

The 3rd Grade Transgender Bus Driver

It's back to school time, which usually means parents buy school supplies and start waking kids up earlier in the morning. But one elementary school just sent out a letter informing the parents that the school is welcoming a new family with a transgendered "3rd grade girl."

The letter urges the parents and students to welcome and accept her and treat her the same as any other girl. Not so subtly, the letter also informed parents that the school district does not tolerate discrimination in respect to gender identity and/or expression, sexual orientation, ethnicity, disability or religion.

YIKES!!!

My heart absolutely breaks to learn of this. I'm sure the school administrators (and possibly, it's just one person) are patting themselves on the back for being so progressive and politically correct. I can't imagine that they are aware of the pressure this puts on this poor confused little boy, as well as an entire school, to engage in this social experiment.

If a third grader decided brushing his teeth is a stupid waste of time and he wasn't going to do it anymore, responsible parents would never give in to the little tyrant who is completely unable to see the long-term consequences of foolish choices.

If a third grader decided that school itself is a stupid waste of time and he wasn't going anymore, responsible parents wouldn't give in to that misguided tantrum, either.

But when a third grader is so consumed by confusion about being a boy, when his whole life is permeated with the

hopeless despair of believing *It's not okay to be me*, and when his parents capitulate to his fantasy, something bigger than mere confusion is going on. This kid is driving the bus of not only his life, but his parents' as well. And just as we would never let third-graders drive a literal bus, it's equally nuts and scary to let them sit at the controls of anyone's life.

When my friend Ricky was four, he decided he wanted to be a horse. His mother wisely did not build a stable in their back yard and feed him hay just because her little boy wanted to be something other than who he was. She said, "No, you're not a horse, you're a human boy." And in time, he grew to accept who he was.

It's politically correct to affirm whatever feelings children have, such as "I'm a boy but I feel like a girl," as valid. When school administrators try to get a whole school to indulge the fantasy, it's only a matter of time before things blow up in their faces, because their rhetoric isn't powerful enough to disable kids' baloney detectors. At least some kids'. Telling children to accept a boy as a girl and expecting them to swallow it without thinking is sheer hubris, I think.

“. . . male and female He created them.” Gen. 1:27

Children know that we live in a binary world: boys and girls, male and female. And it is not good, or loving, to indulge the fantasy that one can change the reality God created. Or that He made a mistake in choosing a baby's gender.

I pray for this confused little boy, that his parents will get him the help for his gender identity disorder now while there's still lots of hope for help. And I pray for the Christians in that school to be lovingly bold in proclaiming that it's not in this student's best interest, or the best interests of the rest of the students, to take make-believe to a scary new level.

And I pray that the Lord will gently pick up this precious, confused little boy from his bus driver's seat and place him in His lap.

This blog post originally appeared at blogs.bible.org/the-3rd-grade-transgender-bus-driver/ on August 18, 2009.

India's Missing Girls and the Right to Choose

Rusty Wright and Meg Korpi reveal that female infanticide and feticide in India's patriarchal culture stir passions for equality and fairness but raise troubling questions. Does favoring a woman's right to choose logically imply that one supports her right to terminate a fetus simply because it is female?

Last summer, a farmer in southern India discovered a tiny human hand poking from the ground. A two-day-old baby girl had been buried alive. The reason? Much of Indian culture favors males over females, sometimes brutally so. The girl's grandfather confessed to attempting murder because his family already had too many females; keeping this one would be too costly.

This wasn't an isolated incident on the subcontinent according to award-winning filmmaker Ashok Prasad. Prasad spoke recently at Stanford University at the U.S. premiere of his BBC documentary "India's Missing Girls." Anti-female bias affects Indians rich and poor. Males can perpetuate the family name, bring wealth, and care for elderly parents. A female's family typically must pay a huge dowry when she weds, often depleting family resources. A popular Hindi aphorism: "Having a girl is

to plant a seed in someone else's garden." {1}

Female Infanticide and Feticide

Against odds, this baby survived, but social and financial pressures bring alarming rates of female infanticide and feticide (termination of a fetus). UN figures estimate 750,000 Indian girls are aborted every year. {2} Demographic studies reveal dramatically growing gender disparity since the 1980's {3}; in some regions only 80 baby girls survive for every 100 boys. {4} Many men cannot find wives.

Financial repercussions are typically cited as the reason for discarding daughters, but the decision is often an economic choice rather than necessity. Greater gender disparity occurs in wealthier states. {5} These families can better afford the sex determination tests and sex-selective abortions that, according to a report published by the UN Population Fund, are the main contributors to the decreasing proportion of female children. {6}

Adding to the offensiveness of sex-selective abortion: the fetus must be well-formed (15-18 weeks) before the sex can be detected using ultrasound—the common sex-determination technology. "India's Missing Girls" includes brief, grisly footage of terminated female fetuses being lifted from a well belonging to a clinic that performed sex-selective abortions. After the discovery, outraged women's groups protested in the streets; several such clinics were closed down.

The heartening side of the documentary is Sandhya Reddy, who runs a children's home, cares for abandoned kids, and tries to persuade mothers to keep their daughters or girl fetuses. This angel of mercy brings love, care and opportunity to society's young rejects.

"India's Missing Girl's" poignantly depicts where devaluing women can lead. The Stanford screening's sponsors included

feminist and women's organizations, but feminists and nonfeminists, liberals and conservatives alike will be moved. An [abbreviated 29-minute version](#) on [YouTube](#) is worth watching, even if only the first 10-minute segment.[{7}](#)

Troubling Questions

To Western sensibilities, killing babies and terminating fetuses solely because of gender is abhorrent. Yet no Hitler masterminds this mass extermination of females. It results from hundreds of thousands of personal decisions.

As the U.S. recognizes 35 years of *Roe v. Wade*, feticide's increasing contribution to India's missing girls raises a disturbing dilemma: Doesn't favoring a woman's right to free reproductive choice logically require supporting her right to terminate a fetus simply because it is female?

Important worldview questions emerge. Opposing female feticide seems to ascribe some sort of value to the female fetus. Is this value inherent because the fetus is female? If so, wouldn't equality require that we ascribe similar value to the male fetus because it is male?

Or is the fetus's value utilitarian, e.g., to ensure female influence in society or sufficient brides? Or is it merely economic-negative for Indian females, positive for males?

An enduring view of the fetus's value appears in Psalm 139. King David's worldview recognizes awe-inspiring biological intricacy fashioned by the Divine: You made all the delicate, inner parts of my body and knit me together in my mother's womb. Thank you for making me so wonderfully complex![{8}](#)

Inherently valuable? Socially useful? Economically consequential? Wonderfully complex? The troubling quandary still haunts: Can opposing female feticide be reconciled with supporting reproductive choice? The question demands a logically consistent answer from every thinking person.

Notes

1. Raekha Prasad and Randeep Ramesh, "India's missing girls," Guardian Unlimited, February 28, 2007, guardian.co.uk/india/story/0,,2022983,00.html; accessed January 18, 2008
2. Ashok Prasad, "Harsh reality of India's unwanted girls," BBC News, 22 October 2007, news.bbc.co.uk/2/hi/programmes/this_world/7050657.stm; accessed January 18, 2008.
3. Christophe Z. Guilmoto, "Characteristics of sex-ratio imbalance in India, and future scenarios," Report presented at the 4th Asia Pacific Conference on Reproductive Health and Rights, Hyderabad, India, October 29-31, 2007. Published by the United Nations Population Fund www.unfpa.org/gender/docs/studies/india.pdf; downloaded January 25, 2008.
4. Prasad and Ramesh, loc. cit.
5. Using India's 2001 census data for each state (www.censusindia.gov.in), we found strong negative correlations (-0.5 to -0.7) between various indicators of wealth and female-to-male sex ratios for children under 6.
6. Guilmoto, loc. cit.
7. www.youtube.com/watch?v=gf32d735VgE; accessed January 18, 2008.
8. [Psalm 139:13-14 NLT](#).

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Christianity: The Best Thing That Ever Happened to Women

Sue Bohlin examines the facts to show us that a Christian, biblical worldview of women lifted them from a status equivalent to dogs to a position a fellow heirs of the grace of God through Jesus Christ. Christianity, accurately applied, fundamentally changed the value and status of women.

The Low Status of Women in Jesus' Day

Some feminists charge that Christianity, the Bible, and the Church are anti-female and horribly oppressive to women. Does God really hate women? Did the apostle Paul disrespect them in his New Testament writings? In this article we'll be looking at why Christianity is the best thing that ever happened to women, with insights from Alvin Schmidt's book *How Christianity Changed the World*.[\[1\]](#)

“What would be the status of women in the Western world today had Jesus Christ never entered the human arena? One way to answer this question,” writes Dr. Schmidt, “is to look at the status of women in most present-day Islamic countries. Here women are still denied many rights that are available to men, and when they appear in public, they must be veiled. In Saudi Arabia, for instance, women are even barred from driving an automobile. Whether in Saudi Arabia or in many other Arab countries where the Islamic religion is adhered to strongly, a man has the right to beat and sexually desert his wife, all with the full support of the Koran. . . .[\[2\]](#) This command is the polar opposite of what the New Testament says regarding a man's relationship with his wife. Paul told the Christians in Ephesus, ‘Husbands, love your wives, just as Christ loved the church and gave himself up for her.’ And he added, ‘He who loves his wife loves himself.’”[\[3\]](#)



Jesus loved women and treated them with great respect and dignity. The New Testament's teaching on women developed His perspective even more. The value of women that permeates the New Testament isn't found in the Greco-Roman culture or the cultures of other societies.

In ancient Greece, a respectable woman was not allowed to leave the house unless she was accompanied by a trustworthy male escort. A wife was not permitted to eat or interact with male guests in her husband's home; she had to retire to her woman's quarters. Men kept their wives under lock and key, and women had the social status of a slave. Girls were not allowed to go to school, and when they grew up they were not allowed to speak in public. Women were considered inferior to men. The Greek poets equated women with evil. Remember Pandora and her box? Woman was responsible for unleashing evil on the world. {4}

The status of Roman women was also very low. Roman law placed a wife under the absolute control of her husband, who had ownership of her and all her possessions. He could divorce her if she went out in public without a veil. A husband had the power of life and death over his wife, just as he did his children. As with the Greeks, women were not allowed to speak in public. {5}

Jewish women, as well, were barred from public speaking. The oral law prohibited women from reading the Torah out loud. Synagogue worship was segregated, with women never allowed to be heard.

Jesus and Women

Jesus' treatment of women was very different:

The extremely low status that the Greek, Roman, and Jewish woman had for centuries was radically affected by the appearance of Jesus Christ. His actions and teachings raised

the status of women to new heights, often to the consternation and dismay of his friends and enemies. By word and deed, he went against the ancient, taken-for-granted beliefs and practices that defined woman as socially, intellectually, and spiritually inferior.

The humane and respectful way Jesus treated and responded to the Samaritan woman [at the well] (recorded in John 4) may not appear unusual to readers in today's Western culture. Yet what he did was extremely unusual, even radical. He ignored the Jewish anti-Samaritan prejudices along with prevailing view that saw women as inferior beings. [{6}](#)

He started a conversation with her—a Samaritan, a woman—in public. The rabbinic oral law was quite explicit: “He who talks with a woman [in public] brings evil upon himself.” Another rabbinic teaching prominent in Jesus’ day taught, “One is not so much as to greet a woman.” [{7}](#) So we can understand why his disciples were amazed to find him talking to a woman in public. Can we even imagine how it must have stunned this woman for the Messiah to reach out to her and offer her living water for her thirsty soul?

Among Jesus’ closest friends were Mary, Martha and Lazarus, who entertained him at their home. “Martha assumed the traditional female role of preparing a meal for Jesus, her guest, while her sister Mary did what only men would do, namely, learn from Jesus’ teachings. Mary was the cultural deviant, but so was Jesus, because he violated the rabbinic law of his day [about speaking to women].” [{8}](#) By teaching Mary spiritual truths, he violated another rabbinic law, which said, “Let the words of the Law [Torah] be burned rather than taught to women. . . . If a man teaches his daughter the law, it is as though he taught her lechery.” [{9}](#)

When Lazarus died, Jesus comforted Martha with this promise containing the heart of the Christian gospel: “I am the

resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" (John 11:25-26) These remarkable words were spoken to a woman! "To teach a woman was bad enough, but Jesus did more than that. He called for a verbal response from Martha. Once more, he went against the socioreligious custom by teaching a woman and by having her publicly respond to him, a man." {10}

"All three of the Synoptic Gospels note that women followed Jesus, a highly unusual phenomenon in first-century Palestine. . . . This behavior may not seem unusual today, but in Jesus' day it was highly unusual. Scholars note that in the prevailing culture only prostitutes and women of very low repute would follow a man without a male escort." {11} These women were not groupies; some of them provided financial support for Jesus and the apostles (Luke 8:3).

The first people Jesus chose to appear to after his resurrection were women; not only that, but he instructed them to tell his disciples that he was alive (Matt. 28, John 20). In a culture where a woman's testimony was worthless because she was worthless, Jesus elevated the value of women beyond anything the world had seen.

Paul, Peter, and Women

Jesus gave women status and respect equal to men. Not only did he break with the anti-female culture of his era, but he set a standard for Christ-followers. Peter and Paul both rose to the challenge in what they wrote in the New Testament.

In a culture that feared the power of a woman's external beauty and feminine influence, Peter encouraged women to see themselves as valuable because God saw them as valuable. His call to aspire to the inner beauty of a trusting and tranquil spirit is staggeringly counter-cultural. He writes, "Your beauty should not come from outward adornment, such as braided

hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful."

Equally staggering is his call to men to elevate their wives with respect and understanding: "Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers." Consideration, respect, fellow heirs; these concepts sound good to us, but they were unheard of in the first century!

The apostle Paul is often accused of being a misogynist, one who hates and fears women. But Paul's teachings on women reflect the creation order and high value God places on women as creatures made in his image. Paul's commands for husbands and wives in Ephesians 5 provided a completely new way to look at marriage: as an earthbound illustration of the spiritual mystery of the union of Christ and His bride, the church. He calls wives to not only submit to their husbands as to the Lord, but he calls husbands to submit to Christ (1 Cor. 11:3). He calls men to love their wives in the self-sacrificing way Christ loves the church. In a culture where a wife was property, and a disrespected piece of property at that, Paul elevates women to a position of honor previously unknown in the world.

Paul also provided highly countercultural direction for the New Testament church. In the Jewish synagogue, women had no place and no voice in worship. In the pagan temples, the place of women was to serve as prostitutes. The church, on the other hand, was a place for women to pray and prophecy out loud (1 Cor. 11:5). The spiritual gifts—supernatural enablings to build God's church—are given to women as well as men. Older women are commanded to teach younger ones. The invitation to

women to participate in worship of Jesus was unthinkable—but true.

Misogyny in the Church

Author Dorothy Sayers, a friend of C.S. Lewis, wrote:

Perhaps it is no wonder that the women were first at the Cradle and last at the Cross. They had never known a man like this Man—there had never been such another. A prophet and teacher who never nagged at them, who never flattered or coaxed or patronized; who never made arch jokes about them, never treated them either as ‘The women, God help us!’ or ‘The ladies, God bless them!’; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously, who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no ax to grind and no uneasy male dignity to defend; who took them as he found them and was completely unselfconscious.

She continues: “There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could possibly guess from the words of Jesus that there was anything ‘funny’ about woman’s nature.”[\[12\]](#) And this is one of the unfortunate truths about Christianity we have to acknowledge: over the centuries, many Christ-followers have fallen far short of the standard Jesus set in showing the worth and dignity of women.

In the second century Clement of Alexandria believed and taught that every woman should blush because she is a woman. Tertullian, who lived about the same time, said, “You [Eve] are the devil’s gateway. . . . You destroyed so easily God’s image, man. On account of your desert, that is death, even the Son of God had to die.” Augustine, in the fourth century, believed that a woman’s image of God was inferior to that of

the man's. [{13}](#) And unfortunately it gets even nastier than that.

Some people mistakenly believe these contemptuous beliefs of the church fathers are rooted in an anti-female Bible, but that couldn't be farther from the truth. People held these misogynistic beliefs *in spite of*, not because of, the biblical teachings. Those who dishonor God by dishonoring His good creation of woman allow themselves to be shaped by the beliefs of the surrounding pagan, anti-female culture instead of following Paul's exhortation to not be conformed to this world, but be transformed by the renewing of our minds (Rom. 12:2). The church in North America does the same thing today by allowing the secular culture to shape our thinking more than the Bible. Only nine percent of Americans claiming to be born-again have a biblical worldview. [{14}](#) The church in Africa and Asia does the same thing today by allowing animism, the traditional folk religion, to shape their thinking more than the Bible.

It's unfortunate that some of the church fathers did not allow the woman-honoring principles found in Scripture to change their unbiblical beliefs. But that is the failing of imperfect followers of Jesus, not a failure of God nor of His Word. Jesus loves women.

Effects of Christianity on Culture

As Christianity spread throughout the world, its redemptive effects elevated women and set them free in many ways. The Christian ethic declared equal worth and value for both men and women. Husbands were commanded to love their wives and not exasperate their children. These principles were in direct conflict with the Roman institution of *patria potestas*, which gave absolute power of life and death over a man's family, including his wife. When *patria potestas* was finally repealed by an emperor who was moved by high biblical standards, what a tremendous effect that had on the culture! Women were also

granted basically the same control over their property as men, and, for the first time, mothers were allowed to be guardians of their children.[{15}](#)

The biblical view of husbands and wives as equal partners caused a sea change in marriage as well. Christian women started marrying later, and they married men of their own choosing. This eroded the ancient practice of men marrying child brides against their will, often as young as eleven or twelve years old. The greater marital freedom that Christianity gave women eventually gained wide appeal. Today, a Western woman is not compelled to marry someone she does not want, nor can she legally be married as a child bride. But the practice continues in parts of the world where Christianity has little or no presence.[{16}](#)

Another effect of the salt and light of Christianity was its impact on the common practice of polygamy, which demeans women. Many men, including biblical heroes, have had multiple wives, but Jesus made clear this was never God's intention. Whenever he spoke about marriage, it was always in the context of monogamy. He said, "The two [not three or four] will become one flesh." As Christianity spread, God's intention of monogamous marriages became the norm.[{17}](#)

Two more cruel practices were abolished as Christianity gained influence. In some cultures, such as India, widows were burned alive on their husbands' funeral pyres. In China, the crippling practice of foot binding was intended to make women totter on their pointed, slender feet in a seductive manner. It was finally outlawed only about a hundred years ago.[{18}](#)

As a result of Jesus Christ and His teachings, women in much of the world today, especially in the West, enjoy more privileges and rights than at any other time in history. It takes only a cursory trip to an Arab nation or to a Third World country to see how little freedom women have in countries where Christianity has had little or no

presence.^{19} It's the best thing that ever happened to women.

Notes

1. Schmidt, Alvin. *How Christianity Changed the World*. Originally published under the title *Under the Influence: How Christianity Transformed Civilization* (Grand Rapids: Zondervan, 2001), which is the copy I reference in these notes.
2. "Men stand superior to women... But those whose perverseness ye fear, admonish them and remove them into bedchambers and beat them; but if they submit to you then do not seek a way against them" Sura 4:34, as quoted in Schmidt, p. 97.
3. Schmidt, p. 97-98.
4. Ibid., p. 98-99.
5. Ibid., p. 101.
6. Ibid., p. 102-03.
7. Ibid.
8. Ibid.
9. Ibid., p. 103-104.
10. Ibid., p. 104.
11. Ibid., p. 104-105.
12. Dorothy L. Sayers, *Are Women Human?* (Grand Rapids: Eerdmans, 1971), 47.
13. Schmidt, p. 109.
14. "A Biblical Worldview Has a Radical Effect on a Person's Life," The Barna Research Group, Ltd. <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=154>.

15. Ibid., p. 111.

16. Ibid., pp. 111-112.

17. Ibid., p. 115.

18. Ibid., pp. 118-119.

19. Ibid., p. 115.

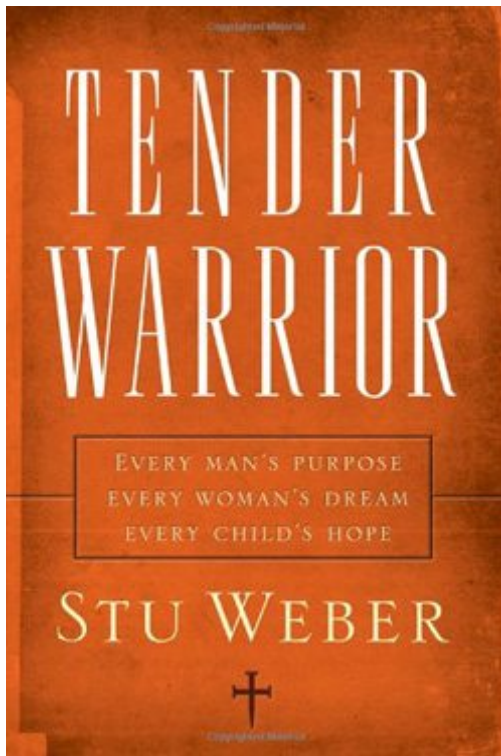
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Is the Tender Warrior Wild at Heart? – Characteristics of Christian Manhood

Dr. Bohlin looks at two attempts to define the characteristics of a godly man according to a Scriptural, biblical worldview perspective. These characteristics give a Christian man a way to evaluate his walk with God and how it communicates Christ to others.

The Four Pillars of a Man's Heart

Manhood continues to be in crisis. For many men today, their physical strength is rarely necessary. Technology and urban isolation have ripped up the landscape that men inhabit to such a degree that many men are wandering around wondering who they are and what they're here for. The extreme women's movement proclaims that a woman needs a man like a fish needs a bicycle.



Over the last fifteen years numerous books have been written from both secular and Christian authors to help men find their way. In this article we're going to spend some time with two of them. Stu Weber, a pastor in Oregon wrote the hugely influential *Tender Warrior* in 1993. *Tender Warrior* is full of stories and illustrations that irresistibly pull you along to Stu's appointed end: a vision of manhood mined from God's original intention for a man wrapped up in the New Testament vision of the Ultimate Tender Warrior, Jesus

Christ.

At the core of Weber's vision is what he calls the four pillars of a man's heart: the Heart of a King, the Heart of a Warrior, the Heart of a Mentor, and the Heart of a Friend. I first read *Tender Warrior* in the mid 90s, and I was immediately caught up in his four-part description. I knew I didn't exemplify all of these characteristics as Weber describes them, but I knew I wanted to.

The Heart of the King reflects a man's provisional heart. The part of a man that wants to offer order, mercy and justice to the world he inhabits. Think of some of the Old Testament patriarchs, people like Abraham, Moses, and David. All of these men had a sense about them that drew others to them. They were leaders; they looked ahead and prepared those around them for what was coming.

The Heart of a Warrior portrays that part of a man that wants to shield, guard, defend and protect those around him. We intuitively understand this about men, but so many are inhibited from expressing this today. Movies and the entertainment industry often portray this aspect of manhood in

its harsher tones. Consequently, this true aspect of manhood is more a target for suppression than for understanding.

The Heart of a Mentor reflects that part of a man that desires to model, train, and explain. Little boys particularly expect their dads to know everything. And a dad puffs up every time he can answer his son's questions. This aspect particularly is missing today in the church as young men from broken and dysfunctional families flounder, looking for an older man to help point the way.

The Heart of a Friend describes the part of a man that is truly compassionate, loving, and committed. The apostle Paul was a tough character as expressed in the list of hardships in 2 Cor. 11:23-28, yet he talked to the Thessalonians with gentle and tender words in 1 Thess. 2:7-8.

"Sourced in Scripture, observed in history, and experienced personally, these four pillars bear the weight of authentic masculinity. They coexist. They overlap. And when they come together in a man, you will know it. You will feel it. You will be touched by it. Like four strands of a steel cable, they will hold you."[\[1\]](#)

A Man and His Family

These four pillars encapsulate four essential qualities in a man of God: leadership, protectiveness, teaching, and compassion. A man with just three of the four is out of balance. A man who just emphasizes one of the four is a caricature of a real man. Nowhere is this more evident than in the biblical picture of headship and a man's role in his family.

Our culture is horribly confused on this point. Weber sums it up neatly when he says, "Men, as husbands you have been given a trust, a stewardship, a responsibility, a duty, to husband, or manage, or care for the gifts of your wife."[\[2\]](#) Part of my

job as a husband is to create an environment in our home that allows my wife to be all God created her to be. She needs to be able to trust my leadership. She needs to know I will stand up for her and provide a secure environment. She needs to be comfortable in seeking my guidance and instruction. Finally, she needs to know that she is loved with a Christ-like self-sacrificing love. Weber adds, "A woman was made to be provided for, protected, and cared for. A man was made to be a provider, protector, and caregiver. Nothing is more pitiful than a man forfeiting his masculinity or a woman her femininity by transgressing the created order." {3}

Weber's discussion of a man and his lady provides numerous helpful insights, exercises, and illustrations on how a man is to love a woman. One commentator suggested that the chapter titled, "Does Anyone Here Speak Woman?" is worth the price of the book alone. Weber encourages men to realize that since men and women are inherently different, a man needs to learn a woman's language, to live with her in an understanding way as Peter commands (1 Pet. 3:7). We need to put our analytical minds to work to understand how she is put together. We won't ever get all the way there, but after all, a little mystery is what keeps marriage exciting, fresh, and interesting anyway.

Weber devotes three chapters to the incredible power of fathering. Our culture today is in dire need of real men willing to father their children. So many dads are absent either physically or emotionally. This alone accounts for so many wayward kids, both male and female alike. A father has a powerful multigenerational impact on his sons and daughters whether intentional or not. It's the nature of God's design.

Like arrows in a quiver, each child needs to be constructed, aimed, and released according to the bent God has given them. Skillful parenting does not come naturally, especially in our culture today that is so confused and off course. It will require biblical and rational thinking in advance.

A Man and His Friends

In his book, *Tender Warrior*, Stu Weber titles the first chapter about a man and his friends, "Real Men Stand Together." In our increasingly mobile and fragmented society, it's harder than ever for men to know each other well enough to be willing to stand together. Upon hearing that Jonathan was dead, the future King David commented that Jonathan's love was wonderful, more wonderful than that of a woman (2 Sam. 1:26).

Men who have weathered tough times together, even fought together, develop a bond that can be stronger than that between a man and a woman. But how many men have such a friendship? There are numerous forces in our culture that leave most men isolated and cut-off. We see the lonely male model in the movies all the time. Characters played by John Wayne, Bruce Willis, Sylvester Stallone, and Arnold Schwarzenegger tend to be the isolated lonely male types: able, or perhaps, forced to handle life's pressures on their own.

Neighborhoods rarely have block parties today. We live in our closed up homes (no open windows in summer or people out on the porch on summer evenings) with tall fences keeping things private. We drive our own cars to work, work long hours, and relax in front of the TV or a book isolated from those around us. A sense of community has been lost in our cities and even small towns. Men, therefore, have no one to connect with outside of office mates or sports teammates. We think we do just fine on our own, thank you.

However, as we grow older, we hunger for someone of the male species to truly share what we are experiencing. But there is no Jonathan or David, someone I fought with in the trenches, someone who really knows me and my successes and struggles.

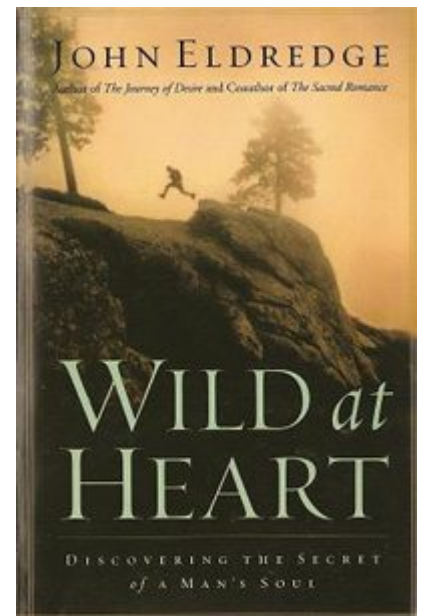
Men long for someone to lock arms with in a struggle greater

than themselves. Looking again at David and Jonathan, we learn in 1 Samuel 14 that Jonathan was a warrior just like David, and when David slew Goliath (1 Samuel 18), Jonathan immediately made a connection. They had shared values. They became one in spirit. Jonathan made a covenant with David that basically said what's mine is yours. They developed an unselfish love for each other. Jonathan exhibited a deep loyalty to David when he intervened on his behalf when his father, King Saul, sought David's life.

In 1 Samuel 20, David and Jonathan expect that they may never see each other again and weep in each other's embrace. They were transparent. They weren't afraid to be emotional in the other's presence. Do you have a friend like that? I encourage you to seek a friend who shares your values, and work to develop an unselfish, loyal, and transparent relationship that the Lord will use to guide you through today's muddy waters.

Battle to Fight, an Adventure to Live, and a Beauty to Rescue

In the continuing parade of books from Christian authors for men comes a book that has taken the evangelical community by storm. Counselor and writer John Eldredge claims that men are wild at heart and desperately need to recapture this essential part of maleness. In his book, *Wild at Heart*, Eldredge claims that every man needs a battle to fight, an adventure to live, and a beauty to rescue.



Eldredge's triumvirate lines up quite well with Weber's four pillars, the Heart of the King, Warrior, Mentor, and Friend. Both Weber and Eldredge assert that a man needs a cause

outside himself to fully live out the image of God in him. They just use different terminology.

However, *Wild at Heart* sometimes leaves you a little too wild. Yes, men need to be free to explore that wild side, but responsibility is not just a duty that shackles a man's God-given wildness. Eldredge can sometimes run roughshod over the state of men in the church and seems to encourage men to be little boys rather than grown men with both needs *and* responsibilities.

For instance, Eldredge uses many illustrations from physically demanding backcountry experiences to highlight his call to be wild at heart. Early in the book he retells how he and his sons faced the flooded, muddy, and debris-filled Snake River with nothing but a canoe. He says, "I have never floated the Snake in a canoe, nor any other river for that matter, but what the heck. We jumped in and headed off into the unknown, like Livingstone plunging into the interior of dark Africa." [\[4\]](#) Wild? Sure, but reckless and irresponsible, too!

But despite the occasional excess, Eldredge uncovers that same need for a cause outside himself, and identifies it as a battle to fight, an adventure to live, and a beauty to rescue.

Eldredge proclaims that there is something fierce inside every man, whether it is slaying the dragons of business or whacking a little white ball on a golf course. Men naturally compete. If there is no winner, we quickly get bored.

The adventurous spirit is not just about having fun. Adventure requires something of a man. Deep down inside we wonder if we have what it takes, whatever the task that presents itself. Most men watch war movies wondering how they would have responded if presented with the same situation.

But there's more. Men need someone to fight for and with. A companion. A beauty. A helpmate. Adam had a great and wonderful world to explore at his creation. But God recognized

that he needed something else, a helpmate suitable for him.

In summary then, at the heart of every man there is something fierce, wild, and passionate. But all this can only be properly harnessed as we seek a relationship with the Ultimate Tender Warrior, Jesus Christ. But in a fallen world, we are all walking wounded. If that is the case, does Eldredge have a recipe for healing?

Healing the Wound

John Eldredge likens many men to a huge male lion in his local zoo. The lion, as powerful and ferocious as he is, is caged in a small cell where he lies around, bored except at feeding time, and is but a shadow of what he was created to be. In a fallen world, where our enemy prowls around looking for someone to devour, most if not all men have been wounded at the heart of their masculinity. It has sapped their strength and put them on the sidelines.

Most often this wound comes from someone close to us, either a parent (usually the father), sibling, relative or peer. Most of us can remember someone telling us, either by words or actions, that we don't have what it takes to be a man. This can often be due to a series of events over an extensive period of time rather than to a single event. As a result, we go through life wondering if we have what it takes.

In today's culture, this wound can come from a school system that is telling our boys that there is something wrong with them. Boys are far more likely to be medicated than girls, and often it is only for just being boys. And with so many fatherless homes due to either physical absence or an extremely passive father who never gets involved, nobody is showing boys and young men what it means to be a man.

So men will often try to answer their question, to heal their wound, by going to some very unwise places. Some rebel, others

try to earn their father's respect by becoming driven overachievers. Others retreat into passivity or are haunted by pornography or even drugs. Some search for their masculinity from women or maybe just one woman. But femininity can never bestow masculinity.

There ends up being a false self we create to distance ourselves from the question we fear, that gives others the impression we have it all figured out, when deep inside everything is mush. The answer lies in going to the One who created us for a very specific purpose and indeed knows who we are (Psalm 139). Jesus never shied away from acknowledging that He was totally dependent on the Father. Many times He said things like, "I and the Father are one." Or "I do nothing apart from the Father."

We have been created to be dependent on God, yet we as men continually try to convince ourselves we can do it on our own. In order to bring us to a point of recognizing our daily need to walk with Him, the Lord will bring us through trials that force us to depend on Him. The false self is stripped away until there is nothing left for us to do. Here and only here can the wound be healed. The Lord will walk us through an intensely personal awakening to reveal whom He created us to be if we will only trust Him.

So when troubles arise, instead of whining or complaining, we should ask, What is it the Lord wants me to see? What is He trying to teach me? What do I need to learn? Then we will be on the road to true masculinity.[\[5\]](#)

Notes

1. Stu Weber, *Tender Warrior* (Sisters, Ore.: Multnomah Books, 1993), p. 43.
2. Ibid., p. 92.
3. Ibid., p. 92.
4. John Eldredge, *Wild at Heart* (Nashville: Thomas Nelson,

2001), p. 5.

5. This last section summarizes chapters 3-7, which are the heart of Eldredge's book, *Wild at Heart*. When reading *Wild at Heart*, one needs to be aware that Eldredge's language is sometimes imprecise and can leave the wrong impression. I'm convinced that Eldredge sees that the real battle we all must face is with spiritual forces, and that our physical tests of strength are only rehearsals for the real thing. But his book can be misinterpreted as an excuse for men to overindulge in risky behavior and some men to take dangerous risks they are not prepared for. For some, *Wild at Heart* can only serve as an appeal to the flesh. So, is the tender warrior wild at heart? Yes, but not to the degree some choose to believe. Eldredge uses a great illustration on page 83. "Yes, a man is a dangerous thing. So is a scalpel. It can wound or it can save your life. You don't make it safe by making it dull; you put it in the hands of someone who knows what he's doing." Only the Ultimate Tender Warrior, Jesus Christ qualifies.

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Boys Are From Mars, Girls Are From Venus: Raising Gender-

Healthy Children

Sue Bohlin begins with the concepts from John Gray's best-seller and applies them to understanding and supporting our child's gender to develop a healthy self understanding. Recognizing the wide variation among children, she is still able to apply biblical truth from a Christian perspective to give sound advice on this important topic.

Gender Differences

John Gray's best-seller *Men Are From Mars, Women Are From Venus*[{1}](#) woke up millions of people to the truth that men and women are different, and different is good. The politically correct lie that gender is a culturally bound social construct was shown to be just that, a lie, because life doesn't work that way.

In this article I look at gender differences in boys and girls, examining the importance of supporting our children's gender to encourage a healthy self-concept as a possible means of preventing the development of homosexuality. (While I by no means wish to oversimplify this very complex subject, there are nonetheless patterns that show up in many people who experience same-sex attraction.[{2}](#))

(Disclaimer: I do realize I am painting these gender differences in broad strokes. Not every boy and not every girl will follow along these lines. However, these generalizations are true for the vast majority of children, as well as adults.)

Boys get their sense of self from achievement. They're wired to be self-reliant. One of my son's first whole sentences was, "Me do it!" They think they get extra brownie points for doing things on their own. For boys, asking for help means admitting defeat, and being offering help means being disrespected. When

I used to say, "Let Mommy help you" to my two sons, they would be offended and I never knew why. If I could do it over again, I would tell them, "Let's see if you can do it on your own. If it doesn't work, I'll be glad to help."

Girls, on the other hand, get their sense of self from relationships. Most everything is about people, and asking for help is a way to build a bridge to other people. When a girl is offered help, she often feels loved and valued. So when a Daddy from Mars lets his little girl struggle on her own, because that's what a boy would appreciate, she can feel hurt and abandoned.

Boys are very linear in their thinking; they focus on one thing at a time. Girls are usually multi-taskers, able to juggle several things at once. Both of these are strengths. I finally learned to show respect for my boys' one-thing-at-a-time kind of thinking by giving them my full attention when they were talking to me. Although I knew that I could focus on them even if my hands were busy, they didn't think I was really listening. It's also important for men to realize that girls can do more than one thing at a time without being disrespectful, like simultaneously embroider and truly listen to someone talk.

Boys, being linear, tend to focus on a goal, whereas girls can enjoy the process as well. I frustrated my kids so many times when they'd be dressed and ready for a soccer game and I'd think, "We've got 10 minutes before we have to leave! Let's get the living room vacuumed!" They would be focused on the goal of playing soccer and I'd drive them crazy with my emphasis on the process of running a household.

Boys tend to be competitive and girls cooperative. That makes sense since boys get their sense of self from achieving, and girls get their sense of self from relationships. There has been a definite anti-male bias in many of our schools over the past several years where competition is seen as evil and

hurtful, so it's been removed whenever possible. This means educational policy has been directed *against* boys' very nature.^{3} They often achieve more through competition, even friendly competition, and that includes building relationships. Boys (and men) bond best with other guys shoulder-to-shoulder, engaged in a competition or a common task. Girls (and women) bond best face-to-face. We need to support these differences for each gender to be who God made them to be.

Boys are action-oriented. Many little boys naturally throw themselves into a chair rather than sit in it. They are naturally active, which frustrates both parents and teachers, but the solution is not to drug them or try to turn them into girls. We need to change our expectations of what makes for acceptable levels of activity in boys, and provide safe channels for all that energy.

Where boys are primarily action-oriented, girls are primarily verbal. This verbal nature of females is not a design flaw; God, who defines Himself as "the Word" in the Bible, imparted that part of His own nature to girls and women. Girls' very wordiness is what allows them to connect with other people, to be the relational beings that God intended.

These differences really show up when kids get hostile. Boys will often get physical when they're mad or frustrated. The testosterone that flows through boys' bodies is part of their physical hostility, and it needs to be respected. This very same tendency to hit or kick when angered is usually channeled into the glory of adult masculinity where a man will fight to protect his family or his country.

When girls get hostile, they use their tongues. It's not true that "sticks and stones can hurt my bones but names will never hurt me." Unfortunately, more long-term damage can be inflicted with hurtful words than by hitting or kicking. That's why it's so important to teach girls what Proverbs

teaches about the destructive power of the tongue,{4} and to work at using their verbal skills to uplift and encourage and nurture.

Follow God's Rules for Marriage and Family

Although there is no one-size-fits-all explanation for why homosexuality develops, many who struggle with same-gender attraction can identify unhealthy patterns of relating in their families as they were growing up.

One of the ways that the development of a homosexual identity can be prevented is by following God's rules for marriage and the family.{5}

First, Both husband and wife have clearly defined roles. Children need to see that mothers and fathers are not interchangeable, and there are distinct roles that men and women fulfill. They need to know that a man shows his masculinity by protecting and providing for his family, using his strength to serve them and not hurt them. They need to see the beauty of femininity expressed in their mother's nurturing and intuitive capabilities.

Second, The father is an involved leader, and is warm and affectionate toward his children. All children, but most especially boys, long for their dads' acceptance, praise and physical affection. When boys don't get it, it creates an emotional void of a sense of intimate connection with a man, and a boy can grow up not comfortable with being male.

Third, The mother loves and nurtures her family without being controlling. Girls need their mothers to show them that being a female is a good and lovely gift from God, and boys need their mothers to love and respect them without smothering.

Fourth, The father loves the mother. In showing love for his

wife, the father creates the climate in which a little girl can believe it is safe and good to be a woman, and men can be trusted. When a boy sees his father loving his mother, cherishing and protecting her, he sees a man going beyond himself, the glory of masculine strength. He sees that being a man is a good and wonderful gift from God.

Fifth, The mother shows respect for the father. For the daughter, her mother's esteem for her father again shows that men are to be trusted, that women can enjoy and celebrate men. The mother's view of the father can become her view of him—and her view of men in general. Many lesbians deeply believe that men are idiots or brutes, worthless and repulsive, and something desperately sad shaped that belief.

If a boy's mother treats his father with love and respect, it says being a man is a good thing. But a weak father who accepts contempt, or a mean father who fights back, can both lead the boy to choose to identify with his mother and against his father. This just confuses his developing gender identity.

Following God's command to love wisely and well usually produces emotionally healthy kids.

Affirm Children's Gender

A wise person once said that it's easier to build a healthy child than repair an adult. The best way to build emotionally healthy children who accept and enjoy their gender is for us as parents (and grandparents and teachers) to affirm boys in their masculinity and girls in their femininity.

Boys and girls are definitely created differently from conception, and we should support those God-ordained differences. Boys who are typically active boy need to hear words of affirmation and acceptance for what makes them boys. A friend of mine recently took her little boy for a walk down to the lake. Along the way she said, "Parker, let's look for

frogs and toads. Mommy is so glad God made you a little boy so you could like yucky things like frogs and toads." When they got back to the house, his grandmother asked, "So how was your walk?" and Parker said, "Mommy's glad that I'm a boy because I like yucky things like frogs and toads!"

Boys who are NOT typically boy, those who prefer quieter pursuits like reading and music and the performing arts, especially need to be supported in their masculinity. These boys can grow up to be the King Davids in our world, and we need them! I should also point out that these sensitive, quieter types, when cherished in their masculinity, grow up to be the best kind of husbands, and men with a shepherd's heart. All boys need to hear their parents affirm their existence with comments like "I'm so glad God made you a boy" and "You're going to make a fine man when you grow up." They need to hear that a boy can be a good strong male whether or not they play sports and like rough stuff.

Feminine little girls need to be admired and cherished for their girlishness. A little girl in a new dress can be praised by her mother and friends all day long, but she won't really believe she's beautiful until her daddy tells her she is. And girls need to hear the "b" word—they they are beautiful. It's a part of the feminine heart. Not every girl or woman is beauty-pageant material, but there are many kinds of beauty, and we all need to hear that we are beautiful. Girls who aren't typically girly, the tomboys and "jockettes," especially need to be appreciated for their particular expression of femininity by praising and encouraging them. They need to know that one can be a soft, feminine lady AND a strong leader or a great athlete.

Every child's heart longs to hear "I'm so glad you're you, and I love you just the way you are."

Understanding Gender Differences

I think it's crucial for us as adults to understand gender differences in children and support them with a sense of humor, not condemnation.

One of my friends tells of an elaborate classroom Christmas craft where the kids were to fill socks with rice, tie them off and decorate them to be snowmen—a craft created by mothers of girls. The boys filled the socks with rice, tied them off and gleefully announced, “Look! A snow worm!”

I remember hearing another friend informing her young boys, “We don't roughhouse. We play quietly and gently.” She didn't mean to, but she was trying to teach her boys to be girls. NOT a good plan!

Those who experience same-gender attraction, especially men, are usually uncomfortable and insecure in their masculinity or femininity. Homosexuality isn't primarily a sexual issue, but an emotional one, and it often starts with not being comfortable or confident in the gender God chose for us. So it's important to be on the lookout for signs that children might be struggling with their gender identity and may be vulnerable to developing a homosexual identity later:

- Kids who don't fit in.
- Kids who lack a close relationship with their father, especially boys.
- Kids who wear clothes and play with toys associated with the other gender.
- Boys who are TOO good, everyone seeing them as “the good little boy.”
- Poor peer relationships, not bonding with other children their same sex, often lonely.
- Kids who are bullied and shamed by other kids.

In closing, let me give three suggestions for raising emotionally healthy children with a strong sense of gender:

•Cultivate warm, affectionate, respectful relationships—between husband and wife, and between parents and children. A hurtful relationship with the same-sex parent, whether real or just perceived, is the number one contributor to the later development of homosexuality.^{6} Both boys and girls, but especially boys, need a daddy's approval, acceptance and affection. Girls develop problems with gender identity from not being protected and cherished. They need to be encouraged toward feminine things with a close and loving relationship with Mom.

•Cherish and support your child's gender. Understand the God-designed differences and tell them how special it is to be a boy or a girl.

•When you see patterns of inappropriate gender behavior, lovingly correct it. For instance, boys don't wear girls' clothes or makeup or jewelry. And boys don't play with Barbies the way girls do. However, it's OK to play with Barbies the way BOYS would! That would include physical aggression and sound effects as well as nurturing behavior.

God knew what He was doing when he chose each child's gender, and we would be wise to support His choice.

Notes

1. Gray, John. *Men Are From Mars, Women Are From Venus*. New York: HarperCollins Publishers, 1992.
2. For example, see *Portraits of Freedom*, Bob Davies [Downers Grove: InterVarsity Press, 2001], 9-10. Also, I highly recommend Don Schmierer's excellent book *An Ounce of Prevention: Preventing the Homosexual Condition in Today's Youth* [Word, 1998].
3. Please see my colleague Don Closson's article on the Probe Web site, "The Feminization of American Schools" at www.probe.org/the-feminization-of-american-schools/.
4. E.g., Prov. 18:21, 21:23, 25:23, 26:28.

5. I am indebted to Scott Lively's insight in his online book, *Seven Steps to Recruit-Proof Your Child* at www.defendthefamily.com/pfrc/books/sevensteps/Chapter5/index.html.

6. Lecture by Dr. Joseph Nicolosi, "Prevention of Male Homosexuality," Focus on the Family's *Love Won Out* conference, May 6, 2000, Dallas, Texas.

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The Wonderful Rise of Masculinity

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Recently, I was sitting at an airport terminal waiting to board a plane when a man dropped into the seat next to mine. He nodded to me and said, "How're you doing?" I looked at him and said, "Well, that depends on whether you're a bad guy or a hero. Those are your two choices." He smiled; he understood. As we boarded, everybody on that plane was looking at everybody else, scanning their faces, wondering the same thing—are you a bad guy or a hero?

One of the best things to come out of the Sept. 11 attack on America is that masculinity has been restored to its rightful place of honor. After a generation of merciless male-bashing in the wake of feminism's contempt of men, it's a good and fine thing to be a man again, and I for one love it. It seems that men are walking taller and more proudly, more confident in themselves. Young men flooded to the armed forces, ready to defend their country and grateful to be able to DO SOMETHING about such a heinous attack on America.

We have been reminded what true heroes look like: not sports figures, not entertainers, but the men of Flight 93 who controlled their fear to overtake terrorists and crash a plane into a field instead of a building. True heroes look like the firefighters who ran up the stairwells of doomed, burning buildings to rescue people going down. True heroes look like the police officers who helped people get away from the World Trade Center as they deliberately put themselves in harm's way. And now that we remember what a true hero is, we're seeing long overdue displays of gratitude for the public servants who risk their lives so the rest of us can be safe. Recently a local elementary school invited firemen to a school assembly where they had festooned the auditorium with banners, balloons and posters thanking them for their service. When the group of men entered the room, the kids went absolutely wild with cheers and applause. You'd have thought it was an N'Sync concert!

I'm thankful for the perspective my husband provided on this: he observed that men are able to be men because women are letting them. It seems that unless we women show men the respect and honor due them in their masculinity, they won't fight for it and many will retreat into a most unmanly passivity. But in the attacks on our country, many women have lost our sense of security and we're more in touch with how much we need to be protected. Thank the Lord for His plan that men be strong and self-sacrificing as they rise to the occasion in protecting us! Masculinity is a beautiful strength. God knew what He was doing when He made men men. It's one more way He's bringing glory to Himself in the aftermath of 9/11.

Cherishing Our Children's Gender

A wise friend of mine recently took her little boy for a walk down to the lake. Along the way she said, "Parker, let's look for frogs and toads. Mommy is so glad God made you a little boy so you could like yucky things like frogs and toads." When they got back to the house, his grandmother asked, "So how was your walk?" and Parker said, "Mommy's glad that I'm a boy because I like yucky things like frogs and toads."

Parker's mommy is a wise lady because she is supporting and cherishing her child's gender. That little guy is proud to be a boy and glad that he's a different gender from his mother. And you know what? As he grows up, he most probably won't struggle with homosexuality. One of the best-kept secrets in our culture is the good news that homosexuality can often be prevented through healthy relationships.

Homosexuality is really about gender identity confusion. Boys aren't comfortable being boys, and girls aren't comfortable being girls, and they grow up not fitting in because they have trouble accepting the way God made them. One of a child's basic needs is to feel loved and accepted and, well, CELEBRATED for who they are! This includes the fact that God chose little girls to be female and He decided that little boys would be male. As parents, we need to support God's wise choice of gender for our kids. They need to hear us say, "I'm so glad you're a boy! Boys are so neat." Little girls need to be celebrated for their femininity because girls are so special. Every child deserves to know that the gender that they are is a good, good thing, and we're so glad God made them that way.

One of the best ways we as parents can celebrate our child's gender is to understand and support the differences between

boys and girls. Affirm your kids in their maleness and their femaleness. Boys' tendency to be active and physical isn't a pathological problem; we need to channel it with grace, not shame it! Yes, girls are soooooo verbal and emotional—but those aren't design flaws, they're designed!

It's important for dads to support their son's masculinity even if he's not the stereotypical jock. God makes some boys to be artistic and sensitive because we need them! Can you imagine what King David must have been like as a young boy, out in the field playing instruments and composing songs and poetry? Boys like David need their dads to say, "I'm so proud of who you are, son." And girls really need their daddies to love and accept them and celebrate their femaleness. It's one thing for your mother to say you're a pretty princess, but a girl believes it when her father tells her.

One of the greatest gifts we can give our children is the security of knowing that when God made them, He "did good"—even if they like yucky things like toads and frogs.

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Partial Birth Abortion – From a Biblical Perspective

A Commitment to Gruesomeness

This year is the twenty-seventh year of legal abortion, and the only thing that appears to have changed in the debate is the addition of newer and more gruesome abortion procedures. At the top of the list is partial birth abortion.

The first legislative debate on partial birth abortion took place back in 1995 when Representative Charles Canady introduced a bill to ban this unknown procedure. Congressional testimony revealed that a fetus was delivered feet first, up to the head, so that the skull could be pierced and the brain suctioned out.

Canady's bill was a response to a paper delivered by Martin Haskell, a doctor from Dayton, Ohio, at the National Abortion Federation. At the time, reaction to Haskell's practice ran high in Ohio and eventually nationwide. The state of Ohio became the first state to prohibit the procedure and Canady's bill began to focus the issue on a national level.

Who would have predicted that such a long and protracted battle would take place over the last five years? And perhaps that shows how extreme the abortion lobby has become by its willingness to defend any abortion procedure no matter how far advanced the pregnancy might be. It also demonstrates the judiciary's willingness to defend abortion at every turn.

Although Charles Canady's bill was passed by both the House (288 to 139) and Senate (54 to 44), it was vetoed by President Clinton in April of 1996. Meanwhile, pro-life advocates were turning their energies to state legislatures. Partial birth abortion bans spread like wildfire through the legislatures. Today nearly three out of every five state legislatures have passed a ban, and some of these bans have been passed over gubernatorial vetoes. Unfortunately, liberal judges in various judicial jurisdictions have overturned many of these bans, alleging that they are vague or could threaten the life of the mother.

Congress has also reconsidered the issue again. Senator Rick Santorum reintroduced the ban in January 1997. A month later the newspaper *American Medical News* published an interview with Ron Fitzsimmons, executive director of the National Coalition of Abortion Providers. He admitted that he lied on

national television regarding the number of partial birth abortions performed and the reasons for them. This was a stunning revelation that thousands of such abortions had been performed and usually for no medical indications. The momentum for a ban on partial birth abortions seemed to be growing. And the bill again passed both houses of Congress with a larger margin. But the Senate vote (64 to 36) was still not quite large enough to ensure an override of the expected veto by President Clinton.

Currently Congress is considering the issue again. And there are many political commentators who wonder if the margin may grow again since this is an election year. Also, as we will discuss in more detail, the Supreme Court seemed poised to act on the issue as well. While that does not insure that a federal ban on partial birth abortion will pass this year, it does raise the stakes over this controversial and gruesome procedure. Will Congress or the courts eventually ban this procedure? That seems more likely now than at any time in the past. Certainly the next few months will tell. But how will that take place?

The Current Climate

Publicity over the partial birth abortion procedure has helped build momentum. During the debate in October of 1999, Senator Rick Santorum and Senator Barbara Boxer engaged in the following exchange.

Santorum: But, again, what you are suggesting is if the baby's toe is inside the mother, you can, in fact, kill that baby.

Boxer: Absolutely not.

Santorum: Okay. So if the baby's toe is in, you can't kill the baby. How about if the baby's foot is in?

Boxer: You are the one who is making these statements.

Santorum: We are trying to draw a line here.

Boxer: I am not answering these questions.

Santorum: If the head is inside the mother, you can kill the baby.

Discussion and dialogue like this has helped solidify and bolster public opposition to partial birth abortion. Democratic Senator Daniel Patrick Moynihan has called this procedure "near-infanticide." Opinion polls show that he is not alone in his assessment. Even citizens and politicians who are sympathetic to abortion rights are repulsed by partial birth abortion.

Throughout this year the battle against partial birth abortion will be fought on two fronts: Congress and the courts. Pro-life advocates point out that vote counts in the Senate show they are getting very close to a veto-proof margin. Key senators forced to vote on this measure during an election year might make the difference.

Meanwhile, federal courts have forced the Supreme Court to deliberate on the issue. This fall federal judges in Wisconsin and Illinois found the partial birth abortion bans in their states to be constitutional. Before the laws could be implemented, Supreme Court Justice John Paul Stevens issued a stay that holds the two state laws in limbo until the high court disposes of the appeals.

Legal experts say that the order is written in such a way as to force the court to directly consider the constitutionality of partial birth abortions, or else the court must leave these state laws in place. In either case, this appears to be a pro-life victory.

Last summer in Arizona, an abortionist was performing a partial birth abortion on what he thought was a twenty-three week old. Suddenly he realized the baby was actually thirty-

seven weeks old. He stopped the abortion and delivered the baby. The police said that, "At this point it doesn't appear that anybody will be charged with anything." The reason? Nothing illegal was done.

President Clinton continues to veto congressional bans on this procedure, and judges continue to overturn state bans on this procedure. But it appears that in the year 2000 that is about to change.

The Biblical Perspective

Before we continue this discussion I wanted to focus on the biblical perspective of abortion. A key passage in this discussion is Psalm 139, where David reflected on God's sovereignty in his life.

The psalm opens with the acknowledgment that God is omniscient; He knows what the psalmist, David, is doing. God is aware of David's thoughts before he expresses them. Wherever David might go, he could not escape from God, whether he traveled to heaven or ventured into Sheol. God is in the remotest part of the sea and even in the darkness. David then contemplated the origin of his life and confessed that God was there forming him in the womb.

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.

Here David wrote of God's relationship with him while he was growing and developing before birth. The Bible does not speak of fetal life as mere biochemistry. This is not a piece of

protoplasm that became David. This was David already being cared for by God while in the womb.

Verse 13 speaks of God as the Master Craftsman, weaving and fashioning David into a living person. In verses 14-15 David reflected on the fact that he was a product of God's creative work within his mother's womb, and he praised God for how wonderfully God had woven him together.

David drew a parallel between his development in the womb and Adam's creation from the earth. Using figurative language in verse 15, he referred to his life before birth when "I was made in secret, and skillfully wrought in the depths of the earth." This poetic allusion harkens back to Genesis 2:7, which says that Adam was made from the dust of the earth.

David also noted that "thine eyes have seen my unformed substance." This shows that God knew David even before he was known to others. The term translated "unformed substance" derives from the verb "to roll up." When David was forming as a fetus, God's care and compassion were already extended to him. The reference to "God's eyes" is an Old Testament term connoting divine oversight of God in the life of an individual or a group of people.

While there are certainly other passages in the Old and New Testament that speak to the sanctity of human life, I believe that Psalm 139 is sufficient to show why Christians must oppose abortion, especially partial birth abortion. The unborn baby is a human being that God cares for. It should not be sacrificed in the womb for convenience or even for fetal parts that might improve the medical condition of another person. The unborn must be protected at every stage of development.

Partial birth abortion is a controversial and gruesome procedure. It is also against the will of God. Christians must speak out against the horror of this procedure and do whatever they can to make the procedure illegal.

Fetal Tissue Trafficking

I would like to turn our focus to a related issue: the traffic of fetal tissue parts. In the fall of 1999, a pro-life group by the name of Life Dynamics published their two-year investigation of the traffic of fetal body parts. They produced copies of brochures, protocols, and price lists that document the interstate commerce of fetal body parts. One brochure touts "the freshest tissue available." A price list provides a grim picture of the trafficking in cannibalized body parts: eyes are \$50 to \$75 depending on the age of the fetus, skin is \$100, a spinal cord is \$325.

The investigation provided new insight into why the fight against partial birth abortion has been so tough. Partial birth abortion, after all, is a difficult procedure that involves turning the fetus in the womb and removing it feet first. This complicates the abortion and therefore poses more risk to the mother. So why do abortionists do it? Fetal tissue parts. Quite simply, if you want an intact brain, spinal cord, or limbs, partial birth abortion will provide that in ways that other abortion techniques will not.

Essentially scientists who need human body parts for research have found a loophole in the federal law that prohibits the sale of body parts. Abortion clinics provide these companies with whole or dismembered aborted fetuses for a service fee. This is listed as a "site fee" which is "rental on the space" that a body parts company employee occupies within the clinic. The company can, therefore, argue that they are donating the parts, but charging reasonable costs for retrieval which the federal law does allow. As long as the retrieval fees are higher than the site fee, they can make a profit.

Just one look at the "Fees for Services Schedule" can be chilling. Prices for every conceivable body part are listed. But it's important to notice that an intact embryonic cadaver costs \$600. Why should there be a retrieval fee for that? Why

not just list the cost of shipping? This discrepancy illustrates how the body parts companies are trying to circumvent the law.

Gene Rudd, an obstetrician and member of the Christian Medical and Dental Society's Bioethics Commission, said: "It's the inevitable logical progression of a society that, like Darwin, believes we came from nothing. . . . This is the inevitable slide down the slippery slope." He is appalled by this "death for profit" scheme that takes the weakest of the species to satisfy our desires.

Apparently women who come into an abortion clinic are asked to sign a document allowing the clinic to donate their aborted baby to research. No fetus may be used without permission. Then the clinic receives orders (usually from their fax machine) for parts that will be retrieved and shipped. Many of the protocols require that the specimens be obtained within minutes after the abortion and frozen or preserved.

Life Dynamics' two year investigation clearly documents what many of us suspected all along. The fight against partial birth abortion was so tough because a lot of money and fetal tissue was a stake. This procedure has little to do with providing women with choice and everything to do with the interstate trafficking of fetal body parts.

A technician identified as "Kelly" came to Life Dynamics with this story of the traffic of fetal body parts.

The doctor walked into the lab and set a steel pan on the table. "Got you some good specimens," he said. "Twins." The technician looked down at a pair of perfectly formed 24-week-old fetuses moving and gasping for air. Except for a few nicks from the surgical tongs that had pulled them out, they seemed uninjured. "There's something wrong here," the technician stammered. "They are moving. I don't do this."

She watched the doctor take a bottle of sterile water and fill

the pan until the water ran over the babies' mouths and noses. Then she left the room. "I would not watch those fetuses moving," she recalls. "That's when I decided it was wrong."

Back in the fall of 1999, Life Dynamics published its two-year investigation of the traffic of fetal body parts. They produced copies of brochures, protocols, and price lists that document the interstate commerce of fetal body parts.

I believe their investigation provided new insight into why the fight against partial birth abortion has been so tough. This procedure provides fetal tissue parts that are intact and thus available to research labs for a profit. And these are respected, tax-funded laboratories pursuing laudable goals like treating diabetes and Parkinson's disease.

"Kelly" says that it was her job to go to abortion clinics to procure tissue "donations." She would get a generated list each day of what tissue researchers needed and then look at the particular patient charts to determine where the specimens would be obtained. She would look for the most perfect specimens to give the researchers "the best value that we could sell for."

Fetuses ranged in age from seven weeks to 30 weeks and beyond. Typically, "Kelly" harvested tissue from 30 to 40 "late" fetuses each week. These are delivered using the partial birth abortion procedure.

"Kelly" and others like her would harvest eyes, livers, brains, thymuses, and especially cardiac blood. Then they would pack and freeze the tissue and send them out by standard couriers (UPS, FedEx) to the research laboratories requesting the material. Life Dynamics has produced copies of forms for fetal parts from researchers. They contain the names of researchers, universities, pharmaceutical companies, and more.

Proponents of the research argue that the goal justifies the means. After all, these babies would have been aborted anyway.

Why not use the discarded parts to further science and improve the quality of living of others? Christopher Hook, a fellow with the Center for Bioethics and Human Dignity calls this exploitation of the unborn “too high a price regardless of the supposed benefit. We can never feel comfortable with identifying a group of our brothers and sisters who can be exploited for the good of the whole.” He believes that, “Once we have crossed that line, we have betrayed our covenant with one another as a society and certainly the covenant of medicine.”

This is the sad legacy of partial birth abortion and the international traffic of fetal body parts. Christians must stand up against this gruesome practice and reassert the sanctity of human life and work for the banning of these procedures.

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Four Pillars of a Man’s Heart – A Biblical View of True Manhood

Lou Whitworth summarizes the key points of Stu Weber’s book on this subject. He explains that biblical masculinity is lived out in four aspects of a man’s life, king, warrior, mentor, and friend. Understanding these aspects can aid us in living a Christian life that fully emulates the life of Christ sharing Him with the world around us.



This article is also available in [Spanish](#).

Stu Weber, in his book, *Four Pillars of a Man's Heart: Bringing Strength into Balance*,(1) states that biblical masculinity rests on four pillars. The four pillars represent the four major facets of a man's life; these aspects of masculinity are: king, warrior, mentor, and friend. Weber believes that when all four "pillars" are balanced, peace and tranquility will prevail in our marriages, our families, our churches, and in the community and the nation. These institutions rest on the balanced pillars of biblical manhood, and they all collapse when the pillars lean out of balance. The major problems our society faces, for example, are the result of many men having one or more of their personal pillars out of balance—leaning one way or the other. For some men, the pillars have fallen down.

As we look at our society, it is clear that we are in trouble. Some of the pillars are leaning, and others have fallen down. It takes four sturdy, balanced pillars to hold up a building. "It takes four pillars to make a man. . . . who will bear the weight, stand against the elements, and hold one small civilization [a home] intact in a world that would like nothing better than to tear it down."(2)

Why is our civilization falling down around us? Because there is a war going on. The war of political correctness is part of it; sexual politics is part of it too, but it is larger than these. It is a war against the image of God. Listen as Weber draws a bead on the issue:

Gender is primarily an issue of theology. And theology is the most foundational of all the sciences. Gender is at the heart of creation. Gender is tied to the image of God. Gender is central to the glory of God. And that is precisely why the armies of hell are throwing themselves into this particular battle with such concentrated frenzy.(3)

Remember that God created mankind as male and female to be His image in the world. Thus, there is no better way to attack God

and His creation or to destroy His relationship with mankind than to deface the image of God.(4) "Satan's effectiveness in destroying God's image through male-female alienation, by whatever means, has been incalculably costly to the human race."(5) This is where the current battle rages.

The first pillars started to wobble a long time ago. In the Garden of Eden, Adam began as a four-pillared man. But he disobeyed God and blamed Eve. Then the first pillar fell, and the remaining ones were weakened or compromised. For the first time enmity and tension came into his relationship with Eve. Since then there has always been the potential of strife between the sexes. In recent years there has been a concerted effort to blur gender distinctives. But blurring gender differences results in disintegration, disorientation, destruction, and death. No society that persists at it will survive. The answer is to return to the instruction book, the Bible.

The purpose of Weber's book is to point the way for men to become all they should be biblically so that they and their wives and children can flourish in an often hostile world. Weber writes:

What kind of man builds a civilization, a small civilization that outlives him? What kind of man has shoulders broad enough to build upon? A four-pillared man:

A man of vision and character . . . a King.
A man of strength and power . . . a Warrior.
A man of faith and wisdom . . . a Mentor.
A man of heart and love . . . a Friend.(6)

Man as Shepherd-King

In Stu Weber's new book, *Four Pillars of a Man's Heart*, the "first pillar" represents the kingly aspect of man's nature.

The king, as pictured by Weber, is a Shepherd-king. This

figure is modeled after Jesus Christ, the Lord of Lords and the King of Kings, who sometimes spoke of himself as the Good Shepherd. The first pillar in Weber's book, therefore, is the pillar of the Shepherd-King who combines the position of a king with the heart of a shepherd.

Weber's key thought about the king or shepherd-king is that he is a provider, though it is a very broad conception of provision. If we say, "He is a good provider," we mean, "He makes a good living," or meets the *physical* needs of the family. The meaning here, however, is that the shepherd-king looks out for *all* the needs of his flock—emotional, physical, social, spiritual. The kingly man is looking ahead and planning for ways to meet tomorrow's needs as well as today's. His has a *vision to provide* the resources for the needs of his family.

Among the minimum requirements of the Shepherd-king is work to do that provides for the family. He works hard at whatever it is and stays with it. The work may not be exciting or glamorous, but he shoulders the load and provides for the little flock God has entrusted to him. His wife may work for paycheck; she may even make more than he does, but no matter what she does, the *obligation and the burden of provision* is his, to see that it is done.

Another major duty of the shepherd-king is to provide direction for the family. "As for me and my house, we will serve the Lord." (7) A shepherd-king points the way for his flock, followers, and his family. To lead or set the pace, one doesn't need to be a master of every skill or field of knowledge. For example, Lee Iacocca doesn't need to be a great mechanic; he can hire the best. What he does best is set the policies, give the company direction, and make sure the infrastructure is in place to make the automobiles. In the same way, the man with a king's heart doesn't have to know everything, but he is expected to set the tone, the boundaries, and point the way for the flock.

The king in a man cares deeply about every aspect of his family. He models by actions and words biblical standards of behavior. He is gracious and just. He shows justice, mercy, and honor to everyone he meets.

A shepherd-king never abandons his flock. To do so is to violate the most basic ingredient of his calling to-protect. To abandon one's flock is cowardice, the equivalent of desertion in time of war.

The shepherd-king figure could also be called the servant-king. This is based on Christ's service to his disciples.

If the king pillar is not in balance, it leans to one extreme or another. He becomes either a tyrant who uses his strength to force people to do his bidding, or an abdicator who is weak, passive, or absent (whether in fact or in effect). Such a man's kingdom is filled with disorder, chaos, family dysfunction, or oppression. When the king pillar is in balance in a man's life, harmony and tranquility are possible in the home and the community.

Next, we will discuss the second pillar which represents the warrior aspect of man's makeup.

Man as Warrior

The primary duty of the warrior is to defend and guard his flock. Though he is primarily a protector of his family, he is also the protector of his church, the wider community or nation, and the weak and powerless.

The author's models for the warrior are Christ and David. Weber reminds us of the passage in Revelation 19 in which Christ, as a knight riding a white horse, leads the armies of heaven into battle. David was a bold and courageous fighter, but was also a man after God's own heart.

The warrior in a godly man doesn't love war. But, because he

is a man of high moral standards and principles, he is willing to *live by* those principles and moral standards, spend himself for them, and, if necessary, *die for* them.

The warrior is not a popular figure in today's society. This attitude is understandable, particularly from those who have experienced life around men whose warrior pillar has leaned toward the brute. Women and children need to be protected from such men by faithful warriors whose lives are in balance.

Though the concern many have about the strong side of man's nature (king, warrior) is understandable to a degree, it can't be wished away. Someone once remarked that when most men are soft, a few hard men will rule. The reality is that the warrior is here to stay. So, the answer is not to deny the fact, but to channel the warrior energy to constructive ends.

The warrior in a man can be a great asset, but if the pillar of the warrior is out of balance, the situation can become disastrous. Consequently, the warrior must be under the authority of God because his energy needs to be focused, and the Holy Spirit must be allowed full control over his mind, soul, and body.

There is no such thing as a soldier or warrior without a line of authority. Even if no specific orders are in effect, every soldier is under the authority of what is called "general orders," such as: "walk your post," "be alert," "remain on station until relieved," etc. In a similar manner all Christian men are under general orders from the Lord of Hosts. We are "to spend time with the Lord," "to love our wives at all costs," "to bring up our children to know and honor God," and "to be involved in the local church." God's warrior is not a mercenary; he is under God's authority. God's warrior remains on call. Oh, sure, he takes some needed rest and recreation, but at the first sign of need or danger, he reports for duty. He never becomes passive or careless during on his watch. On or off duty, he is alert for any threat to

his flock.

A warrior's life is full of sacrifice; he is called to sacrifice himself for his wife, his children, his church, the spiritually lost, and the weak and helpless. He sometimes finds it necessary to sacrifice his popularity by saying and doing the hard things that others won't say. On the other hand, the godly warrior has a heart of mercy for the weak and the helpless. The price of being a warrior is high, but the rewards are great.

The third pillar represents the mentoring role inherent in a balanced man's nature.

Man as Mentor

The primary function of the mentor is to teach. Weber's key concept is that the mentor has something valuable (i.e., life wisdom) that is important to pass on to others. That process can be as formal and conscious as a Bible scholar instructing a seminary class of eager young men. Or, it can be as informal and unconscious as the ongoing presence of an older, more experienced man working beside a boy or a younger man. Said another way, mentoring can take the form of modeling over time (even a lifetime), instinctive coaching (at appropriate times), or systematic teaching (at scheduled times). Jesus, for example, used all three methods of mentoring.

The mentor's core characteristic is the fact that he communicates transparently with the person he is mentoring. He imparts himself and his knowledge without undue self-consciousness. In other words, he is transparent enough to share his successes, and even his failures, if these experiences will edify his students. If a mentor fails to pass on the baton of knowledge or wisdom, then he has not succeeded in his role.

Weber emphatically believes that there is a mentor in every

man's heart; that is, the potential for mentoring is inherent within us. Many men, however, are nervous about this and feel unqualified. But, in reality, we are all involved in mentoring already in one way or another, whether we realize it or not.

Mentoring is basically passing on the secrets of life: lessons from our life experiences. The purpose of mentoring is straightforward: mentoring builds men who understand life and pass their knowledge on to others. The attitude and posture of a good mentor is quite transferable to others because mentoring has its own built in process of duplication. In other words, when it is done well it is very duplicatable because it has already been modeled by the mentor. The expression, "It's easier caught than taught," can apply here. The goal of mentoring is to advance an ever increasing network of mentored mentors who will keep passing on their life wisdom to others. It helps us understand why Jesus spent so much time with 12 men, doesn't it? He apparently thought that mentoring a group of men was the most productive way of leaving a lasting and ongoing legacy. The fact that His message has spread to most areas of the globe and has persisted for 2000 years illustrates that He was correct.

It should be an encouragement to comprehend that God can use both the good and the bad experiences from our lives to help others. And, we all have a measure of wisdom and experience to share. However, just because we are capable of mentoring at some level just as we are, we should not conclude that we can't or shouldn't try to improve as mentors. One of the primary ways for us to improve as mentors is to grow in our knowledge of the Bible. When our life experiences are filtered through a deep knowledge of the Bible and a life lived for Christ, then our mentoring potential is greatly enhanced. The consequence of vast networks of men mentoring others who will in turn mentor others can change the world.

Finally, we will look at man's role as friend to other men. This is the fourth pillar.

Man as Friend

The primary function of a friend is “to connect,” that is, to link hearts. Someone is a true friend if that person loves to connect, or to link one heart, with another. A true friend is one who, in spite of his own needs at the time, connects deliberately with another who has a need or a burden. He doesn’t just connect when it’s convenient and he feels like it. If a man is unable or unwilling to connect, he has failed in his primary duty as a friend.

To truly connect in deep friendship or to minister to hurting people, we must not be afraid of a rich variety of emotions—whether they be the emotions of others or our own. It is just here that many men have difficulty. We can usually express anger, but other emotions are tougher. Weber believes that *allowing* (notice the word) himself to weep (in appropriate situations) was a milestone in his life. He suggests that many men need to be able to weep and to express other emotions as well. In fact, it appears that for many men, allowing themselves to weep breaks up the emotional logjam in their lives and gives them a new sense of freedom. Follow the author’s thoughts as he explains how he felt after witnessing the birth of his youngest son:

For the first time in my memory, I wept uncontrollably. . . . Me? Crying in front of people? Stu Weber, the football captain. The Airborne Ranger. The Green Beret trooper. The man. Bawling like a kid? Oh, I had cried before somewhere along the line. . . . But this was different. New. There was no shame, and there was lots of connection.(8)

He goes on to add:

And I have to admit something else. . . . Emotions are such a great gift from God. And after a lifetime of stuffing them for athletic, military, and “manly” purposes, I love them.(9)

He sides against what he calls *emotionalism*, but calls for men to learn to express and enjoy real emotions. As an older soldier, with nothing left to prove, he could finally face his humanity and embrace the honest, clean emotions that earlier he had always stifled. If we do so, our ability to connect as a true friend will be greatly enhanced.

Man's Best Friend

Men need friends, but many American men have only acquaintances and no close friends. Thankfully, there is already a Friend out there looking for us, the Ultimate Friend, Jesus Christ. No discussion of friendship, then, would be complete without referring to Him. Our Ultimate Friend has been trying to connect with us, because He wants a relationship with us. Even the best human friend will disappoint us and let us down, but once connected with us, the Lord will never leave us or forsake us.

If our relationship with the Lord were dependent on our own steadfastness, then we'd have a reason to fear. Fortunately, the Lord who sought us can keep us safe because nothing can steal us from the Lord's hand (John 10:29).

There is, my friend, somewhere down inside you, the power to connect. There is in every man's chest a friend, and emotionally connecting friend. Find yours. Unchain him. And find life on a richer level than you'd ever dreamed possible.(10)

Notes

1. Stu Weber, *Four Pillars of A Man's Heart: Bringing Strength into Balance* (Sisters, Ore.:Multnomah, 1997), 13.
2. Ibid., 13.
3. Ibid., 39.
4. Ibid., (Halverson, cited in *Four Pillars*, p. 39)
5. Ibid, Halverson, 40.

6. Weber, 13.
7. Joshua 24:15
8. Weber, 229.
9. Ibid.
10. Ibid., 237.

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Ten Lies of Feminism: A Christian Perspective

Sue Bohlin examines how this prevalent view of women measures up from a biblical perspective.

This essay examines the ten lies of feminism that Dr. Toni Grant suggests in her book *Being a Woman*.[{1}](#)

At its inception, the feminist movement, accompanied by the sexual revolution, made a series of enticing, exciting promises to women. These promises sounded good, so good that many women deserted their men and their children or rejected the entire notion of marriage and family, in pursuit of “themselves” and a career. These pursuits, which emphasized self-sufficiency and individualism, were supposed to enhance a woman’s quality of life and improve her options, as well as her relations with men. Now, a decade or so later, women have had to face the fact that, in many ways, feminism and liberation made promises that could not be delivered.[{2}](#)

Lie #1: Women Can Have It All

The first lie is that women can have it all. We were fed an illusion that women, being the superior sex, have an

inexhaustible supply of physical and emotional energy that enable us to juggle a career, family, friendships and volunteer service. Proponents of feminism declared that not only *can* women do what men do, but we *ought* to do what men do. Since men can't do what women can do—have babies—this put a double burden on women. It wasn't enough that women were already exhausted from the never-ending tasks of child-rearing and homemaking; we were told that women needed to be in the work force as well, contributing to the family financially.

Scripture presents a different picture for men and women. The Bible appears to make a distinction between each gender's primary energies. The commands to women are generally in the realm of our relationships, which is consistent with the way God made women to be primarily relational, being naturally sensitive to others and usually valuing people above things. Scripture never forbids women to be gainfully employed; in fact, the virtuous woman of Proverbs 31 is engaged in several part-time business ventures, in real estate and manufacturing. Nonetheless, it is the excellent care of her husband, her children, her home and her community that inspires the praise she is due. Titus 2 instructs older women to mentor younger women, and teach them to care for their husbands and children and homemaking responsibilities. The God-given strengths of a woman were given to bring glory to God through her womanly differences

Lie #2: Men and Women are Fundamentally the Same

Apart from some minor biological differences, feminism strongly suggested that males and females are fundamentally the same. Culture, it announced, was responsible for turning human blank slates into truck-wielding boys and doll-toting girls. This lie has been very effective at changing the culture. My husband Ray and I offer a seminar at Probe's *Mind Games* conferences called "Guys Are From Mars, Girls Are From

Venus,” where we go over the major differences between the sexes. Men, for instance, tend to be more goal-oriented and competitive, where women are more relational and cooperative. Men are active; women are verbal. This is intuitively obvious to the adults in our audience, but it is often new news to high school and college students. We find adults nodding with smiles of recognition, some of them nudging each other in the ribs. In the younger members of the audience, though, we see “the lights come on” in their eyes as they are exposed to something that is obvious and they probably already knew was true, but feminism’s worldview had been feeding them a lie. They have been so immersed in this cultural myth that they had accepted it without question. One young man came up to me after a session and said he totally disagreed with me, that there are no real differences between males and females. I asked him if he treated his guy friends the same way he treated his girl friends, and he said, “Of course!” I asked, “And this doesn’t cause you any problems?” He said no. With a smile, I suggested he come talk to me in ten years after he’d had a chance to experience real life!

The truth is that God created significant differences between males and females. We can see evidence of this in the fact that Scripture gives different commands for husbands and wives, which are rooted in the differing needs and divinely-appointed roles of men and women.

Lie #3: Desirability is Enhanced by Achievement

The third lie of feminism is that the more a woman achieves, the more attractive and desirable she becomes to men. The importance of achievement to a man’s sense of self—an element of masculinity that is, we believe, God-given—was projected onto women. Feminism declared that achieving something, making a mark in the world, was the only measure of success that merited the respect of others. Women who believed this myth

found themselves competing with men. Now, competition is appropriate in the business and professional world, but it's disastrous in relationships.

Men do respect and admire accomplished women, just as they do men, but personal relationships operate under a different set of standards. Men most appreciate a woman's unique feminine attributes: love, sensitivity, her abilities to relate. Women have been shocked to discover that their hard-won accomplishments haven't resulted in great relationships with men. Sometimes, being overeducated hampers a woman's ability to relate to men. Men's egos are notoriously fragile, and they are by nature competitive. It's threatening to many men when a woman achieves more, or accomplishes more, or knows more than they do. Feminism didn't warn women of the double standard in relationships: that achievement can and does reap benefits in our careers, but be a stumbling block in our relationships.

The question naturally arises, then, Is it bad for a woman to have a higher degree of education than the man in a relationship? Is it troublesome when a woman is smarter than the man? Should a woman "dumb down" in order to get or keep her man? In the words of the apostle Paul, "May it never be!" A woman living up to the potential of her God-given gifts brings glory to God; it would be an insult to our gracious God to pretend those gifts aren't there. The answer is for women to understand that many men feel threatened and insecure about this area of potential competition, and maintain an attitude of humility and sensitivity about one's strengths; as Romans exhorts us, "Honor[ing] one another above yourselves" (12:10).

Not surprisingly, God already knew about the disparity between the sexes on the issue of achievement. Throughout the Bible, men are called to trust God as they achieve whatever God has called them to do. It's important for men to experience personal significance by making a mark on the world. But God calls women to trust Him in a different area: in our relationships. A woman's value is usually not in providing

history-changing leadership and making great, bold moves, but in loving and supporting those around us, changing the world by touching hearts. Once in a while, a woman does make her mark on a national or global scale: consider the biblical judge Deborah, Golda Meir, Margaret Thatcher, and Indira Gandhi. But women like these are the exception, not the rule. And we don't have to feel guilty for not being "exceptional."

Lie #4: The Myth of One's "Unrealized Potential"

Lie number four says that all of us—but especially women—have tremendous potential that simply *must* be realized. To feminism's way of thinking, just being average isn't acceptable: you must be *great*.

This causes two problems. First, women are deceived into thinking they are one of the elite, the few, the special. Reality, though, is that most women are ordinary, one of the many. All of us are uniquely gifted by God, but few women are given visible, high-profile leadership roles, which tend to be the only ones that feminism deems valuable. We run into trouble when we're operating under a set of beliefs that don't coincide with reality!

Consequently, many women are operating under unrealistically high expectations of themselves. When life doesn't deliver on their hopes, whether they be making class valedictorian, beauty pageant winner, company president, or neurosurgeon, women are set up for major disappointment. Just being a cog in the wheel of your own small world isn't enough.

This brings us to the second problem. A lot of women beat themselves up for not accomplishing greatness. Instead of investing their life's energies in doing well those things they *can* do, they grieve what and who they are *not*. Just being good, or being good at what they do, isn't enough if they're not the *best*.

Romans 12:3 tells us, "Do not think of yourself more highly than you ought." Rather than worrying about our unrealized potential for some sort of nebulous greatness, we ought to be concerned about being faithful and obedient in the things God has given us to do, trusting Him for the ultimate results. And we ought to not worry about being ordinary as if there were some stigma to it. Scripture says that God is pleased to use ordinary people, because that's how He gets the most glory. (See 1 Corinthians 1:26-31.) There is honor in being an ordinary person in the hand of an extraordinary God.

Lie #5: Sexual Sameness

The fifth lie of feminism is that men and women are the same sexually. This lie comes to us courtesy of the same evil source that brought us the lies of the sexual revolution.

The truth is that women can't separate sex from love as easily as men can. For women, sex needs to be an expression of love and commitment. Without these qualities, sex is demeaning, nothing more than hormones going crazy.

The cost of sex is far greater for women than for men. Sex outside of a committed, loving relationship—I'm talking about marriage here—often results in unplanned pregnancy, sexually transmitted diseases, and profound heartbreak. Every time a woman gives her body away to a man, she gives a part of her heart as well. Sexual "freedom" has brought new degrees of heartache to millions of women. The lie of sexual equality has produced widespread promiscuity and epidemic disease. No wonder so many women are struggling with self-esteem!

God's commands concerning sex take into account the fact that men and women are not the same sexually or any other way. He tells us to exercise self-control before marriage, saving all sexual expression for the constraints of a marriage relationship, and then to keep the marriage bed pure once we are married. When we follow these guidelines, we discover that

God's laws provide protection for women: the security of a committed relationship, freedom from sexual health worries, and a stable environment for any children produced in the union. This high standard also protects men by providing a safe channel for their sexual energies. Both chaste single men, and faithful husbands, are kept safe from sexual diseases, unwanted pregnancies with women other than their wives, and the guilt of sexual sin.

Lie #6: The Denial of Maternity

Many women postponed marriage and childbearing to pursue their own personal development and career goals. This perspective denies the reality of a woman's reproductive system and the limitations of time. Childbearing is easier in a woman's 20s and 30s than in her 40s. Plus, there is a physical cost; science has borne out the liabilities that older women incur for themselves and their babies. Midlife women are more prone to have problems getting pregnant, staying pregnant, and then experiencing difficult deliveries. The risk of conceiving a child with Down's Syndrome is considerably higher in older mothers.^{3} Fertility treatment doesn't work as well for women over 40.^{4}

There is also a spiritual dimension to denying maternity. When women refuse their God-ordained roles and responsibilities, they open themselves to spiritual deception and temptations. 1 Timothy 2:15 is an intriguing verse: "But women will be saved through childbearing." One compelling translation for this verse is, "Women will be *kept safe* through childbearing," where Paul uses the word for *childbearing* as a sort of shorthand for the woman's involvement in the domestic sphere—having her "focus on the family," so to speak.⁽⁵⁾ When a married woman's priorities are marriage, family and the home, she is kept safe—protected—from the consequences of delaying motherhood and the temptations that beleaguer a woman trying to fill a man's role. For example, I know one married

woman who chose to pursue a full-time career in commercial real estate, to the detriment of her family. She confessed that she found herself constantly battling the temptation to lust on two fronts: sexual lust for the men in her office and her clients, and lust for the recognition and material things that marked success in that field. Another friend chose her career over having any children at all, and discovered that like the men in her field, she could not separate her sense of self from her job, and it ultimately cost her her marriage and her life as she knew it. The problem isn't having a career: the problem is when a woman gets her priorities out of balance.

Lie #7: To Be Feminine Is To Be Weak

In the attempt to blur gender distinctions, feminists declared war on the concept of gender-related characteristics. The qualities that marked feminine women—softness, sweetness, kindness, the ability to relate well—were judged as silly, stupid and weak. Only what characterized men—characteristics like firmness, aggressiveness, competitiveness—were deemed valuable.

But when women try to take on male qualities, the end result is a distortion that is neither feminine nor masculine. A woman is perceived as shrill, not spirited. What is expected and acceptable aggression in a man is perceived as unwelcome brashness in a woman. When women try to be tough, it is often taken as unpleasantness. Unfortunately, there really is a strong stereotype about “what women should be like” that merits being torn down. A lot of men are threatened by strong women with opinions and agendas of their own, and treat them with undeserved disrespect. But it is not true that traditionally masculine characteristics are the only ones that count.

There really is a double standard operating, because the characteristics that constitute masculinity and femininity are

separate and different, and they are not interchangeable. To be feminine is a special kind of strength. It's a different, appealing kind of power that allows a woman to influence her world in a way quite distinct from the way a man influences the world. It pleased the Lord to create woman to complement man, not to compete with him or be a more rounded copy of him. 1 Corinthians 11:7 says that man is the image and glory of God, but woman is the glory of man. Femininity isn't weakness; it's the glorious, splendid crown on humanity.

Lie #8: Doing is Better Than Being

In his book *Men Are From Mars, Women Are From Venus*[\[6\]](#), John Gray pointed out that men get their sense of self from achievement, and women get their sense of self from relationships. Feminism declared that the male orientation of *what you do* was the only one that mattered; *who you are*, and how important you are to the people in your world, didn't count for as much.

This lie said that active is good, passive is bad. Traditional feminine behaviors of being passive and receptive were denounced as demeaning to women and ineffective in the world. Only being the initiator counted, not being the responder. "To listen, to be there, to receive the other with an open heart and mind—this has always been one of the most vital roles of woman. Most women do this quite naturally, but many have come to feel uneasy in this role. Instead, they work frantically on assertiveness, aggression, personal expression, and power, madly suppressing their feminine instincts of love and relatedness."[\[7\]](#)

Women's roles in the family, the church, and the world are a combination of being a responder and an initiator. As a responder, a wife honors her husband through loving submission, and a woman serves the church through the exercise of her spiritual gifts. As an initiator and leader, a woman teaches her children and uses her abilities in the world, such

as the woman of Proverbs 31. God's plan is for us to live a balanced life—sometimes active, sometimes passive; sometimes the initiator, sometimes the responder; at all times, submitting both who we are and what we do to the Lordship of Christ.

Lie #9: The Myth of Self-Sufficiency

The ninth lie is the myth of self-sufficiency. Remember the famous feminist slogan that appeared on everything from bumper stickers to t-shirts to notepads? “A woman without a man is like a fish without a bicycle.” The message was clear: women don't need men, who are inferior anyway. The world would be a better place if women ran it: no wars, no greed, no power plays, just glorious cooperation and peace.

The next step after “women don't need men” was logical: women don't need anybody. We can take care of ourselves. Helen Reddy's hit song “I Am Woman” became feminism's theme song, with the memorable chorus, “If I have to, I can do anything / I am strong / I am invincible / I am woman!”

Of course, if women don't need anybody except themselves, they certainly don't need God. Particularly a masculine, patriarchal God who makes rules they don't like and insists that He alone is God. But the need to worship is deeply ingrained in us, so feminist thought gave rise to goddess worship. The goddess was just a female image to focus on; in actuality, goddess worship is worship of oneself. [\[8\]](#)

The lie of self-sufficiency is the same lie that Satan has been deceiving us with since the Garden of Eden: What do you need God for? We grieve the Lord's heart when we believe this lie. Jeremiah 2:13 says, “My people have committed two sins: they have forsaken Me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.” God made us for Himself; believing the lie of self-sufficiency isn't only futile, it's a slap in God's face.

Lie #10: Women Would Enjoy the Feminization of Men

The tenth lie of feminism is that women would enjoy the feminization of men. Feminists believed that the only way to achieve equality of the sexes was to do away with *role* distinctions. Then they decided that that wasn't enough: society had to do away with *gender* distinctions, or at the very least blur the lines. Women embraced more masculine values, and men were encouraged to embrace more feminine characteristics. That was supposed to fix the problem. It didn't.

As men tried to be "good guys" and accommodate feminists' demands, the culture saw a new type of man emerge: sensitive, nurturing, warmly compassionate, yielding. The only problem was that this "soft man" wasn't what women wanted. Women pushed men to be like women, and when they complied, nobody respected them. Women, it turns out, want to be the soft ones—and we want men to be strong and firm and courageous; we want a manly man. When men start taking on feminine characteristics, they're just wimpy and unmasculine, not pleasing themselves or the women who demanded the change. There is a good reason that books and movies with strong, masculine heroes continue to appeal to such a large audience. Both men and women respond to men who fulfill God's design for male leadership, protection, and strength.

Underlying the women's liberation movement is an angry, unsubmitive attitude that is fueled by the lies of deception. It's good to know what the lies are, but it's also important to know what God's word says, so we can combat the lies with the power of His truth.

Notes

1. Toni Grant, *Being a Woman: Fulfilling Your Femininity and Finding Love*. New York: Random House, 1988.

2. Ibid, 3.

3. March of Dimes, "Pregnancy After 35," www.marchofdimes.com/professionals/14332_1155.asp.

4. Jodi Panayotov, "IVF & Older Women – How Successful is IVF After 40?" ezinearticles.com/?IVF-and-Older-Women-How-Successful-is-IVF-After-40?&id=636335.

5. Andreas Kostenberger, "Saved Through Childbearing?" (*CBMW [The Council on Biblical Manhood and Womanhood] News*, Sept. 1997), p. 3.

6. John Gray, *Men Are From Mars, Women Are From Venus*. New York: HarperCollins, 1992.

7. Grant, 9.

8. Mary Kassian, *The Feminist Gospel* (Wheaton, Ill.: Crossway Books, 1992), p. 159.

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