents, educators and other authorities feed a child's fantasy that they are the other gender. We would never do that if a child declared herself to be a cat or a unicorn; we would gently and lovingly correct

her wrong thinking by speaking the truth to her. But if a boy insists he's a girl or vice versa, many progressive-minded adults are so proud of their "wokeness" that they rush to board the child on the transgender train.

Most often, children who reject their gender are reacting to gender stereotypes. Girls can think that boys get to do cooler stuff than girls, and sensitive boys who love pink and purple sparkly things can think it's better to be a girl. Both sexes who experience abuse can believe that it would be safer to be the opposite sex.

Children never see the big picture—that's why God gives them parents to help them see their world more accurately. One little boy told his parents he wanted to be a girl but no one inquired why, they just jumped on the transgender bandwagon. Turns out that when his baby sister was born and consumed a lot of attention because she was very sick, he concluded that if he were a girl, he would get the same attention.

Transgender – Part 2

When a person experiences a conflict between their biological sex and their internal sense of whether they are male or female, that's called gender dysphoria. Various studies have shown that this very painful emotional state resolves itself about 85% of the time simply by going through puberty. It appears to reset things. So the best and wisest treatment is no treatment at all, but of course wise parents and other adults will continue to speak truth about a child's identity—especially the truth that God who is good, loving and wise chose their gender for them, so we need to receive it as His gift.

This whole transgender phenomenon has ignited where children have access to the internet on their smart phones. The illusion of transgender is easily spread by social contagion. Children and teens talk about their beliefs that they are

transgender on social media, and their impressionable peers are influenced to start thinking and feeling the same way. The popularity of social media has sped up the spread of this fantasy, especially on the Tumblr platform. One academic who studied the reports of parents alarmed by sudden changes in their children coined the term "rapid onset gender dysphoria."{5}

Anyone who has been around adolescents for any length of time doesn't need to be surprised by this dynamic. Teens copy each other in all kinds of ways.

Many adolescents who identify as transgender suffer from anxiety, depression, and self-injury.{6} There is a whole constellation of painful mental health struggles all bound up together. We are also finding that a disproportionate number of teens who explore the transgender identity are on the autism spectrum.{7}

They already feel the shame of being different, of being "other than," and it's easy for them to mislabel themselves as transgender instead of just different.

One final note on transgender: we must not go along with the Emperor's New Clothes story that athletes can compete as the opposite sex just by declaring themselves so. It's not just heartbreaking, it's *wrong* for teenage boys to rob girl athletes of scholarships{8}, not to mention dignity, by unfairly competing against them and demanding to use their restrooms and locker rooms.{9}

Why Have So Many Christians and Entire Churches Become Pro-Gay?

More and more individuals and churches have come out in support of homosexuality and gay marriage. Why is that?

I think there are two big reasons so many confessing believers

in Christ have allowed themselves to be more shaped by the culture than by the truth of God's word, drifting into spiritual compromise and even into apostasy, which means abandoning the truth of one's faith.

Reason One: Rejecting the Authority of God's Word

The first reason is that millions of people are rejecting the authority of God's word.

The bitter fruit of several decades of shallow preaching, teaching and discipleship is that many believers have been especially vulnerable to Satan's deceptive question to Eve in the Garden of Eden: "Did God really say . . .?" When Christians ignore or flat-out reject the unmistakably clear biblical statements condemning homosexual behavior, they are playing into the enemy's temptation to justify disobedience by making feelings and perceptions more important than God's design and standards.

There are now two streams of thought on same-sex relationships and behavior: the Traditional, Biblical View and the Revisionist View.{10} The Revisionist View basically says, "It doesn't matter what the Bible actually says, it doesn't mean what 2000 years of church history has said it means, it means what we want it to say." And we want it to say that God endorses all relationships that invoke love."

Reason Two: Snagged by the Gay Agenda

When people don't submit themselves to the truth of the Word of God, they are easily shaped and swayed by the six points of a brilliantly designed "Gay Manifesto" spelled out in a book called *After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90s.*{11} This gay agenda has been executed perfectly in the United States. (Note: these are the authors' words, not mine.)

1. *Talk about gays and gayness as loudly and often as*

possible.

2. Portray members of the LGBTQ community as victims. Indoctrinate mainstream America that members of the LGBTQ community were "born this way."

3. Give protectors a just cause: anti-discrimination.

4. The use of TV, music, film and social media to desensitize mainstream Americans to their plight as gay people.

5. Portray Gays and Lesbians as pillars in society. Make gays look good.

6. Once homosexuals have begun to gain acceptance, anti-gay opponents must be vilified, causing them to be viewed as repulsive outcasts of society.

This is how I see how we got to this place where so many people have been deceived. They didn't anchor themselves to the Truth of the Word of God, and they opened themselves to the cultural brine of Kirk and Madsen's plan to overhaul straight America.

I will close with four personal observations about this situation:

1. Christians have bought into the culture's worship of feelings over God's unchanging revelation

2. People love how making themselves an ally and protector of the underdog makes them feel, despite God's design and standards for sexuality and marriage.

3. Not enough of us Christ-followers are living lives that demonstrate the beauty and satisfaction of abiding in Christ.

4. The church has been dismal at loving those who struggle with their sexuality and showing them the grace that is in

God’s heart toward them. It’s essential to both speak the truth in love (Ephesians 4:15), and seek to show love filled with truth.

Notes

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Abortion: A Biblical View

Sue Bohlin calls for a spiritual and moral reflection on the topic of abortion, urging people to consider the eternal implications and affirming that God's love, grace, and forgiveness extend even to those who have committed this sin.

An earlier version of this article is also available in Spanish.

Abortion as Spiritual Warfare

Abortion continues to be a volatile issue, and an emotional one, in the United States. It is usually seen as a political issue, but I think it's way bigger than that.

I believe we need to see abortion as spiritual warfare.



We live in two dimensions at the same time: the physical world that we can see and touch and measure, and the unseen spiritual realm that is filled with God, angels and demons (2 Corinthians 4:17-18). Jesus revealed to us that Satan is the thief who "comes only to steal and kill and destroy" (John 10:10); abortion is one of the most wicked, heinous ways he inflicts pain and destruction on people God loves.

He steals joy and peace from women who have had abortions, as well as some of the fathers of the babies who were killed in the womb. He steals babies from what should be the safest place on earth. He steals motherhood from women and fatherhood from men. Through abortion, he steals grandchildren from

grandparents.

Satan uses abortion to kill. Just in the United States, since Roe v. Wade made abortion legal, over 64 million babies have been murdered.{1} In China, the horrible one-child policy that terrorized the Chinese people for 35 years resulted in 350 million baby deaths.{2}

Satan uses abortion to destroy. Willingly choosing abortion for a pregnant teenager has been Satan's foothold in many families that were torn apart, a phenomenon I have seen with my own eyes. Abortion—and its evil twin infanticide—destroyed the natural ratio of boys to girls in China. Today, there are 30 million young men who cannot find a girl to marry because there aren't enough to go around.{3}

The rallying cry of abortion is, "It's my body"—even though there is another human being's body involved as well. Theologian Dr. Peter Kreeft's insight is breathtaking to me: "Abortion is the Antichrist's demonic parody of the Eucharist. That is why it uses the same holy words, 'This is my body,' with the blasphemously opposite meaning."{4}

Abortion is an evil weapon in the hands of an unspeakably evil enemy. In Genesis 3, Satan declared war on the people God created and loves, and he has been warring with us ever since. The Lord Jesus triumphed over this defeated foe at the cross, but He allows battles to continue on this side of eternity to strengthen us and help us learn to depend on Him and grow stronger in our faith. In this article we'll be talking about the spiritual battlefield of abortion, but please remember that not only does Jesus win in the end, He has provided us with spiritual armor that starts with TRUTH. Let's go there now.

The Bible's View of the Unborn

Pro-choice advocates don't like the use of the word "murder."

Many of them maintain that no one really knows when human life begins, and they choose to believe that the idea of personhood at conception is a religious tenet and therefore not valid. But it *is* a human life that is formed at conception. The zygote contains 46 chromosomes, half contributed by each parent, in a unique configuration that has never existed before and never will again. It is not plant life or animal life, nor is it mere tissue like a tumor. From the moment of conception, the new life is genetically different from his or her mother, and is not a part of her body like her tonsils or appendix. This new human being is a separate individual living inside the mother. Rather like an astronaut being protected and kept alive in space.

The Bible doesn't specifically address the subject of abortion, probably since it is covered in the commandment, "Thou shalt not murder." (Exodus 20:13) But it does give us insight into God's view of the unborn. In the Old Testament, the Hebrew word for the unborn (*yeled*) is the same word used for young children. The Hebrew language did not have or need a separate word for pre-born babies. All children were children regardless of whether they lived inside or outside the womb. In the New Testament, the same word is used to describe the unborn John the Baptist and the already-born baby Jesus. The process of birth just doesn't make any difference concerning a baby's worth or status in the Bible.

We are given some wonderful insights into God's intimate involvement in the development and life of the pre-born infant in Psalm 139:13-16:

> For you created my inmost being;
> you knit me together in my mother's womb.
> I praise you because I am fearfully
> and wonderfully made;
> your works are wonderful, I know that full well.
> My frame was not hidden from you
> when I was made in the secret place.

> When I was woven together in the depths of the earth,
> your eyes saw my unformed body.
> All the days ordained for me
> were written in your book before one of them came to be.

All people, regardless of the circumstances of their conception, or whether they are healthy or handicapped, are God's image bearers who have been personally knit together by His fingers. He has planned out all the days of the unborn child's life before one of them has happened.

Chemical Abortion: "The Abortion Pill"

Chemical abortions now account for the majority of induced abortions in the U.S.{5}

Two drugs are used in tandem to end a pregnancy. The first pill, RU-46 or Mifepristone or Mifeprex (all the same drug), shuts down progesterone. That's the pregnancy hormone that the developing embryo or fetus needs to survive and thrive. Progesterone allows the mother's body to feed and nourish and oxygenate the baby. The first abortion pill blocks progesterone, so the baby dies. Then the next drug, Misoprostol or Cytotec, causes the uterus to contract and squeeze out the baby and other pregnancy tissue like the placenta.{6}

These drugs are very disruptive to the natural progress of growing a baby inside a womb. They are unfortunately quite effective up to seven weeks' gestation, and then their effectiveness drops off. By the time the baby is ten weeks along, for one in six women the drugs won't fully empty the uterus. Dangerous complications can set in, like:

- An infection caused by an incomplete or failed abortion where the fetus remains in the uterus
- An undetected ectopic pregnancy, which can be dangerous and is a medical emergency

- Blood clots remaining in the uterus
- Heavy bleeding

What is also scary is that chemical abortions are so easy to obtain they are like over-the-counter medications. No doctor is needed to supervise. If a woman has an ectopic pregnancy, where the embryo grows in her Fallopian tube instead of her uterus, she's going to have awful pain and needs a sonogram to see where the baby is. Some of the deaths from Mifeprex abortions were from women that never had an ultrasound; they were given the drug and they had a pregnancy in their tube, and they died.

Thousands of women experience complications, called "adverse events" that require hospital intervention, but the FDA does not require adverse events to be reported unless someone dies. The abortion pill is being touted as being "safe as Tylenol," which is a life-threatening lie.{7} But then, abortion is spiritual warfare, and the enemy constantly lies and deceives us.

But there is good news! Many times, even while swallowing the abortion pills and immediately afterwards, women wrestle with regret for starting the regimen. There is a protocol called Abortion Pill Reversal where a doctor prescribes a dose of progesterone, the pregnancy hormone, to counteract what the mifepristone did. If started quickly enough within 72 hours of a woman taking mifepristone and before she takes the second drug, there is about a 70% chance of saving her child!{8} Thank You Lord!

Handicapped Children

What if prenatal tests reveal that a baby is going to be born sick or handicapped? There's no doubt about it, raising a handicapped child is painful and hard. Is it ever okay to abort a child whose life will be less than perfect?

We need to ask ourselves, does the child deserve to die because of his handicap or illness? Life is hard, both for the handicapped person and for her parents. But it is significant that no organization of parents of mentally retarded children has ever endorsed abortion.

Some people honestly believe that it's better to abort a handicapped child than to let him experience the difficult life ahead. Dr. C. Everett Koop, former Surgeon General of the United States, has performed thousands of pediatric surgeries on handicapped children. He remarks that disability and unhappiness do not necessarily go together. Some of the unhappiest children he has known had full mental and physical faculties, and some of the happiest youngsters have borne very difficult burdens.{9} Life is a lot harder for people with disabilities, but I can tell you personally that there is a precious side to it as well. I have lived most of my life with a physical handicap, but it hasn't stopped me from experiencing a fierce joy from living life to the fullest of the abilities I *do* have. I can honestly rejoice in my broken body because it is that very brokenness and weakness that makes it easier for others to see the power and glory of my Lord in me, because His power is perfected in weakness. (2 Corinthians 12:9)

Often, parents abort children with defects because they don't want to face the certain suffering and pain that comes with caring for a handicapped individual. By aborting the child, they believe they are aborting the trouble. But as we discussed earlier, there is no way to avoid the consequences of abortion: the need to grieve, the guilt, the anger, the depression.

What if a baby is going to die anyway, such as those with fatal genetic birth disorders? I think we need to look at the larger picture, one that includes God and His purposes for our lives. When a tragedy like this occurs, we can know that it is only happening because He has a reason behind it. God's will

for us is not that we live easy lives, but that we be changed into the image of Jesus. He wants us to be holy, not comfortable. The pain of difficult circumstances is often His chosen method to grow godliness in us and in the lives of those touched by the tragedy of a child's handicap. When it is a matter of life and death, as abortion is, it is not our place to avoid the pain.

My husband and I know what it is to bury a baby who only lived nine days. We saw God use this situation to draw people to Himself and to teach and strengthen and bless so many people beyond our immediate family. Despite the tremendous pain of that time, now that I have seen how God used it to glorify Himself, I would go through it again.

Not all abortions are performed as a matter of convenience. Some are performed in very hard cases, such as a handicapped child or as the result of rape or incest. But again, we need to back off and view abortion—for whatever reason—from an eternal perspective. God is the One who gives life, and only He has the right to take it away. Every person, born or unborn, is a precious soul made by God, in His image. Every life is an entrustment from God we need to celebrate and protect.

Post-Abortion Syndrome

Millions of women live with the emotional and physical aftershock of abortion. Although some do not seem to have been rocked by their choice, many many women live with deep guilt and shame and denial. Some live with the physical effects of the hormonal shock of suddenly ending the massive construction job of their body building another human being inside her womb. It's something like throwing a car into park when it was going full speed down the road.

Post-abortion syndrome or stress disorder is real for many women. The grief is real; the deep loss of the child is real.

And many people need help facing the pain and getting through it. I asked a dear friend about her experience. It's been 48 years since her abortion. She wrote to me,

> "Though the procedure was fairly easy, I knew the second it was over that I had done the wrong thing. I left that clinic empty, guilty, and depressed. It was the start of a lifetime of sadness and regret. I told no one other than my husband and kept that secret for over 30 years. I suffered in silence. I knew then that I had made the choice to end a human life.
>
> "When I became pregnant later, the sadness and guilt actually multiplied. When I could feel the baby inside me, the intense feelings of shame and guilt consumed me for ending my first child's life. When my daughter was born and I held her for the first time and looked into her eyes, as happy as I was to have her, I also felt the worst pain I had ever felt because of what I had done 7 years earlier."

Ending another's life, whether freely chosen or being pressured into it, is capital-T Trauma. The woman is shaped and changed by this trauma, and I am so grateful for abortion recovery programs. They help women (and men, though there are far fewer programs for Forgotten Fathers) to experience grace and compassion as they confess their sin and receive forgiveness and cleansing from Jesus, *who died for their abortion*.

Abortion is a hard choice for which there are hard consequences. But God's love and compassion and grace are bigger than all of it, and there is such good news in Romans 8:28—God is able to make all things work together for good for those who love Him and are called according to His purpose.

Notes

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Two Genders, Two Spectrums

Sue Bohlin suggests a biblical view of masculinity and femininity that encompasses the variety within two genders as God creates us.

How do you see the variations of gender in people? Many people automatically think of a single spectrum with masculinity on one end and femininity on the other.

I don’t think that’s the way it works.



Consider the very first thing we encounter about gender in the creation account of Genesis 1:27–

> So God created mankind in his own image,
> in the image of God he created them;
> male and female he created them.

Just two genders. No matter how many choices of made-up genders that Facebook used to offer.

We can look at the issue of gender spiritually by reading about how God created us male and female. We can also see the binary nature of gender by looking at biology. Male bodies produce small reproductive sex cells called gametes—sperm—and female bodies produce large gametes, eggs. There are no other options.

In this article we’ll be walking through a way of looking at gender that I believe faithfully reflects what God has revealed in His word about His design for us as human beings. Instead of a single spectrum with male and masculinity on one end and female and femininity on the other, I suggest there are two separate spectrums{1}: a masculinity spectrum and a femininity spectrum. God makes delightful variations in girls and women, and equally delightful variations in boys and men, all of us made in His image and created for His glory.

I suggest that God chooses where on each gender spectrum a baby comes into the world. It’s our starting point, but as we mature we can embrace and grow in the other characteristics of masculinity or femininity. We can take up more “bandwidth” and become a more fully-rounded man or woman.

One end of the masculinity spectrum, I suggest, are the rough-

and-tumble boys who are constantly moving, playing sports, making noise, getting dirty, and can easily be emotionally clueless. On the other end of the spectrum are the sensitive, artistic, creative boys. And there's everything in between.

On the femininity spectrum, we see girly-girls on one end, who love frilly clothes, playing with their doll babies, and in American culture are drawn to pink and purple and sparkly. On the other end are the tomboy jockettes who are often gifted athletes and natural leaders, and hate girly clothes. And, as with their brothers, there is everything in between.

Let's explore these different gender spectrums and hopefully gain a fuller understanding of the goodness of God's creation just the way He makes each one of us.

Masculinity Spectrum 1

I really like the idea that every child, created in his or her own individuality in the image of God, is a gift box that we as parents and care-givers get to open and discover what's inside. Every child is fearfully and wonderful made, as we read in Psalm 139, and that includes the kind of boy and the kind of girl God chose for them to be. Whoever came up with the philosophy that children are blank slates that we write on, so they become whoever and however the surrounding culture instructs them to be, must have never been around actual children. Real babies come out of the womb and start revealing how God made them.

God shapes some baby boys as rough-and-tumble. They are often considered classically "all boy." They're constantly moving. Ask boys to walk from point A to point B and they may well zig-zag their way across the room. They often have an affinity for fighting and weapons. One mama who said no toy guns in her home because she hated violence, found her young son nibbling his toast into the shape of a pistol, which he pointed at his brother and made shooting sound effects. Her other son would

treat the longest French fry from his Happy Meal like a miniature rifle to pretend-shoot his brother.

These rough-and-tumble boys are often emotionally clueless. They don't *mean* to be insensitive, they just don't pay much attention to non-verbal cues from other people. They tend to enjoy rough-housing with their daddies and with other boys. They will chest-bump and jostle each other in their male way of expressing friendship and affection. And these boys are drawn to contact sports, especially anything with balls.

God delights to make other boys, though far fewer of them, as sensitive, artistic, and creative. They are often gifted in the performing and visual arts, music, dance, drama, and design. They tend to experience life through a magnifying lens attached to their soul; everything is bigger, louder, and more vibrant. They can experience negative communications as more critical than they actually are. A parent's frown may feel as devastating as a spanking.

They constantly scan their environment, sensing when others around them are upset. My husband can spot these sensitive boys at age two in the church nursery. He has seen boys drop whatever toy they had and go over to another toddler asking, "You okay? It's okay."

Many of them don't care for sports, especially contact sports. Often they lack the eye-hand coordination needed for sports that utilize balls, rackets, clubs and other game equipment. They can do better at sports that scratch their competitive itch where they're racing against the clock, like cross-country running.

And of course, there are boys (and men) everywhere in between as well. One of my sons was so sensitive and artistic he graduated with an art degree; the other puts himself square in the middle of the masculinity spectrum.

Masculinity Spectrum 2

We see the two kinds of boys and men in the account of Jacob and Esau in Genesis 25. Esau, the rough-and-tumble man, was a hunter, an outdoorsman. His twin brother Jacob was a mama's boy, more interested in hanging back in the tents with his mother, in all probability the sensitive, artistic, creative type.

Since sensitive boys are in the minority, they often get bullied by the rough-and-tumbles or boys in the middle of the spectrum, and they can easily feel like they don't fit, they don't belong. They feel different from an early age.

These are the ones who are vulnerable to spiritual attacks of being labeled gay and other ugly words. In recent years, as sensitive, artistic and creative boys feel the pain of not fitting in, they are now being encouraged to label themselves as transgender. It used to be they would think, "I don't fit in the world of boys. There's something wrong with me." Now they are being encouraged to think, "I don't fit in the world of boys because I'm really a girl. Or life would be better and easier if I became a girl." (Which, of course, is impossible.) Then if they accept these false labels and they practice seeing themselves that way, they can literally think themselves into a gay or trans identity. But it doesn't have to be that way. Scripture tells us to "take every thought captive to the obedience of Christ" (2 Corinthians 10:5). All of us need to derive our identity from who God says we are.

Thinking of the masculinity spectrum, I like to ask, where would you put Jesus?

I think He embodies the entire spectrum. He was the best of rough-and-tumble men, strong and physically active; He started out as a carpenter or handyman, and men were drawn to Him. Was He artistic? Have you ever seen a sunrise or a sunset? Jesus paints the sky with glorious colors! Was He creative?

Scripture tells us He was the Creator of the universe!

I have observed over years that as boys and men grow spiritually, they start taking up more bandwidth on the masculinity spectrum as they become more well-rounded. Rough-and-tumbles learn to listen and show compassion, and sensitives stretch out their comfort zone to take more initiative and reject passivity.

Rough-and-tumbles can become great leaders and servants as they use their strength to love and serve others. Sensitives can become great husbands, dads, pastors, counselors, and teachers as *they* use their gifts to love and serve others.

Femininity Spectrum 1

On the one end of the femininity spectrum are the girly-girls who come into the world wanting a pink receiving blanket and one of those headbands with a big puffy flower on their little bald head. They can't wait till their fingernails and toenails are big enough for Mommy to paint. In American culture they often gravitate toward pink and purple and silver glitter. They cuddle baby dolls and stuffed animals.

One progressive-minded mother didn't want to support gender stereotypes for her daughter, so instead of buying her stuffed animals and dolls, she gave her cars and trucks. One afternoon she saw her little girl lining up the cars and trucks, covering them with a blanket, and tenderly kissing them "night-night" as she put them down for a nap. Just as she would have with dolls and stuffed toys, if she'd been allowed to have them.

It's easy to define feminine as girly-girls, but God loves and creates another kind of femininity.

He delights to make some girls tomboy jockettes. They have no interest in frilly clothes or makeup. They don't care for skirts or dresses and in fact will often push back when

required to wear “girl clothes.” For them, comfort is everything. You can find them outside climbing trees, shooting hoops, and perfecting their spirals. Some mechanically-inclined girls want to help their dads work on cars and lawnmowers. They tend to have no patience for girly-girl activities; girl drama drives them crazy. Barbie is stupid, and who wants to play house—nobody wins!

Many times they are gifted athletes, and often natural leaders.

Like sensitive boys, tomboys are outnumbered by girly-girls and those in the middle of the femininity spectrum. Being the minority, they are often bullied. They are judged and ostracized for not being like the other girls.

Sensitive boys and tomboy girls can get the message loud and clear that they don’t have what it takes to be a good boy or girl. They can conclude, wrongly, that they don’t belong in the world of boys, of girls. They burn with the shame of being “other than.” Different.

But God makes every person male or female on purpose, for His glory. They DO belong in the world of boys or girls, of men and women!

Femininity Spectrum 2

As girls grow spiritually, becoming more like Jesus, they can take up more bandwidth on the spectrum and become a more well-rounded expression of femininity.

Girly girls can put down their mirrors and selfies, and become prayer warriors and first responders. They can walk into emotional crises and hard conversations to point people to Jesus. They can become shepherds, more concerned about other people than themselves.

Tomboys can embrace the softer, more nurturing side of

femininity. These girls often want to fight and defend those needing protection. They need to be introduced to spiritual warfare! Whether as a princess warrior or a warrior princess, the kingdom needs all girls and women to be fully engaged in fighting evil!

Many of the gender issues today are about stereotypes. People want to stick everybody in either a blue box or a pink box. They make sweeping generalizations like

- "Boys wear blue and brown and play with trucks and guns."
- "Girls wear pink and purple and play with Barbies and jewelry making kits."

But what if a boy thinks blue and brown are boring, and he loves pink and purple? Does it mean he's gay? No! Jesus loves pink and purple! Have you ever seen a sunrise?

What if he doesn't want to play tackle football? What if he'd rather sit and try to draw out another kid's thoughts and feelings? Does it mean he's gay? No! It may be a junior counselor in the making, who's also going to be a fantastic daddy!

What if a girl thinks it's just WRONG that she has to stay inside and learn to make gravy because Grandma says that's what girls do, when there's a broken carburetor outside she's itching to get her hands on? What if she's an amazing softball player? Does it mean she's a lesbian? No! It means she's a gifted mechanic or athlete!

Let's forget the blue and pink boxes and just open the gift box that is each child and find out how God packed the gifts and interests inside. Let's celebrate God's good design of each child IN HIS IMAGE and affirm them as the child they are, even if they don't conform to stereotypes.

Can you imagine how freeing it would be to celebrate the full spectrum of masculinity and femininity, and teach kids to

appreciate and celebrate it in each other?

Notes

1. I do realize that the plural of spectrum is *spectra*, but most people don't take five years of Latin like I did. For those who wince at my coining a word, my apologies.

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Civility

We are living in the midst of an epidemic of rudeness and desperately need civility. Kerby Anderson looks at the rise of incivility and documents its effects in society, education, and politics. He concludes by providing a biblical framework for civility.

The Rise of Incivility

We seem to be living in the midst of an epidemic of rudeness. Articles in the newspaper document the number of incidents of road rage. And if you doubt that, just try to merge onto a busy freeway and see how many drivers honk their horn or try to cut you off.

And that's just the tip of the iceberg. A 1997 American Automobile Association report documents a sharp rise in the use of cars as weapons (people trying to run over other people on purpose). A Colorado funeral director complains about impatient drivers darting in and out of funeral processions. Instead of waiting for the procession to pass, they threaten life and limb while ignoring both law and tradition in their rush to get somewhere.

Rudeness seems to be at an all-time high in airports. There is the story of the man who was angry at missing a flight connection and threw his suitcase at an eight-month pregnant airline employee. Or there is the story of the woman who learned that there were no sandwiches on her flight and punched the flight attendant and pushed her to the floor. And there is the tragic story of the man who rushed the cockpit and had to be restrained. In the process of stopping him, the passengers apparently used too much force and killed him.

Cursing and vulgar language are on the increase. Character assassination and negative political advertisements are up. Meanwhile, charitable giving seems to be on the decline along with volunteerism.

No wonder so many are talking about the need for civility. George W. Bush's inaugural speech talked about "a new commitment to live out our nation's promise through civility, courage, compassion and character. America, at its best, matches a commitment to principle with a concern for civility."

Commentators are wringing their hands over our social distress. Former education secretary and virtues guru William Bennett has addressed the issue of civility. Gertrude Himmelfarb has written about *The Demoralization of Society: From Victorian Virtues to Modern Values*. Scott Peck, author of *The Road Less Traveled*, has devoted a book to the problem, as has Yale Law professor Stephen Carter.

Newspapers are running stories asking, "Why are we so rude?" *U.S. News and World Report* talks about "The American Uncivil Wars."{1} They conclude that "Crude, Rude and Obnoxious Behavior Has Replaced Good Manners."

So in this article I will be addressing this very important concept of civility. In a sense, it is a second installment on a previous article I wrote on integrity. If integrity is the

standard we use to judge our own moral development, then civility is the standard we use to judge our moral interaction with others.

As we will see, the rules of civility are ultimately the rules of morality, which are rooted in biblical morality.

The Moral Basis of Civility

The word *civilité* shares the same etymology with words like *civilized* and *civilization*. Quite simply, the root word means to be "a member of the household." Just as there are certain rules that allow family members to live peacefully within a household, so there are rules of civility that allow us to live peacefully within a society. We have certain moral responsibilities to one another.

While there have been many philosophical discussions on what civility is and how it should be practiced, I believe Jesus simply expressed the goal of civility when he taught that, "You shall love your neighbor as yourself" (Matthew 22:39). If we truly love our neighbors, then we should be governed by moral standards that express concern for others and limit our own freedom.

Perhaps that is why civility is on the decline. More and more people live for themselves and do not feel they are morally accountable to anyone (even God) for their actions or behavior. We are told to "Look Out for #1," and not to let anyone limit our freedom to be ourselves.

Civility also acknowledges the value of another person. Politeness and manners are not merely to make social life easier. Stephen Carter, in his book on *Civility,* says that our actions and sacrifice are a

> . . .[S]ignal of respect for our fellow citizens, marking them as full equals, both before the law and before God. Rules of civility are thus also rules of morality; it is

> morally proper to treat our fellow citizens with respect, and morally improper not to. Our crisis of civility is part of a larger crisis of morality.{2}

Again, this may help answer why civility is on the decline. An increasing majority in our society no longer believes in moral absolutes. These deny that absolutes of any kind exist, much less moral absolutes. So as our crisis of morality unfolds, so does barbarism and decadence. Civility is what is lost from society.

If this is so, then the rise of rudeness and incivility cannot be easily altered. Miss Manners and others have written books about how our nation can regain its civility. But if the crisis is greater than a lack of manners (and I believe that it is), its solution must be found in a greater social change than merely teaching manners or character. Ultimately, an increase in civility must flow out of a moral and religious change. Spiritual revival and reformation are the ultimate solutions to the current problem of incivility. And I believe Christians should lead the way by exemplary behavior. In essence, Christians must be the best citizens and the best examples of civility in society.

Civility in the Schools

We have documented the rising incivility in our society. What is so tragic is to find that our children are mimicking the incivility of the adult world. A poll conducted by the National Association of Secondary School Principals found that 89 percent of grade school teachers and principals reported that they “regularly” face abusive language from students.{3}

Contrast this situation with the nature of public education just a few decades ago. It is likely that when you grew up, you were instructed in manners and etiquette. The day began with the pledge of allegiance to the flag, and throughout the day you were instructed to show respect to your country and to

your teachers.

Today when schools try to teach manners, parents and civil libertarians often thwart those plans. And when a school does succeed in teaching civility, the story becomes headline news; as it was when *U.S. News and World Report* opened its account on "The American Uncivil Wars" with a story of a school that was actually trying to teach manners.{4}

Consider what would have happened a few decades ago if you misbehaved at school. Your teacher or your principal would have disciplined you. And when you arrived home, your parents would have assumed you were disciplined for good reason. They probably would have punished you again. Now contrast that with today's parents who are quick to challenge the teacher or principal and are often quick to threaten with a lawsuit.

When I was growing up there seemed to be a conspiracy of the adults against the kids. Every parent and every teacher had the same set of moral values. So if I misbehaved at Johnny's house, I knew that Johnny's mother had the same set of rules as my mother. If I misbehaved at school, I knew my teachers had the same set of rules as my parents.

Today that moral consensus is gone. If anything, we have a conspiracy of the kids against the adults. Most kids spend lots of time telling their parents what *other* parents let their kids do. We have sunk to the least common denominator in our morality.

To rebuild civility in our society, we need to begin with the next generation. Sadly they are not learning to respect authority. They are learning to disrespect authority and to play one set of parental values against another. And parents must begin to trust a teacher's authority. My parents trusted the teachers and the school to enforce the rules appropriately. Trust and respect are two essential ingredients in rebuilding a foundation of civility.

Civility in Politics

Often when we talk about the need for civility, we focus on the political arena. Character assassination and negative political advertisements are on the increase. Many commentators lament what they call the “politics of personal destruction.” And savvy candidates have tried to tap into this growing concern by calling for greater civility in our public discourse.

At the outset, we should acknowledge that politics has always been a dirty business. More than two centuries ago, the founders of this country often had harsh and critical things to say about each other during political campaigns. Yet we also have some very positive examples of civil discussions of major social ills.

According to Stephen Carter in his book *Civility,* one shining example of this is the Civil Rights Movement. “The leaders of the Southern Christian Leadership Conference (SCLC) knew that the protests would be met with violence, because they were challenging a violently oppressive system. But they also knew that success would be found not through incivility, but through the display of moral courage.”

Martin Luther King Jr. and other civil rights leaders trained their protestors to remain civil and even loving in the face of repression. He called this the “process of purification,” and it “involved both prayer and repeated reminders that the Biblical injunction to love our neighbors is not a command to love only the nice ones.” It’s instructive to remember that the stated purpose of the Southern Christian Leadership Conference was “to save the soul of the nation.”

Those of us involved in social action today should be mindful of this as we fight against social ills in our society. I firmly believe that Christians should be good citizens and models of civility. That doesn’t mean we shouldn’t be

passionate about trying to rectify social problems. And we can disagree with those who do not hold to a biblical view of morality. But we should learn to disagree without being disagreeable. We should make our case with logic and compassion. And I believe we will be more successful if we do so.

Consider the abortion debate. A majority of citizens have a great deal of ambivalence about abortion. They do not feel good about abortion on demand, but they also fear what might happen if abortion was totally banned in this country. Will we attract these millions of people by being angry, vociferous Bible-thumpers? Or will we attract them by being thoughtful, compassionate Christians who demonstrate our love for both mother and child at crisis pregnancy centers? I think the answer should be obvious, and that is the power of civility in the public arena.

Civility: A Biblical Framework

At the heart of civility is the biblical command to love your neighbor as yourself. While it is relatively easy to love people who are your friends or people who are nice to you, the real test of Christian love comes when we are with strangers or with people who are not civil to you. When we find ourselves in the presence of strangers, we should treat them with dignity and respect even if they are not civil to us. Even if they are not gracious toward us, we should not repay them with incivility. Romans 12:21 says, “Do not be overcome by evil, but overcome evil with good.”

Our duty to be civil to others should not depend on whether we like them or agree with their moral or political perspectives. They may be disagreeable, and we are free to disagree with them, but we should do so by giving grace. Often such a gentle response can change a discussion or dialogue. Proverbs 15:1 reminds us that, “A gentle answer turns away wrath.”

Civility also requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. Therefore, one should listen to others and consider the possibility that they might be right and that he is wrong. Philippians 2:3 says, “Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself.”

Civility also requires that we watch what we say. The Bible clearly warns us of the danger of the tongue (James 3:5-8). We should work to cleanse our language of harsh, critical, and condemning words. We should rid ourselves of nasty and vulgar language. Ephesians 4:29 says, “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.”

If Christians want to reform society and return to civility, one excellent model is William Wilberforce (1759-1833). Most people know Wilberforce as the man who brought an end to the British slave trade. He served for half a century in the House of Commons. And led by his Christian faith, he tirelessly worked for the abolition of slavery. But that was only one of the “two great objects” of his life. The other, even more daunting was his attempt to transform the civil and moral climate of his times. Although he is known as an abolitionist, the other great accomplishment of his life was in the reformation of manners.

I believe he provides a positive example of how Christians should engage the world. We should do so with courage, compassion, character, and civility.

Notes

1. John Marks, “The American Uncivil Wars: How Crude, Ruse and Obnoxious Behavior Has Replaced Good Manners and Why That Hurts Our Politics and Culture,” *U.S. News and World Report*,

22 April 1996, 66-72.

2. Stephen Carter, *Civility: Manners, Morals, and the Etiquette of Democracy* (New York: HarperCollins, 1998), 11.

3. Antonia Barber, "Rough Language Plagues Schools, Educators Say," *USA Today*, 11 March 1997, 6D.

4. Marks, "The American Uncivil Wars," 66.

5. Carter, *Civility*, 28.

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Confessions of a Missionary Addicted to Porn

Paul Rutherford explains the lies he believed and to which he was in bondage about pornography, until Jesus helped him achieve sexual sobriety.

Introduction—But Really, a Prologue. A Really Important Prologue.

Internet pornography use is ubiquitous. The metric you use to support that statement doesn't seem to matter: percent of internet users who consume it, number of bits of data flowing through the Internet, or even cash currency. It is a huge business. And the internet distributes pornography at levels historically unprecedented. It quickly became easy to access, cheap to acquire, and anonymous to consume.

I am myself no stranger to the consumption of internet pornography. To be clear, consuming pornographic material is

not appropriate for a believer in Jesus Christ. Our website has more information on this. But I don't think that principle needs repeating; my older brothers in the faith have been very clear about that.

In this article I want to share with you some insights the Lord has taught me through my struggle to be free of an addiction to internet pornography. I will be frank. And rather than condemning you for your sin (the enemy does a plenty good job at that), I will address a number of beliefs you may find you hold, even if unwittingly. Then you'll see how those beliefs do not reflect reality—they are all a lie.

I Like Porn Because It's Easy



My name is Paul, and I am a missionary. In the late 2000's the Lord made plain to me that I was no longer dabbling with internet pornography, it had become my master. I was addicted, and I needed help.

By God's grace I found help through a group recovery program at a local church. I later placed membership there, and have found freedom from this life-sucking addiction. Still, I carry the wounds inflicted by my choices years ago. The balm of Christ has healed them. I'm walking today in the freedom only forgiveness from the Father can provide. By God's grace I have a beautiful wife, a blessed marriage, and three wonderful children.

Hindsight, though, is 20/20, and while I must be vigilant every day to guard against temptation, time and space have provided me perspective to gain clarity on the beliefs that got me into my addiction in the first place and kept me down for some time. I've since come to realize there were five lies in particular that I was believing. Let me share them with

you, along with the truth that will set you free.

The first reason I love porn is because it is easy. It is easy to access, yes—as easy to access as turning on my smart phone. Years ago it was far more difficult to acquire. Now I carry temptation in my pocket! How dangerous! Only by God's grace am I sober from porn today.

When I say I love porn because it's easy, what I mean is it's easily to get what I want from sex without all the hard work. Pursuing my wife is hard work. Empathy is not easily mustered. Emotional intimacy with her is no easy task. Pornography on the other hand, is just a tap away. If all I'm looking for is that release, surely porn is a better choice because it's an easier route. Same destination, right? No harm no foul. Right?

Wrong.

Nope. Not true. Pornography is in fact NOT easy because it circumvents God's good plan for sex.

Pornography only seems to be easy. That is just an appearance. Ultimately porn complicates my life. Confessing relapse to my wife? Not easy. Confessing lust to my small group and others? Difficult. The wound I inflicted on my wife by spiritually cheating on her? Not easy for her. The months of work required to earn back her trust? Not easy.

The ease of pornography is a lie. The truth is, it complicates my life and makes it harder. If you are tied up in it, please confess it to the Lord today, and confess it to another human being. The first step to getting better is simple. Admit you have a problem.

I Like Porn Because It's Fast

I love pornography because it's fast. I get pleasure fast. I get satisfaction quickly. I get what I want, and I get it

now. Sound familiar? It's not unlike that famous song lyric from the 70's, "Wham bam, thank you, ma'am."

What I love about pornography is that it gives me what I want, and it gives it to me fast. No waiting involved. No patience required. Faster is better. Isn't it? Why rent the "Eight Minute Abs" workout VHS from the local video store, when "Seven Minute Abs" is on the shelf right next to it? (As referenced from the 90s film *Tommy Boy* starring Chris Farley.)

What I love about pornography is how it satisfies quickly. Pornography only asks for a few minutes of my time and then gives me what I want.

Do you know how long it takes to pursue my wife? It took months to get to know her when we were dating. It took months to plan, prepare, then execute our wedding. Now that we're married, do you know how long it takes to pursue her, so that she feels close to me, intimately and emotionally connected? That takes a LOT longer than the time required to log on to the internet.

The problem with loving pornography because it's fast, is that eventually it isn't. The truth is pornography has sapped years from my life.

There was a season I was a casual user of pornography, and on a fine spring afternoon, I finished up work early for the day and looked forward to what adventures I might pursue with the remainder of that evening. By the time I went to bed that night, I'd wasted hours of my life consuming internet pornography.

The problem with pornography is that it *is* fast, until it requires hours of your life you would rather have spent otherwise. Furthermore, this trend continued for months, even years!

Proverbs 14:12 says, "There is a way that seems right to a

man, but its end is the way to death." The fast pleasure of pornography seemed to me like the right way in the moment. Now I realize it is the way to death—death of my relationship with the Lord because sin separates me from Him; it is death to intimacy with my wife; death to time and energy that could have been better spend elsewhere doing things other than pornography itself.

The death I experienced led to so much loss because of the work required in my relationships to clean up the mess of my sin. It was a process over several years. I loved pornography initially because it was fast. it's not, and it's not worth it!

I Like Porn Because I'm in Charge

The third reason I love pornography is because I am in charge. I get what I want and risk nothing in return. I remain in control. I give up nothing. I risk nothing. It's everything a man-fearing, people-pleaser could ask for. Except that's not the true identity for a believer in Jesus Christ. And if you identify with Christ, then this applies to you.

Pornography is great because I remain in charge. I have control. That whole fear of rejection thing is not a problem. Since I'm not entering into a real relationship with a real person, I'm not taking any of those risks. I don't have to reveal anything about myself. I don't even have to give my name. I don't have to share my anxieties, my fears, or my dreams. I don't have to share anything.

With porn, I don't have to admit that I'm human in any way. And this appeal is strong for those of us who are cowards. And I am one. Since I fear rejection—and porn never risks rejection—it gives the false illusion of security. It's a lie.

Sadly, this means what I love about pornography is how it enables my cowardice.

This has no place for the genuine Christ-follower.

If you have taken a wife, you are called to love that woman as Christ has loved His Church. Jesus Christ is the paragon of courage, bravery, and vulnerability. If you are a husband, then the standard by which to compare yourself as a husband is not to your neighbor but to Christ Himself. That is a high call, friend—much higher than you or I are accustomed to, I'm afraid.

I like pornography because I feel like I'm in charge. But that is a lie. Being strung out, addicted to pornography, shows that you definitely are not in charge. It's a farce. It's a lie.

The truth is I have far less control than I desire. When it come to my wife's opinion of me, I have no control. Zero. I have a lot of influence, but no control. That's the risk inherent to the job of husbanding a wife. That's the risk inherent in marriage.

Marital love is a self-giving love. As Jesus died to love His bride when she was in sin, so you too, husband, are called to love your bride even if you are in fact right, and she is in fact wrong. Love her anyway. Love her always. It will require you to take risks. But it's ok. Those risks are good—both for you, your wife, your family, and the family of God.

I Like Porn Because I Get What I Want

The fourth reason I love porn is because I get what I want. That's what we all want, isn't it? We want what we want, and we want it now. That somehow seems like America's motto these days. Give me what I want but don't make me work for it. Capitalism does have some downsides.

In moments of temptation all I feel is my desire for gratification. I've learned from years now of recovery that I

rationalize the pursuit of fulfilling this temptation by telling myself how good I've been, how many good things I've done, or perhaps with how much I've sacrificed to do the right thing.

If you can't tell already, the problem with this reason is that it is purely selfish. It's the definition of immaturity. You want what you want, and you don't care who you hurt to get it—be that your spouse, the Lord, your community, your children, or even yourself.

The Bible calls this "gratification of the flesh." In Ephesians 2:1-3 the author, Paul, admits that all believers in Jesus once lived this way, giving into the desires and inclinations of our sinful flesh. Insisting on getting what I want is sin.

The worst part is that I wasn't actually getting what I wanted. That too was a lie. My flesh was merely chasing that fleeting feeling. The truth is, I have a God-given desire for the feeling, but also so much more: a desire for connection to another person, a desire to belong, a desire for intimacy—the thrill of knowing another and being known by another.

Porn never delivers any of these. Porn delivers emptiness, isolation, and disappointment. Marriage, on the other hand, delivers intimacy, satisfaction, and as a bonus, sanctification. This was God's intent from the beginning. You can also have this today if you are married. And it is God's will for you to find all your healthy sexual desire to be fulfilled by your spouse. It *can* happen. There *is* hope, and it is in Christ.

Don't believe the lie that porn will give you what you want. It's a bill of goods. Learn from my mistakes, please. "There is a way that seems right to a man, but its end is the way to death." (Proverbs 14:12)

I Like Porn Because It’s Cheap

The fifth and last reason I will share that I love pornography is because it’s cheap. It doesn’t cost my anything. There is so much free pornography on the internet I struggled in my addiction for years, consuming hundreds of hours of content, and never paid a dime.

At the time I told myself I wasn’t paying for it. That made me feel better about myself. At least it made me feel better about my budget.

The problem with pornography being cheap is that it’s a lie. Pornography is NOT cheap. It’s exceedingly costly. My problem was that I was looking at it strictly from the material point of view. I was looking only at dollar signs. How many dollars did I spend on my addiction? None? Ok, well no harm to the budget, no foul. The worldview problem with this is that I was behaving like a materialist, like a naturalist, as if the natural, physical, material world were what mattered most.

Don’t get me wrong—the material world matters, but so does the spiritual. And that was what I was ignoring.

The truth is, pornography cost me SO much. It has cost me hours of my life wasted, given away to sin. It has cost me trust and intimacy with my wife, gone for whole seasons at a time due to relapse. It has cost me a job opportunity. It has cost me the intimacy of being known by my community of brothers who would love me, care for me, and shepherd me into a joy-filled, holy, pure, and blameless walk with the Lord. It has cost me time, intimacy, and joy from being with the Lord, knowing Him, and enjoying Him.

What costs more than your relationship with the Father?

I loved porn because it was cheap—well, free in terms of dollars. But in relational capital it has cost me something that can’t be purchased with ALL the dollars in the world. It

isn’t enough.

I’m grateful to God that He paid the awful cost of my sin, when the Father sent His Son, Jesus Christ, to die on the cross and rise again. Jesus’ death satisfied my sin’s debt—the one I owed the Father.

Pornography is so expensive. It cost Jesus His life. Please, if you’re addicted, turn to the Father today. Follow the counsel of James 5:16 today: “Confess your sins to each other and pray for each other that you may be healed.” I know you’re scared. But trust me that this fear you feel for confessing and taking that first step out of addiction is from the enemy, not the Lord. Trust the Lord. He will make your path straight. He is good, and He loves you.

Why I Love Porn (The Lies)	**How the Story Ends (The Truth)**
It’s easy	But it doesn’t satisfy
It’s fast	But it sapped my life for years.
I’m in charge	Until I couldn’t stop.
I get what I want	Except I hate myself after.
It’s cheap	But it nearly cost me my marriage.

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Cohabitation and Living

Together – A Biblical, Christian Worldview Perspective

Kerby Anderson takes a hard look from a biblical perspective at a common practice among Americans, cohabitation. Not only does he find it counter to biblical instruction for Christians, he finds that living together in a sexual relationship reduces the probability of a long-lasting marriage later on.

The original version of this updated article is also available in Spanish.

More than twenty years ago, I did a week of radio programs on cohabitation and cited a study done by the National Marriage Project at Rutgers University. Sociologists David Popenoe and Barbara Dafoe Whitehead came to this conclusion: "Cohabitation is replacing marriage as the first living together experience for young men and women."{1}



What was true then is true today, but there is even more evidence of changing attitudes as well as additional social research on cohabitation. A survey by Pew Research asked American adults when it was acceptable to live together. Two thirds (69%) said it was acceptable "even if they don't plan to get married." Another 16 percent said it was acceptable "only if they planned to get married." Only 14 percent said it was "never acceptable."

That may explain why living together has gone from rare to routine in the secular world, but also explains why so many Christian couples also see living together as acceptable. In the 1960s and 1970s, only about a half million were living

together. One study from a few years ago, estimated that over 18 million Americans were cohabiting, and nearly a quarter of them were people over the age of 50 years old.{2}

Another reason to revisit the social phenomenon of cohabitation is to remind couples that the "premarital cohabitation effect" still exists. The effect is the research finding from decades ago that living together before marriage increases your likelihood of marital struggles and even divorce. Scott Stanley with the Institute for Family Studies acknowledges that it may be counterintuitive "that living together would not improve one's odds for a successful marriage. And yet, whatever else is true, there is scant evidence to support this believe in a positive effect."{3} We will look at the latest research data below.

Since such a high percentage of American adults believe it is acceptable for an unmarried couple to live together, they have developed new legal documents to establish financial and medical obligations to one another. Several cohabiting couples will draft a cohabitation agreement.{4} Such an agreement supposedly ensures certain rights or obligations in the relationship that would typically be legally conferred upon marriage.

Although some people will say that a cohabiting couple is "married in the eyes of God," that is not true. They are not married in God's eyes because they are living contrary to biblical statements about marriage. And they are not married in their own eyes because they have specifically decided *not* to marry.

Cohabitation is without a doubt changing the cultural landscape of our society. That is why we look at the social, psychological, and biblical aspects of cohabitation in this article.

Test-drive Relationships and Other Myths

No doubt you have heard couples justify cohabitation by arguing that they need to live together before marriage to see if they were compatible. First, that argument does not justify cohabitation. Second, it is fallacious since so many couples living together never plan to get married.

Linda Waite and Maggie Gallagher wrote *The Case for Marriage: Why Married People Are Happier, Healthier and Better Off Financially*.{5} It not only makes the case for marriage; it also challenges contemporary assumptions about cohabitation.

The thesis of the book is simple. Back in the 1950s, the rules were clear: first love, next marriage, and only then the baby carriage. But the social tsunami of the 1960s changed everything. The Pill, the sexual revolution, feminism, mothers in the workplace, no-fault divorce, and the rise of illegitimate births changed our views of marriage and family. The authors marshal the evidence to show that marriage is a good thing. As the subtitle says, married people are happier, healthier, and better off financially.

Nevertheless, the conventional wisdom is that you should "try before you buy." In fact, one of the oft-repeated questions justifying living together is: "You wouldn't buy a car without a test-drive, would you?"

The problem with such questions and slogans is they dehumanize the other person. If I decide not to buy a car, the car doesn't feel rejected. When you test-drive your car, you don't pack your personal luggage in the trunk. And rejecting a car model doesn't bring emotional baggage into the next test-driving experience. The car doesn't need psychological counseling so that it can trust the next car buyer. Frankly, test-driving a relationship is only positive if you are the driver.

Research has shown that those who cohabit tend to view marriage negatively because it involved the assumption of new responsibilities that contrasted with their former freedoms. On the other hand, those marrying through the conventional route of dating and courtship did not feel constrained by marriage but liberated by marriage.

Consider the contrast. A couple living together has nearly everything marriage has to offer (including sex) but few commitments or responsibilities. So, cohabiting people feel trapped when they enter marriage. They must assume huge new responsibilities while getting nothing they didn't already have.

Couples entering marriage through dating and courtship experience just the opposite, especially if they maintain their sexual purity. Marriage is the culmination of their relationship and provides the full depth of a relationship they have long anticipated.

This is not to say that cohabitation guarantees marital failure nor that marriage through the conventional route guarantees marital success. There are exceptions to this rule, but a couple who live together before marriage stack the odds against themselves and their future marriage.

Cohabitation and Perceptions

Although cohabitation is becoming popular in America, sociologists studying the phenomenon warned that living together before marriage, puts your future marriage in danger. That was the conclusion of the National Marriage Project at Rutgers University done by sociologists David Popenoe and Barbara Dafoe Whitehead.{6}

They found that cohabiting appears to be so counterproductive to long-lasting marriage that unmarried couples should avoid living together, especially if it involves children. They

argue that living together is “a fragile family form” that poses increased risk to women and children.

Part of the reason for the danger is the difference in perception. Men often enter the relationship with less intention to marry than do women. They may regard it more as a sexual opportunity without the ties of long-term commitment. Women, however, often see the living arrangement as a step toward eventual marriage. While the women may believe they are headed for marriage, the man often has other ideas. Some men resent the women they live with and view them as easy. Such a woman is not his idea of a faithful marriage partner.

People who live together in uncommitted relationships may be unwilling to work out problems. Since there is no long-term commitment, often it is easy to leave the current living arrangement and seek less fractious relationships with a new partner.

In recent years, there has been the occasional study that suggests there are no significant problems for couples if they live together. But Scott Stanley of the Institute for Family Studies dismisses those few studies because they fail to consider long-term problems. And he points to another recent study that does show an increased risk for divorce among those living together before marriage.{7}

The significant increase in cohabitation in the last few decades is staggering. The reasons for the growth are many: fewer taboos against premarital sex, earlier sexual maturity, later marriage, adequate income to live apart from their families.

Whatever the reasons for cohabiting, this study documents the dangers. Couples who live together are more likely to divorce than those who don’t. They are less happy and score lower on well-being indices, including sexual satisfaction. And cohabiting couples are often poorer than married couples.

Even if millions are doing it, living together is a bad idea. As we will see below, there are clear biblical prohibitions against premarital sex. But apart from these biblical pronouncements are the ominous sociological predictions of failure when a couple considers cohabitation rather than marriage. The latest research backs up what the Bible has said for millennia. If you want a good marriage, don't do what society says. Do what the Bible teaches us to do.

Consequences of Cohabitation

Contrary to conventional wisdom, cohabitation can be harmful to marriage as well as to the couples and their children. One study based on the National Survey of Families and Households found that marriages which had prior cohabitors were 46 percent more likely to divorce than marriages of non-cohabitors. The authors concluded from this study and from a review of previous studies that the risk of marital disruption following cohabitation "is beginning to take on the status of an empirical generalization."{8}

Some have tried to argue that the correlation between cohabitation and divorce is artificial since people willing to cohabit are more unconventional and less committed to marriage. In other words, cohabitation doesn't cause divorce but is merely associated with it because the same type of people are involved in both phenomena. Yet, even when this "selection effect" is carefully controlled statistically, a "cohabitation effect" remains.

Marriages are held together by a common commitment which is absent in most, if not all, cohabiting relationships. Partners who live together value autonomy over commitment and tend not to be as committed as married couples in their dedication to the continuation of the relationship.{9}

One study found that "living with a romantic partner prior to marriage was associated with more negative and less positive

problem-solving support and behavior during marriage." The reason is simple. Since there is less certainty of a long-term commitment, "there may be less motivation for cohabiting partners to develop their conflict resolution and support skills."{10}

Couples living together, however, miss out on more than just the benefits of marriage. Annual rates of depression among cohabiting couples are more than three times higher than they are among married couples.{11} Those who cohabit are much more likely to be unhappy in marriage and much more likely to think about divorce.{12}

Cohabitation is especially harmful to children. First, several studies have found that children currently living with a mother and her unmarried partner have significantly more behavior problems and lower academic performance than children in intact families.{13} Second, there is the risk that the couple will break up, creating even more social and personal difficulties. Third, many of these children were not born in the present union but in a previous union of one of the adult partners (usually the mother). Living in a house with a mother and an unmarried boyfriend is tenuous at best.

These studies, along with others, suggest that cohabitation is less secure, less fulfilling, and even potentially more harmful than traditional marriage.

Cohabitation and the Bible

God designed sexual intimacy to occur exclusively within the sacred commitment of marriage (Genesis 2:21-24). When we trust God's design, we can honor marriage as we are commanded in Hebrews 13:4.

The Bible teaches that the act of sexual intercourse can have a strong bonding effect on two people. When done within the bounds of marriage, the man and the woman become one flesh.

Ephesian 5:31 says: “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”

Sexual intercourse outside of marriage also has consequences. Writing to the church in Corinth, Paul said that when a man joins himself to a prostitute, he becomes one body with her (1 Corinthians 6:16). The context of the discussion arose from a problem within the church. A man in the church was having sexual relations with his father’s wife (1 Corinthians 5:1-3). Paul calls this relationship sinful. In 1 Corinthians 6:18 he says we are to flee sexual immorality.

Sexual immorality is condemned in about 25 passages in the New Testament. The Greek word is *porneia*, a word which includes all forms of illicit sexual intercourse. Jesus taught in Mark 7:21-23: “For from within, out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance, and folly. All these evils come from inside and make a man unclean.”

Paul taught in 1 Thessalonians 4:3-5: “It is God’s will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God.”

Marriage is God’s plan. Marriage provides intimate companionship for life (Genesis 2:18). It provides a context for the procreation and nurture of children (Ephesians 6:1-2). And finally, marriage provides a godly outlet for sexual desire (1 Corinthians 7:2).

In the New Testament, believers are warned against persistent sin, including sexual sin (1 Corinthians 5:1-5). The church is to keep believers accountable for their behavior. Believers are to judge themselves, lest they fall into God’s hands (1 Corinthians11:31-32). Sexual sin should not even be named

among believers (Ephesians 5:3).

Living together outside of marriage not only violates biblical commands but it puts a couple and their future marriage at risk. In this article, I have collected several sobering statistics about the impact cohabitation can have on you and your relationship. If you want a good marriage, don't do what society says. Do what the Bible teaches us to do.

Notes

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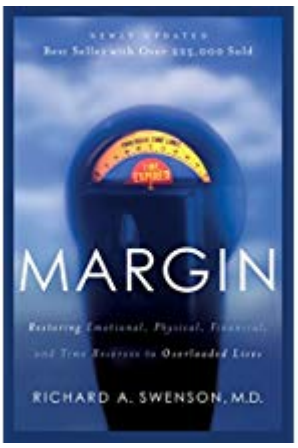
Margin: Space Between Ourselves and Our Limits

Margin is "The space that once existed between ourselves and our limits." When we reach the limits of our resources and abilities, we are out of margin. Former Probe staffer Lou Whitworth reviews a very important book by Dr. Richard Swenson, Margin: How to Create the Emotional, Physical, Financial, and Time Reserves You Need.

The Problem with Progress



Until very recently most Americans had a blind faith in progress; we acknowledged that modern life brought problems but considered that such were inevitable and could be dealt with and eventually overcome. Over the past few years, however, discerning people have begun to ask, "What went wrong? With all the advancements we have made, life should be better. Instead, many aspects of our lives are worse than they were just a few years ago. What happened?"



In this article we are looking at a very important book by Richard A. Swenson, a medical doctor. The book is *Margin: How to Create the Emotional, Physical, Financial, and Time Reserves You Need*. Dr. Swenson's thesis is that though scientific progress benefits us in numerous ways, it also brings with it inevitable pains that must be ruthlessly resisted if one is to live a balanced life, and especially a life that reflects Christian values/virtues.

Margin is "the space that once existed between ourselves and

our limits.” When we reach the limits of our resources and abilities, we are out of margin. Progress, contrary to our expectations, is like Pacman; it incessantly eats up margin. Progress and margin are often opposing forces.

The author recognizes the pains of the past and acknowledges that life for previous generations was no picnic. Nevertheless, he amply illustrates the staggering number of challenges facing contemporary mankind, challenges that have no precedent in human history. The pace of modern life has been steamrolled by progress.

Many have resisted the notion that life in the waning years of the 20th century was unusually painful and stressful. After all, didn’t our history teach us of those intrepid men and women who crossed oceans and braved the harsh winters of the new world to have personal and religious freedom? Shouldn’t we be ashamed to complain about the stress in our lives when brave pioneer men, and their even braver wives, piled their children and all their belongings into covered wagons and headed west across unknown and unforgiving lands surrounded by potentially hostile Indians? Did not our fathers win World War II? After 50 years of strife and struggle and staring eyeball to eyeball with Russia, didn’t America finally face down the threat of world dominion by implacable, godless communism? Where then do we get off saying that life today is hard and stressful?

As Swenson clearly points out, without minimizing the horrors of the past, modern progress brings problems never before faced by mankind. Some of our problems are very different from those of the past perhaps, but they are real, formidable problems just the same. For example, a partial list of problems would include the speed of travel, the power of computers, levels of litigation, pervasiveness of the media, specialization, business layoffs, indebtedness, vulnerability to terrorism, spiraling medical costs, AIDS, numbers of teen mothers and illegitimate births, aging population, overcrowded

prisons, environmental pollution, overcrowding, traffic congestion, prevalence of divorce, disintegration of the family, drugs, prevalence of sexual diseases, complexity at all levels, and on and on the list could go. Never before have we had to face problems of this – and certainly we have never before had to face them all at the same time.

As Swenson writes, "Each item has played a significant role in making our era different from all those that preceded it. And when we factor in the interrelatedness of issues, the dimensions involved, and the speed of change, then unprecedented become too mild a word."

The Pain of Life Without Boundaries

In his book *Margin*, Dr. Swenson says that our problems have no precedent because of the rate of change. In the past we faced a slightly upward pattern of linear change; now we are looking at a skyrocketing pattern of exponential change in practically every area of life. Yet most of us still think and live with a linear mind-set. Suddenly we are encountering limits in our time, energy, health, finances, ability to concentrate, to care, to even feel. Minds, bodies, systems, plans that were adequate on a linear timescale may self-destruct at warp speed. We are perilously close to burnout. We hope beyond hope that things will level out and slow down, but even if that happens, much that makes life worthwhile and manageable will be destroyed in the meantime.

Examples abound of life without natural boundaries. Once it was a given that the night was for sleeping, and the day was for work. Now a hundred years after the electric light bulb, whole cities never sleep. Sunday was once a day of rest; nearly everyone had one day off from work. Now the boundaries between work and play and home and the office are so confused some people can never relax or let down. A few years back we might have known someone who had borne a child out of wedlock,

been divorced, had emotional problems, or gone bankrupt, but today we are in an epidemic of such problems.

Swenson asks, “Is there a critical mass of problems beyond which a society—or, for that matter, an individual—will be destroyed no matter how wonderful the benefits it enjoys? If so, what is that critical mass? Are we approaching it? Have we reached it?” He answers, Yes, there is a point of critical mass; what that point is we don’t know, but clearly we are approaching it. He says it remains to be seem whether we have already reached it. As George Gallup wrote, “I’ve come to feel a deep sense of urgency about the Future Forces at work today. . . . If swift, forceful steps aren’t taken to defuse the political and social time bombs facing us, we may well find ourselves on a track that could lead to the destruction of civilization as we know it.”

It is critical to note here that progress has brought man much power— power that can be used for good or for evil. The sobering truth, then, is that the power to do evil advances exponentially, and modern secular man is not known for restraint nor does he recognize his fallenness and the danger it holds for himself and all humanity.

We have benefited from progress in two main areas. First, we have seen positive gains in medicine, technology, and in our standard of living and material well being. Second, our intellectual and educational opportunities have expanded enormously, and knowledge and information are increasing with unimagined speed.

The pain that progress has brought us is evident in three areas. First, we have lost ground in the social sphere as pressures have increased on all relationships: family, friendships, neighborhoods, community spirit, and church life. Second, we are often emotionally drained, stressed, angry, isolated, and frequently unfulfilled and don’t know what to do about these problems. Third, we are spiritually weakened by

the pace of life, the lack of community, lack of time and energy to cultivate our relationship with God and with our fellow man. This, Dr. Swenson says, is the price we have paid for progress.

The Problem of Stress

Because of the unprecedented level of problems today people live with very high levels of stress. Stress is “the nonspecific response of the body to any demand made upon it.” Note that stress is not the circumstance but the response to the circumstance.

We normally think of such a crisis as the “fight or flight” reaction which pumps adrenaline into our system, makes us stronger and more alert, etc. If these responses are occasional there is little harm done, but if triggered too often or if “stuck” in a constant state of anger, rage, anxiety, fear, or frustration, we begin to overdose on our own adrenaline. This can bring about irreversible damage to the body and set it up for heart attack, stroke, cancer, etc.

Our stress levels are unprecedented. One reason is that most of us today experience constant mental strain without the offsetting benefits of strenuous physical work. When, for example, the commercial property deal we’ve worked on for months falls through, or the accounts don’t balance, or the computer just won’t cooperate, there is no place to run and no one to hit. We just have to try again. The physical laborer, even if he has some mental strain, still has the labor to drain off his adrenaline, and he usually has the ability to think about other things occasionally as he works.

Closely related to stress is overload; in fact, overload is a primary cause of stress. Our culture adds detail on top of detail; one more choice, one more option, one more change, and the details never end. “We must now deal with more ‘things per person’ than at any other time in history. Yet one can

comfortably handle only so many details in his or her life. Exceeding this threshold will result in disorganization or frustration. . . . The problem is not in the 'details.' The problem is in the 'exceeding.' This is called overloading."

The facts are that there are physical limits and man has performance limits, emotional limits, and mental limits. The work load a twenty-five year old athletic, single man can carry may differ greatly from the load a fifty-five year old man can carry if the latter has two teenage children and two children in college, dependent parents, and a wife in menopause. When such overload occurs, the person may experience anxiety, have a physical or nervous breakdown, exhibit hostility, slip into depression, or become bitter and resentful.

We are overloaded with activities, change, choices, commitments, competition, debt, decisions, education, expectations, fatigue, hurry, information, media, ministry, noise, people, pollution, possessions, problems, technology, traffic, waste, and work.

So why do we overload? First, we are usually unaware of our overload until it's too late. Second, some people are too conscientious. Third, others get overloaded because their bosses are driven people who overload their employees. Generally people don't intend to go down the path to overload; they just think that "one more thing won't hurt." But if they are at or near overload, it will hurt.

As the author says, learning "to accept the finality and non-negotiability of the twenty-four hour day" will help us avoid overload and excessive stress.

Building Margin into our Lives

Of all the areas in which we need margin, having adequate emotional energy is the most important because with emotional

margin one can work to gain the other margins.

The amount of emotional energy we have is finite and must not be squandered. Though it is difficult to measure and quantify we must not be embarrassed to admit to ourselves or to others when our emotional reservoir is low. Then we need to replenish our emotional reserves for the good of others and ourselves.

Restoring emotional margin is aided by cultivating our social and family support network. Serving others or doing volunteer work is proven to enhance and lengthen life. Extending forgiveness and reconciling relationships can stop the negative drain on our emotional stores. Cultivating a spirit of gratitude, a hopeful outlook, and love for God and our fellow human beings is energizing, whereas their opposites are negative and debilitating. Finally, establishing appropriate limits and boundaries will help in maintaining emotional reserves.

Dr. Swenson's recommendations for gaining a margin in physical energy are fairly routine to the knowledgeable reader, but he puts particular stress on the need for the need for rest and sleep. The need for correction is clear since America has now become a 24-hour society: many of our cities never sleep and many businesses never close. People of all types, college students, policemen, nurses, taxi drivers, shift workers, and mothers of young children, may go long periods without a good night's sleep. Such people push (or are pushed) to their limits during the day and push on into or through the night. Sleep disorders plague more than 50 million of us; in fact, sleep deprivation "has become one of the most pervasive problems facing the U.S." Unfortunately the ability to go without sleep is sometimes a matter of pride for some, but sleep and rest are God's ideas, and we should not be ashamed of our need for both. The author gives several helpful suggestions on making sleep more natural and effective.

Dr. Swenson strongly stresses the need for all types of

physical exercise, but says that aerobic exercise for the heart “will do more to establish margin in physical energy” than anything else. He endorses exercise not only for its physical benefits but also for its emotional and mental benefits.

When the subject turns to time the author writes, “The spontaneous flow of progress is to consume more of our time, not less . . . to consume more of our margin, not less.” He adds that for “every hour progress saves by organizing and technologizing our time, it consumes two more hours through the consequences, direct or indirect, of this activity.”

Clearly time becomes a problem for a society like ours. Some the author’s suggestions for countering the time crunch are countercultural and tough to implement, but then continuing on in the same direction most of us are going is difficult as well. He suggests practicing saying “No,” turning off the television, practicing simplicity, and getting less done but doing the right things. Many of us need to make some thoughtful and hard choices.

The author’s suggestions for gaining a margin in time are preceded with a reminder that of the ten top stressors of family life, four have to do with insufficient time: insufficient couple time, “me” time, family play time, and overscheduled family calendars.

Why do we need to prune our time wasters? Because time is for people and relationships, subjects very dear to God.

A Plan of Action

There are many ways we can spend our time. We could follow the “Excellence” gurus and pour all our energy into one part of our lives. We would probably have no extra margin since other parts of our lives had been sacrificed and in a condition of “negative excellence.”

At some point, all things being equal, we would become quite accomplished in a given area. The end result, however, might be similar to having one magnificently developed right arm attached to puny, stooped shoulders, a scrawny left arm, and skinny, weak legs. This is like the person who is a powerhouse in his professional life and a dwarf in his relationships.

Dr. Richard Swenson suggests a different way in his book *Margin*. He suggests an approach to life that neglects no important area. He suggests being willing to sacrifice excellence in one or two areas in order that no area be in a condition of negative excellence. This would be similar to the athlete who is toned and conditioned all over, but not overly developed in any one area.

A similar balance in our lives will increase our emotional margin because we and and our families will be happier.

Simplicity has much to offer harried twentieth-century man. But it isn’t easy. It takes effort to discard the superfluous and concentrate on the core elements of life. There has always been an attraction to simplicity; the difficulty has been in achieving it. The simple life the author calls us to is not so much to escape modern life as to transcend it.

Envy is the enemy of contentment and form of self-inflicted torture. Yet because envy is the chief ingredient of advertising and the mainspring of political and social movements, it is difficult for many to see its destructiveness. We need to follow Paul who learned contentment in whatever circumstance he found himself (Phil. 4:11-12; 1 Tim. 6:6-10). The practice of contentment brings margin into our lives.

The pain that progress has brought us is mostly in the area of our emotions, our relationships, and our spiritual natures. What are some additional steps start dealing with the pain and achieving some margin?

First, thank God for the pain. The pain pointed out that something is wrong. Second, repent in a way that leads to permanent, tangible change. Third, prune activities and habits that waste time, sap energy, and stifle relationships. Fourth, cooperate with God. Bathe plans in prayer and leave wiggle room for yourself, your family, and people God may send your way.

- How did we relate to God?
- How did we relate to ourselves?
- How did we relate to others?

The road to health and blessing in the path of relationship. Love and relationships are hard work, and sometimes costly because superfluous, unimportant things may need to be put aside, but the payoff is happiness, contentment, peace, and margin. I hope some of the things we have shared in this article turn you from the path of overload and start you down the path of margin.

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The Dangerous Ideology of Transgenderism

Transgenderism has been the topic in the news for more than a decade; therefore, Christians need to know what to think about the various claims being made. We also need to know how to respond to an aggressive push by trans activists to normalize this behavior and criticize anyone who does not accept it.



Transgenderism is the belief that people have a "gender identity" that is distinct from their biological sex. If they feel there is a conflict between their gender and their sex, gender identity should take precedence. Although a very small fraction of the population may experience gender dysphoria (where a person experiences discomfort or distress from a mismatch between their biological sex and the gender they want to be), the current percentage of Americans identifying as transgender or nonbinary (not identifying as either male or female, masculine or feminine) has exploded.

Sexuality, Gender, and Medical Studies

Dr. Paul McHugh has served as the Professor of Psychiatry and Behavioral Sciences at Johns Hopkins Medical School. He has concluded that "gender reassignment surgery" doesn't work. He, along with Dr. Lawrence Mayer, surveyed over 200 peer-reviewed studies done in various disciplines.{1} Here are four of the most important conclusions from their paper:

First, the "belief that sexual orientation is an innate, biologically fixed human property" is not supported. In other words, people are not "born that way."

Second, the "belief that gender identity is an innate, fixed human property independent of biological sex—so that a person might be a man trapped in a woman's body or a woman trapped in a man's body—is not supported by scientific evidence."

Third, "only a minority of children who express gender-atypical thoughts or behavior will continue to do so into adolescence or adulthood." It goes on to say that children should not be encouraged to become transgender. They also should not be subjected to hormone treatments or surgery.

Fourth, people who are homosexual or transgender "have higher rates of mental problems (anxiety, depression, suicide), as

well as behavioral and social problems (substance abuse, intimate partner violence), than the general population."

While the paper only focuses on the scientific research, it obviously has implications for public policy. Incorrect scientific claims have been used to justify court rulings, government policies, and medical practices concerning sexual orientation and gender identity. They have not been based upon sound science.

American College of Pediatricians

Above, we talked about some of the scientific research into homosexuality and transgenderism. Dr. Paul McHugh and Dr. Lawrence Mayer surveyed over 200 peer-reviewed studies and came to conclusions that are contrary to much of the current statements being made by trans activists.

Dr. Paul McHugh was also one of the authors of a statement by the American College of Pediatricians. The title of their statement was: "Gender Ideology Harms Children."{2}Here is a summary sentence or two of the eight points they make in their statement.

1. "Human sexuality is an objective biological binary trait: XY and XX are genetic markers of health, not genetic markers of a disorder."

2. "No one is born with a gender: Everyone is born with a biological sex. Gender (an awareness and sense of oneself as male or female) is a sociological and psychological concept; not an objective biological one."

3. "A person's belief that he or she is something they are not is, at best, a sign of confused thinking."

4. "Puberty is not a disease and puberty-blocking hormones can be dangerous."

5. “According to the DSM-V [Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition], as many as 98% of gender-confused boys and 88% of gender-confused girls eventually accept their biological sex after naturally passing through puberty.”

6. “Pre-pubertal children diagnosed with gender dysphoria may be given puberty blockers as young as eleven, and will require cross-sex hormones in later adolescence to continue impersonating the opposite sex. These children will never be able to conceive any genetically related children even via artificial reproductive technology. In addition, cross-sex hormones (testosterone and estrogen) are associated with dangerous health risks including but not limited to cardiac disease, high blood pressure, blood clots, stroke, diabetes, and cancer.”

7. “Rates of suicide are nearly twenty times greater among adults who use cross-sex hormones and undergo sex reassignment surgery, even in Sweden which is among the most LGBTQ-affirming countries.”

8. “Conditioning children into believing that a lifetime of chemical and surgical impersonation of the opposite sex is normal and healthful is child abuse.”

Gender Dysphoria Research

Abigail Shrier wrote about the transgender craze in her book *Irreversible Damage: The Transgender Craze Seducing Our Daughters*.{3} In my radio interview with her, she explained that “gender dysphoria” was characterized by severe and persistent discomfort in one’s biological sex. It typically begins in early childhood. In previous generations, it afflicted a sliver of the population (roughly .01 percent) and occurred mostly in boys.

Prior to 2012, there was no scientific literature on girls

(11-21) ever having developed gender dysphoria at all. Then the Western world experienced a sudden surge of adolescents claiming to have gender dysphoria and self-identifying as “transgender.”

In 2016, Lisa Littman (an ob-gyn, public health researcher) was scrolling through social media when she noticed a statistical peculiarity. Several adolescents (most of them girls) from a small town in Rhode Island had come out as transgender. In fact, they were all from the same friend group.

She admitted that she knew very little about gender dysphoria, but this statistical anomaly was interesting to her. And she then noticed there had been a sudden spike in the Western World of girls experiencing gender dysphoria. She immersed herself in the scientific literature on gender dysphoria to try to understand what was happening. Perhaps it was due to increased social acceptance of LGBTQ people, but she suggested in a peer-reviewed paper that the girls might be rushing toward “transition” because of peer contagion. As you might imagine, her suggestion was roundly criticized. She was also accused of anti-trans bigotry.

In a subsequent research project, she collected data anonymously from 256 parents whose kids had not met the criteria of gender dysphoria in childhood, but suddenly identified as transgender in adolescence. She identified 16 traits in common. Here are a few.

1. The vast majority have zero indicators of childhood gender dysphoria.

2. Almost a third of them did not seem at all gender dysphoric.

3. A majority had one or more psychiatric diagnosis and almost half were engaged in self-harm prior to the onset of dysphoria.

4. Nearly 70 percent of the teenagers belonged to a peer group in which at least one friend had also come out as transgender.

5. Among parents who knew their children's social status, over 60 percent said the announcement brought a popularity boost.

6. Over 88 percent of the parents surveyed reported being supportive of transgender rights.

There is growing evidence that social contagion is a much better explanation for the notable increase in the number of young people (especial young women) who now claim to be transgender.

Promotion of Transgenderism

Transgenderism has been promoted through social media, through the schools, and even through the medical establishment. Abigail Shrier began to look at the influence of social media on this transgender craze. In her chapter on "The Influencers" she talks about trans promoters who have become a YouTube sensation. We are seeing similar promoters on TikTok and other social media platforms. Here are a few of the ideas she discovered.

1. If you think you might be trans, you are.

2. Testosterone is amazing. It may just solve all your problems.

3. If your parents love you, they will support your trans identity.

4. Deceiving parents and doctors is justified, if it helps transition.

5. You don't have to identify as the opposite sex to be

trans.

She also found that transgenderism was being promoted through the schools. One program coordinator she talked to acknowledged that the "role of schools has changed." Now "schools have expanded to be the hub for a lot more social services and looking more holistically, emotionally, at what's going on with children." In other words, they have become a "source of social justice."

You might wonder how schools teach about transgenderism to young children. Teachers begin by talking about gender identity. A book intended for kindergarten teachers to read to their students reinforces the idea that gender is a social construct. It begins with a familiar origin story: "Babies can't talk, so grown-ups make a guess by looking at their bodies. This is the sex assigned to you at birth, male or female." It then provides a list of gender options: trans, genderqueer, non-binary, gender fluid, transgender, gender neutral, agender, bigender, etc.

Transgender charts and diagrams are being used in many schools. There is a "Genderbread Person" that is supposed to help children sort through how their gender identity and their gender expression relates to their biological sex. And there is a "Gender Unicorn" that is supposed to help them understand who they may be physically attracted to and emotionally attracted to.

The American Psychological Association has even put together guidelines for the Care of Transgender and Gender Nonconforming (TGNC) patients. Doctors must provide "gender affirming care" which is defined as being "respectful, aware, and supportive of the identities and life experiences of TGNC people."

How to Respond to the Transgender Moment

Ryan Anderson is the author of the book, *When Harry Became Sally: Responding to the Transgender Moment*.{4} When I interviewed him on his book, he explained how transgender ideology promotes the opportunity for children to change their gender with surgery and drugs. And parents "are told that puberty blockers and cross-sex hormones may be the only way to prevent their children from committing suicide."

Ryan Anderson countered that the best studies of gender dysphoria have found "that between 80 and 95 percent of children who express a discordant gender identity will come to identify with their bodily sex if natural development is allowed to proceed." He also documented that even children going through "transitioning" treatment still have an extraordinarily high rate of suicide attempts compared to the general population.

He reminded us that we should be tolerant and loving toward children (and adults) who struggle with their gender identity. But we should also be aware of the potential harm when transgender identity is normalized.

Unfortunately, we are living in a world where transgender activists want more than tolerance and kindness. They demand affirmation. We aren't allowed to question whether using medical treatments to aid in transgender transformation is positive for children. In his book, Ryan Anderson shows that the best biology, psychology, and philosophy support an understanding of sex as a bodily reality. As he puts it: "Biology isn't bigotry."

Abigail Shrier also offers several suggestions. First, don't get your kid a smartphone. She explains that nearly every problem teenagers face traces itself back to the introduction of the smartphone years ago.

Second, don't relinquish your authority as a parent. You don't have to go along with every idea your teenager has, nor do you have to go along with every educational or psychological fad being promoted in society.

Third, don't support gender ideology in your child's education. She provides an example of what happens when schools do a seminar on anorexia or suicide. Often the prevalence increases. A small number of students may have gender confusion or gender dysphoria. But talking about it will spread confusion.

Finally, don't be afraid to admit, that it's wonderful to be a girl.

While she talks about the benefits and opportunities of being a girl, Christians can go even further. We believe God is responsible for who we are and what we are. Each one of us is created in God's image (Genesis 1:26). We can celebrate girls and boys and encourage them to use their gender and their gifts to the glory of God (1 Corinthians 1:31).

Notes

1. Dr. Lawrence S. Mayer and Dr. Paul R. McHugh, "Sexuality and Gender," *The New Atlantis*, Fall 2016, www.thenewatlantis.com/collections/sexuality-and-gender.
2. "Gender Ideology Harms Children," September 2017, https://acpeds.org/assets/imported/9.14.17- Gender-Ideology-Harms-Children_updated-MC. pdf.
3. Abigail Shrier, *Irreversible Damage: The Transgender Craze Seducing Our Daughters*, Regnery Publishing, 2021.
4. Ryan Anderson, *When Harry Became Sally: Responding to the Transgender Moment*, Encounter Books, 2019.

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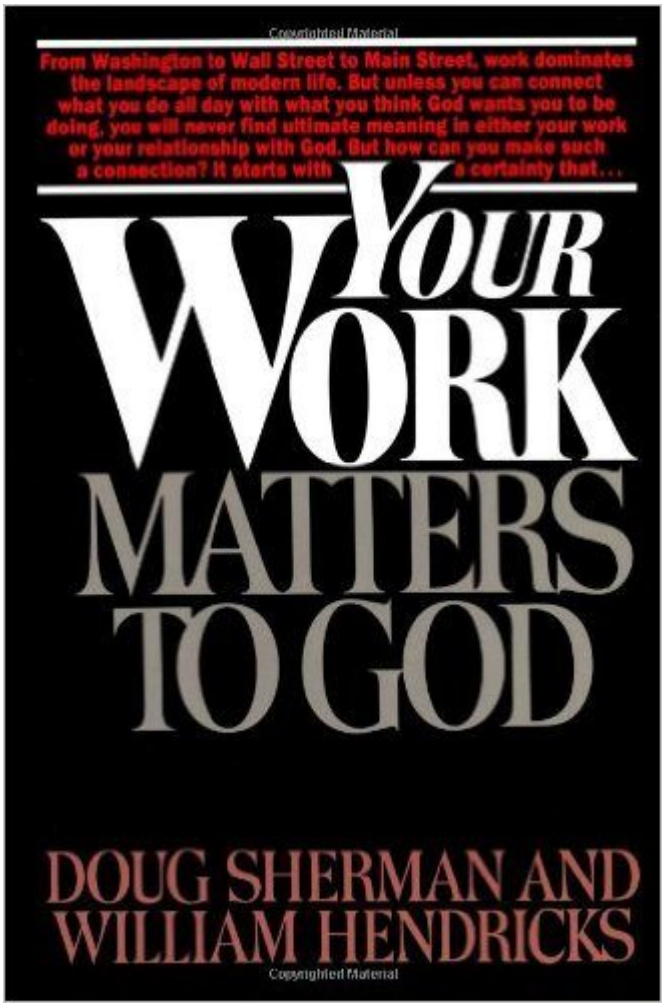
Your Work Matters to God

Sue Bohlin helps us look at work from a biblical perspective. If we apply a Christian worldview to our concept of work, it takes on greater significance within the kingdom of God.

 *This article is also available in Spanish.*

Many Christians hold a decidedly unbiblical view of work. Some view it as a curse, or at least as part of the curse of living in a fallen world. Others make a false distinction between what they perceive as the sacred—serving God—and the secular—everything else. And others make it into an idol, expecting it to provide them with their identity and purpose in life as well as being a source of joy and fulfillment that only God can provide.





In their excellent book *Your Work Matters to God*,{1} Doug Sherman and William Hendricks expose the wrong ways of thinking about work, and explain how God invests work with intrinsic value and honor. Rick Warren echoes this idea in his blockbuster *The Purpose Driven Life* when he writes, "Work becomes worship when you dedicate it to God and perform it with an awareness of his presence."{2}

First, let's explore some faulty views of work: the secular view, some inappropriate hierarchies that affect how we view work, and work as merely a platform for doing evangelism.

Those who hold a secular view of work believe that life is divided into two disconnected parts. God is in one spiritual dimension and work is in the other *real* dimension, and the two have nothing to do with each other. God stays in His corner of the universe while I go to work and live my life, and these different realms never interact.

One problem with this secular view is that it sets us up for disappointment. If you leave God out of the picture, you'll have to get your sense of importance, fulfillment and reward from someplace else: work. Work is the answer to the question, "Who am I, and why am I important?" That is a very shaky foundation—because what happens if you lose your job? You're suddenly a "nobody," and you are not important because you are

not employed.

The secular view of work tends to make an idol of career. Career becomes the number one priority in your life. Your relationship with God takes a back seat, family takes a back seat, even your relationship with other people takes a back seat to work. Everything gets filtered through the question, "What impact will this have on my career?"

The secular view of work leaves God out of the system. This is particularly unacceptable for Christians, because God calls us to make Him the center of our life.{3} He wants us to have a biblical worldview that weaves Him into every aspect of our lives, including work. He wants to be invited into our work; He wants to be Lord of our work.{4}

Inappropriate Hierarchies: Soul/Body, Temporal/Eternal

In this article, we're examining some faulty views of work. One comes from believing that the soul matters more than the body. We can wrongly believe that God only cares about our soul, and our bodies don't really matter. The body is not important, we can think: it is only temporal, and it will fade and die. But if that view were true, then why did God make a physical universe? Why did He put Adam and Eve in the garden to cultivate and keep it? He didn't charge them with, "Go and make disciples of all nations which aren't in existence yet, but they will be as soon as you guys go off and start making babies." No, He said, "Here's the garden, now cultivate it." He gave them a job to do that had nothing to do with evangelism or church work. There is something important about our bodies, and God is honored by work that honors and cares for the body—which, after all, is His good creation.

Another wrong way of thinking is to value the eternal over the temporal so much that we believe *only* eternal things matter. Some people believe that if you work for things that won't

last into eternity—jobs like roofing and party planning and advertising—you're wasting your time. This wrong thinking needs to be countered by the truth that God created two sides to reality, the temporal and the eternal. The natural universe God made is very real, just as real as the supernatural universe. Asking which one is real and important is like asking which is real, our nine months in our mother's womb or life after birth? They are both real; they are both necessary. We have to go through one to get to the other.

Those things we do and make on earth DO have value, given the category they were made for: *time*. It's okay for things to have simply temporal value, since God chose for us to live in time before we live in eternity. Our work counts in both time and eternity because God is looking for faithfulness *now*, and the only way to demonstrate faithfulness is within this physical world. Spiritual needs are important, of course, but first physical needs need to be met. Try sharing the gospel with someone who hasn't eaten in three days! Some needs are temporal, and those needs must be met. So God equips people with abilities to meet the needs of His creation. In meeting the legitimate physical, temporal needs of people, our work serves people, and people have eternal value because God loves us and made us in His image.

The Sacred/Spiritual Dichotomy; Work as a Platform for Evangelism

Another faulty view of work comes from believing that spiritual, sacred things are far more important than physical, secular things. REAL work, people can think, is serving God in full-time Christian service, and then there's everything else running a very poor second. This can induce us to think either too highly of ourselves or too lowly of ourselves. We can think, "Real work is serving God, and then there's what others do" (which sets us up for condescension), or "Real work is serving God, and then there's what I have to do" (which sets

us up for false guilt and a sense of “missing it”).

It’s an improper way to view life as divided between the sacred and the secular. ALL of life relates to God and is sacred, whether we’re making a business presentation or changing soiled diapers or leading someone to faith in Christ. It’s unwise to think there are sacred things we do and there are secular things we do. It all depends on what’s going on in our hearts. You can engage in what looks like holy activity like prayer and Bible study with a dark, self-centered, unforgiving spirit. Remember the Pharisees? And on the other hand, you can work at a job in a very secular atmosphere where the conversation is littered with profanity, the work is slipshod, the politics are wearisome, and yet like Daniel or Joseph in the Old Testament you can keep your own conversation pure and your behavior above reproach. You can bring honor and glory to God in a very worldly environment. God does not want us to do holy things, He wants us to be holy people.

A final faulty view of work sees it only as a platform for doing evangelism. If every interaction doesn’t lead to an opportunity to share the gospel, one is a failure. Evangelism should be a priority, true, but not our *only* priority. Life is broader than evangelism. In Ephesians 1, Paul says three times that God made us, not for evangelism, but to live to the praise of His glory.{5} Instead of concentrating only on evangelism, we need to concentrate on living a life that honors God and loves people. That is far more winsome than all the evangelistic strategies in the world. Besides, if work is only a platform for evangelism, it devalues the work itself, and this view of work is too narrow and unfulfilling.

Next we’ll examine at how God wants us to look at work. You might be quite surprised!

How God Wants Us to See Work

So far, we have discussed faulty views of work, but how does God want us to see it? Here's a startling thought: we actually work for God Himself! Consider Ephesians 6:5-8, which Paul writes to slaves but which we can apply to employees:

> Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, *as if you were serving the Lord, not men*, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.

It's helpful to envision that behind every employer stands the Lord Jesus. He sees everything we do, and He appreciates it and will reward us, regardless of the type of work we do. I learned this lesson one day when I was cleaning the grungy bathtub of a family that wouldn't notice and would never acknowledge or thank me even if they did. I was getting madder by the minute, throwing myself a pity party, when the Lord broke into my thoughts. He quietly said, "I see you. And I appreciate what you're doing." Whoa! In an instant, that totally changed everything. Suddenly, I was able to do a menial job—and later on, more important ones—as a labor of love and worship for Jesus. I know He sees and appreciates what I do. It forever changed my view of work.

God also wants us to see that work is His gift to us. It is not a result of the Fall. God gave Adam and Eve the job of cultivating the garden and exercising dominion over the world *before* sin entered the world. We were created to work, and for work. Work is God's good gift to us!

Listen to what Solomon wrote:

> After looking at the way things are on this earth, here's what I've decided is the best way to live: Take care of yourself, have a good time, and make the most of whatever job you have for as long as God gives you life. And that's about it. That's the human lot. Yes, we should make the most of what God gives, both the bounty and the capacity to enjoy it, accepting what's given and delighting in the work. It's God's gift![{6}]

Being happy in our work doesn't depend on the work, it depends on our attitude. To make the most of our job and be happy in our work is a gift God wants to give us!

Why Work is Good

In this article we're talking about how to think about work correctly. One question needs to be asked, though: Is all work equally valid? Well, no. All legitimate work is an extension of God's work of maintaining and providing for His creation. Legitimate work is work that contributes to what God wants done in the world and doesn't contribute to what He doesn't want done. So non-legitimate work would include jobs that are illegal, such as prostitution, drug dealing, and professional thieves. Then there are jobs that are legal, but still questionable in terms of ethics and morality, such as working in abortion clinics, pornography, and the gambling industry. These jobs are legal, but you have to ask, how are they cooperating with God to benefit His creation?

Work is God's gift to us. It is His provision in a number of ways. In *Your Work Matters to God*, the authors suggest five major reasons why work is valuable:

1. Through work we serve people. Most work is part of a huge network of interconnected jobs, industries, goods and services that work together to meet people's physical needs. Other jobs meet people's aesthetic and spiritual needs as well.

2. Through work we meet our own needs. Work allows us to exercise the gifts and abilities God gives each person, whether paid or unpaid. God expects adults to provide for themselves and not mooch off others. Scripture says, “If one will not work, neither let him eat!”{7}

3. Through work we meet our family’s needs. God expects the heads of households to provide for their families. He says, “If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.”{8}

4. Through work we earn money to give to others. In both the Old and New Testaments, God tells us to be generous in meeting the needs of the poor and those who minister to us spiritually. {9}

5. Through work we love God. One of God’s love languages is obedience. When we work, we are obeying His two great commandments to love Him and love our neighbor as we love ourselves.{10} We love God by obeying Him from the heart. We love our neighbor as we serve other people through our work.

We bring glory to God by working industriously, demonstrating what He is like, and serving others by cooperating with God to meet their needs. In serving others, we serve God. And that’s why our work matters to God.

Notes

1. Doug Sherman and William Hendricks, *Your Work Matters to God.* Colorado Springs: NavPress, 1987.
2. Rick Warren, *The Purpose Driven Life.* Grand Rapids: Zondervan, 2002. p. 67.
3. Philippians 1:21
4. Romans 12:1, 2
5. Ephesians 1:6, 12, 14
6. Ecclesiastes 5:18-19, The Message.
7. 2 Thess. 3:10

8. 1 Tim. 5:8
9. Leviticus 19:10—Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God. Ephesians 4:28—Let him who steals, steal no longer but rather let him labor performing with his own hands what is good in order that he may have something to share with him who has need. Gal 6:6—The one who is taught the word is to share all good things with the one who teaches him.
10. Matthew 22:37-39

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Coddling of the American Mind

Drawing on the book The Coddling of the American Mind*, Kerby Anderson examines the insanity on college campuses where students cannot handle ideas and people they disagree with.*



In this article we will talk about what is happening on college campuses, and even focus on why it is happening. Much of the material is taken from the book, *The Coddling of the American Mind.*{1}

Greg Lukianoff was trying to solve a puzzle and sat down with Jonathan Haidt. Greg was a first amendment lawyer working with the Foundation for Individual Rights in Education (FIRE). He was trying to figure out why students (who used to support free speech on campus) were now working to prevent speakers from coming on campus and triggered by words or phrases used by professors.

Greg also noticed something else. He has suffered from bouts

of depression and noticed some striking similarities with some of the comments by students. He found in his treatment that sometimes he and others would engage in "catastrophizing" and assuming the worst outcome. He was seeing these distorted and irrational thought patterns in students.

After a lengthy discussion they decided to write an article about it for *The Atlantic* with the title, "Arguing Towards Misery: How Campuses Teach Cognitive Distortions." The editor suggested the more provocative title, "The Coddling of the American Mind." The piece from *The Atlantic* was one of the most viewed articles of all time and was then expanded to this book.

That book used the same title: *The Coddling of the American Mind*. Jonathan was on *Point of View* last year to talk about the book. The authors believe that these significant psychological changes that have taken place in the minds of students explain much of the campus insanity we see on campus today.

They point out that two terms rose from obscurity into common campus parlance. Microaggressions are small actions or word choices that are now thought as a kind of violence. Trigger warnings are an alert the professors now must use if they may be discussing a topic that might generate a strong emotional response.

Before we talk about some of the insight in the book, it is worth mentioning that though there is a psychological component to all of this insanity, there is also an ideological component. When the original article appeared, Heather MacDonald asked if "risk-adverse child-rearing is merely the source of the problem. For example, why aren't heterosexual white males demanding safe spaces?"{2} They all had the same sort of parents who probably coddled many of them.

It would probably be best to say that the mixture of psychological deficits also with the liberal, progressive ideological ideas promoted on campus have given us the insanity we see today. We have had liberal teaching on campuses for a century, but the problem has become worse in the last decade because of the psychological issues described in the book, *The Coddling of the American Mind*.

Three Untruths (Part 1)

The book can easily be summarized in three untruths that make up the first three chapters of the book. The first is the "Untruth of Fragility: What Doesn't Kill You Makes You Weaker." Nietzsche's original aphorism was, "What doesn't kill you makes you stronger." The younger generation has turned this idea on its head.

It is true that some things are fragile (like china teacups), while other things are resilient (and can withstand shocks). But they also note that some things are *antifragile*. In other words, they actually require stressors and challenges to grow. Our muscles are like that. Our immune system is like that. And university education is supposed to be like that. Students are supposed to be challenged by new ideas, not locked away in "safe spaces."

Unfortunately, most young people have been protected by a culture that promotes what they refer to as "safetyism." It has become a cult of safety that is obsessed with eliminating threats (whether real or imagined) to the point where fragility becomes expected and routine. And while this is true for the millennial generation (also called Generation Y), it is even truer for the iGen generation (also called Generation Z) who are even more obsessed with safety.

Part of the problem in these untruths is what they call "concept creep." Safety used to mean to be safe from physical

threats. But that has expanded to the idea that safety must also include emotional comfort. In order to provide that comfort, professors and students a few years ago introduced the idea of creating “safe spaces” for students. And in order to keep those students emotionally safe in the classroom, professors must issue “trigger warnings” so these students don’t experience trauma during a classroom lecture or discussion.

The second untruth is the “Untruth of Emotional Reasoning: Always Trust Your Feelings.” You can get yourself in some difficult circumstances quickly if you always trust your emotions. It is easy in this world to get frustrated, discouraged, and even depressed. Psychologists have found that certain patients can get themselves caught in a feedback loop in which irrational negative beliefs cause powerful negative feelings. We are seeing that on college campuses today.

Psychologists describe “the cognitive triad” of depression. These are: “I’m no good” and “My world is bleak” and “My future is hopeless.” Psychologists have effective ways of helping someone break the disempowering feedback cycle between negative beliefs and negative emotions. But very few adults (parents, professors, administrators) are working to correct mistaken ideas.

Three Untruths (Part 2)

In a college classroom, students are apt to make some sweeping generalization and engage in simplistic labeling of the lecture or reading material. In that case, we would hope that a professor would move the discussion by asking questions or even challenging the assertion.

Instead, many professors and colleges go along with the student comments. In fact, many even argue that any perceived slight adds up to what today are called “microaggressions.” In

many cases, slights may be unintentional and actually wholly formed from the listener's interpretation.

Here is how it develops. First, you prevent certain topics from being discussed in class. Next, you prevent certain speakers from coming to campus because they might present a perspective that aggrieved students believe should not be discussed. In the book is a chart illustrating how many speakers have been disinvited from universities. Five years ago, the line jumps up significantly.

The third untruth follows from that assumption. It is the "Untruth of Us Versus Them: Life is a Battle Between Good People and Evil People." The authors argue that "the human mind is prepared for tribalism." They even provide psychological research demonstrating that. But that doesn't mean we have to live that way. In fact, conditions in society can turn tribalism up, down, or off. Certain conflicts can turn tribalism up and make them more attentive to signs about which team a person may be on. Peace and prosperity usually turn tribalism down.

Unfortunately, in the university community, distinctions between groups are not downplayed but emphasized. Distinctions defined by race, gender, and sexual preference are given prominence. Mix that with the identity politics we see in society, and you generate the conflict we see almost every day in America.

The authors make an important distinction between two kinds of identity politics. Martin Luther King, Jr. epitomized what could be called "common-humanity identity politics." He addressed the evil of racism by appealing to the shared morals of Americans using the unifying language of religion.

That is different from what we find on college campuses today that could be called "common-enemy identity politics." It attempts to identify a common enemy as a way to enlarge and

motivate your tribe. Their slogan sounds like this: Our battle for identity and survival is a battle between good people and bad people. We're the good guys and need to defeat the bad guys.

An Example: Evergreen State College

One good example of how these untruths play out can be found at what happened on a college campus in Olympia, Washington. The entire story is described in chapter five but also is featured prominently in the opening chapter of the book *No Safe Spaces* and in the movie with the same title.

Just a few years ago, Evergreen State College was probably best known as the alma mater for rapper Macklemore and Matt Groening, the creator of *The Simpsons*. That all changed with an email biology professor Bret Weinstein sent.

In the past, the school had a tradition known as the "National Day of Absence." Usually, minority faculty and students leave the campus for a day to make a statement. But in 2017, the college wanted to change things and wanted white students and faculty to stay away from campus.

Professor Weinstein argued in an email that there is a difference between letting people be absent and telling people "to go away." And he added that he would show up for work. When he did, he was confronted by a mob of students. When the administration tried to appease the demonstrators, things got worse.

Weinstein has described himself as a political progressive and left-leaning libertarian. But his liberal commitments did not protect him from the student mob. The campus police warned him about a potential danger. The next morning, as he rode his bike into town, he saw protesters poised along his route tapping into their phones. He rode to the campus police department and was abruptly told: "You're not safe on campus,

and you're not safe anywhere in town on your bicycle." Weinstein and his wife eventually resigned and finally received a financial settlement from the university.

The Evergreen students and faculty displayed each of the three great untruths. The Untruth of Fragility (What doesn't kill you makes you weaker) came from a faculty member who supported the protesters and addressed some of her faculty colleagues in an angry monologue. She warned, "I am too tired. This [blank] is literally going to kill me." A student at a large town hall meeting verbalized her anxiety and illustrated the Untruth of Emotional Reasoning (Always trust your feelings). She expressed, "I want to cry. I can't tell you how fast my heart is beating. I am shaking in my boots."

And the whole episode illustrates the Untruth of Us Versus Them (Life is a battle between good people and evil people). The students and faculty engaged in common-enemy identity politics by labeling a politically progressive college and liberal professors as examples of white supremacy. One student (who refused to join the protest) later testified to the college trustees, "If you offer any kind of alternative viewpoint, you're the enemy."

What Can We Do?

The book, *The Coddling of the American Mind*, identifies many disturbing trends on college campuses that are beginning to spill over into society. What can we do to stem the tide?

Obviously, the long-term solution to the insanity on campus and in society is to pray for revival in the church and spiritual awakening in America. But there are some practical things that must be done immediately.

First, college administrators must get control of their campus. The riots at some of these universities resulted in

violence and property destruction. Often the campus police and even the local police failed to take action. Sadly, the university administration rarely took action afterwards.

Some form of deterrence would have prevented future actions on the University of California, Berkeley campus. Instead, the inaction established a precedent that likely allowed the conflict at Middlebury College. Students not only shut down the lecture, but they assaulted one of the campus professors. Once again, no significant action was taken against the students and outside agitators. The problem will get worse if there is no deterrence.

Second, professors must get control of their classrooms. Students cannot be allowed to determine what subjects cannot be taught and what topics cannot be discussed. The authors of this book are concerned about the tendency to encourage students to develop extra-thin skins just before they enter into the real world. Employers aren't going to care too much about their feelings. Students don't have the right not to be offended.

Third, we need to educate this generation about free speech. One poll done by the Brookings Institute discovered that nearly half (44%) of all college students believe that hate speech is NOT protected by the First Amendment. And since many students label just about anything they don't like as hate speech, you can see why we have this behavior on college campuses. More than half (51%) of college students think they have a right to shout down a speaker with whom they disagree. A smaller percentage (19%) of college students think it is acceptable to use violence to prevent a speaker from speaking on campus.

Finally, the adults need to make their voice heard. We pay for public universities through our tax dollars. Parents send their kids off to some of these schools. We should not tolerate the insanity taking place on many college campuses

today.

The authors have identified certain concerns that colleges and universities need to address. They remind us how hostile the academic world has become, not only to traditional Christian values, but also to mere common sense. We need to pray for what is taking place in the college environment.

Notes

1. Jonathan Haidt and Greg Lukianoff, et al., *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure.*New York City: Penguin Press, 2018.
2. www.thecollegefix.com/heres-the-9-best-takeaways-from-heather-mac-donalds-new-diversity-delusion-book/

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