Supernatural Parenting

Sue Bohlin points out that we can be supernatural parents when we are relying on a supernatural God for direction and strength. It is important that we include parenting as an integral part of our Christian worldview. Applying a biblical perspective is crucial to imparting the truth needed for our children to live truly successful lives.

There are certain universal truths in parenting.

- If you hook a dog leash over a ceiling fan, the motor is not strong enough to rotate a 42 pound boy wearing Pound Puppy underwear and a Superman cape. It is strong enough, however, to spread paint on all four walls of a twenty by twenty foot room.

- If you use a waterbed as home plate while wearing baseball shoes it does not leak—it explodes. A king size waterbed holds enough water to fill a 2000 square foot house four inches deep.

- The spin cycle on the washing machine does not make earth worms dizzy. It will, however, make cats dizzy.

- Cats throw up twice their body weight when dizzy.

Dr. Dobson says that parenting isn’t for cowards. It ain’t such a hot job for mere mortals, either. What a daunting task—being completely responsible for an infant who cannot do a single thing for himself except make a lot of noise and a lot of dirty diapers! Teaching them to walk. And talk. And act like civilized human beings. Even more importantly, their eternal destiny is in our hands, and we have the awesome opportunity to show them what God is like, and to lead them to saving faith in Christ!

Praise God, as believers we’re not limited to our own strength and power. Christ died for us, to give His life to us, to live HIS life THROUGH us. We can parent with the same supernatural energy that raised Christ from the dead. We can parent with the same infinite supply of wisdom and patience that Jesus had. We can let Him parent through us—we can be supernatural parents!

The Bible says that Christ is our life. What does that mean when you’re about to change your fourteenth diaper today? “Lord Jesus, I don’t have the stomach or the strength to do this, so You change this diaper through me. Here are my hands—use them—here’s my face—show love to my baby by smiling through me.”

“I have been crucified with Christ, and the life I live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me.” What does that mean when you’ve been giving, giving, giving all day and you’re on empty? “Lord, I’m empty and weak and out of resources. You be strong in my weakness. I will do this in Your strength because I don’t have any left.”

“For me, to live is Christ and to die is gain.” How do we live that out in parenting kids who would rather snarl at us than look at us, who have swallowed the junior-high-culture’s dictum that the only good parent is a dead parent? “Lord Jesus, Thank You for giving me this child. I choose to remember she is a gift and not a punishment. I don’t have what it takes to be kind today, Lord. You be kind in me. I cannot love this child today, Lord, so You channel Your perfect love through me. I am Your willing vessel but I’m fresh out of unconditional love and acceptance. So You be a loving and wise parent through me.”
Forgiveness Can Be Good for Your Health

Got lingering anger, stress or high blood pressure? You may need to forgive someone (or to be forgiven yourself).

That’s the conclusion of an increasing number of social scientists. Religion has long held that forgiveness is an important component of a fruitful life. A recent Christianity Today article outlined secular research that also supports its personal and societal benefits.

Thirty years ago, Kansas psychologist Dr. Glenn Mack Harndon searched in vain to find studies on forgiveness in the academic digest Psychological Abstracts. Today there exist an International Forgiveness Institute and a ten-million-dollar “Campaign for Forgiveness Research” (Jimmy Carter and Desmond Tutu are among the ringleaders). The John Templeton Foundation awards grants in the field.

Harndon says forgiveness “releases the offender from prolonged anger, rage and stress that have been linked to physiological problems, such as cardiovascular diseases, high blood pressure, hypertension, cancer and other psychosomatic illnesses.”

He’s big on this theme. When I ran into him in Washington, DC, recently, he spoke enthusiastically about attending an international gathering in Jordan that saw forgiveness between traditional individual enemies like Northern Irish and Irish Republicans, Israelis and Palestinians.

University of Wisconsin psychologist Robert Enright and his colleagues discovered that “forgiveness education” may have helped college students who felt their parental love reservoirs were low to develop “improved psychological health.” Self-esteem and hope increased while anxiety decreased.

Daily life brings many sources of conflict: spouses, parents, children, employers, former employers, bullies, enemies, racial and ethnic bigots. If offense leads to resentment and resentment grows to bitterness, then anger, explosion and violence can result. If parties forgive each other, then healing, reconciliation and restoration can follow.

I shall always remember Norton and Bo. Norton, an African-American, was bitter toward whites. Bo, who was white, called himself a “Christian” but seemed a hypocrite for his disdain for blacks. One day in an Atlanta civil rights event in the late 1960s, Bo and his buddies assaulted Norton by clobbering him with sandbags. Animosity ran deep.

Several months later, my roommate spoke with Norton about faith and knowing God personally. Norton placed his faith in Jesus and believed he was forgiven. He experienced what Paul, a first-century believer, described in the New Testament: “…Those who become Christians become new persons. They are not the same anymore, for the old life is gone. A new life has begun!”

Meanwhile, Bo began to realize his hypocrisy and placed God back in the “drivers seat” of his life. Three years after the assault, Nort and Bo unsuspectingly encountered each other at a conference
on the Georgia coast. Initial tension melted into transparency and forgiveness. By week’s end they were publicly expressing their love for each other as brothers.

Earlier this year, Nobel Peace laureate Elie Wiesel sang Germany’s praises for observing remembrance for Holocaust victims. But he urged the German parliament to go farther, to seek forgiveness for the Third Reich’s behavior. “We desperately want to have hope for the new century,” he declared. Recently German President Johannes Rau asked the Israeli Knesset for forgiveness for the Holocaust and pledged to fight anti-Semitism in Europe.

Forgiveness can be contagious. It can make an important difference in families, neighborhoods, workplaces and nations. A good relationship takes two good forgivers.

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Worldproofing Our Kids

Lael Arrington has written a truly wonderful and exceptionally helpful book, *Worldproofing Your Kids*,{1} subtitled “Helping Moms Prepare Their Kids to Navigate Today’s Turbulent Times.” While she ostensibly wrote it for moms, any Christian parent who cares about helping his or her child develop a Christian worldview will enjoy it . . . and probably learn a thing or two (or three) in the process.

Lael has raised five questions that Christian parents would be wise to keep in mind, so we can relate them to what happens in our kids’ world and in the world at large. In teachable moments, we can help our kids to think through and then own their answers to these questions:

1. Who makes the rules?
2. How do we know what is true?
3. Where did we come from?
4. What are we supposed to be doing here?
5. Where are we going?
The first question truly is foundational, not just to the other questions but to a basic Christian worldview: Who makes the rules?

**Who Makes the Rules?**

As a nation, we used to believe that God makes the rules, and through special revelation He told us what they are. But there has been a shift in the culture, and now there are a great many people who “do not believe that moral truth is universal and final. They do not believe in special revelation from God that lays down what is morally right and wrong for all people for all time. They believe that . . . ultimately, man makes the rules.” {2}

We need to talk with our children about the consequences of each answer. When man makes the rules, when “everyone does what is right in his own eyes” (Judg. 21:25), there are dreadful consequences. Sometimes the strong and powerful lord it over the weak and defenseless. Sometimes, when man makes the rules, everything breaks down into chaos. In *Worldproofing Your Kids*, Lael Arrington provides some wonderful activities to help develop the elements of a Christian worldview. For example, she suggests we watch a video of *Alice in Wonderland* with our kids, and she provides some excellent discussion questions to bring out the consequences of what happens when anybody and everybody can make the rules.

The bottom line to communicate to our kids is that much of the pain and suffering in this life is the result of making our own rules and violating God’s.

But when we agree that God has the right to make the rules, and we follow them, life works the way it was designed. That’s because there are good reasons for the rules. We need to give our kids the “whys” behind God’s commands. In his book *Right from Wrong*,{3} Josh McDowell explains that God’s loving heart makes rules designed to do two things: protect and provide for us. Our kids need to talk with us about why God doesn’t want us to have sex before marriage—because purity protects our hearts and bodies, and purity provides a better sexual relationship within marriage. We need to talk to our kids about why God tells us not to cheat and lie: because He is truth, and He knows that honesty and truth telling protects us from the pain of lies and provides for a peace filled life.

The goal is not just to teach our kids that God makes the rules, but to choose to submit to those rules because it’s the right thing to do . . . and because it will make life work better.

**How Do We Know What Is True?**

Truth has taken a beating.

The Christian view of truth is a belief in truth that is true for all people at all times: absolute truth. The western world used to believe that all truth was God’s truth. After the Renaissance and the Enlightenment, which produced the byword “Man is the measure of all things,” truth became secular. People believed that there is a body of real truth “out there” that can discovered through our reason. God was no longer a part of it.

Now we’ve moved to the postmodern view of truth. There is no such thing as “true truth,” nothing that is true for all people at all times. Truth is now what I make it. Truth is whatever works for me. I create truth based on my feelings and experience.

So when we say things like “The only way to heaven is by trusting Jesus Christ,” we get responses like, “You narrow minded bigot!” and “That may be true for you, but it’s not true for me.” And the
classic postmodern response to just about anything: “Whatever!”

How do we help our kids know what is true?

First, we start with the foundational truth of our lives: God’s Word. Remember, it’s not just a body of truth, it is alive and active (Heb. 4:12). We teach them the Bible’s strongest truth claims: In the beginning, God created the heavens and the earth (Gen. 1:1); people are infinitely valuable (Isa. 43:4); we have a sin problem and we need a savior (Rom. 3:22-24); Jesus claims to be God (Mark 14:62, among others {4}). Our kids need to know the truth before they can spot a lie.

Second, we teach them not to be afraid of criticism from those who do not believe in truth. Those who trumpet a postmodern worldview don’t live by it, because it doesn’t match the real world we live in. People who sneer at Christians for insisting that there is such a thing as absolute truth still stop at red lights, and they expect everybody else to do the same. They may say they decide what is true for them, but they don’t try to pay for their groceries with a one-dollar bill and insist that, for them, it’s worth a hundred dollars.

Third, we can strengthen our kids’ confidence in the truth by teaching them logic. Begin with the simplest rule of logic: A does not equal non-A. Two opposite ideas cannot both be true. One can be true, they can both be false, but they can’t both be true. Teach them to recognize red herrings, ad hominem arguments, and begging the question. Get Philip Johnson’s terrific book, Defeating Darwinism by Opening Minds,{5} which has a great chapter called “Tuning Up Your Baloney Detector.” He covers several false arguments.

Make it a game: “Spot the lie.” Help them identify songs, movies, TV shows, advertisements, and articles that contain errors in logic or which go against biblical truth. Encourage them to recognize when people make up private meaning for words. Postmodern people who believe they can create their own truth say things like “Well, that depends on what the meaning of the word is is.”

Truth matters to God, because He is truth. We need to teach our kids that it should matter to us as well.

Where Did We Come From?

I especially appreciated the way Arrington explained the importance of addressing the worldview question, “Where did we come from?” and the closely related question, “Who are we?” She points out that the way we answer these questions will also determine how we deal with the issues of animal rights, abortion, infanticide, and euthanasia.

The “Where did we come from?” question isn’t about sex and the stork; it’s about creation and evolution. There are really only two basic answers. Either God made us, or we are an accident of the universe, the unplanned product of matter plus chance plus time.

If God made us, then we are infinitely valuable and intrinsically significant because God personally called each of us into existence. And not only are we valuable and loved, but every other human on the planet is equally valuable and loved. If evolution is true—defining evolution as the mindless, impersonal chance process that produces the stuff of the universe—then there is no point to our existence. We have no value because there is no value giver. Honest evolutionists recognize this: Cornell professor William Provine has said, “If evolution is true then there is no such thing as life after death, there is no ultimate foundation for ethics, no ultimate meaning for life; there is no free will.”{6}
We come hard wired from the factory with a longing for transcendence, desperately wanting to be a part of a larger story where we are beloved and pursued. We long to know that there is meaning to the world and to our lives. We come equipped with an innate sense of fairness and justice, concepts that have no meaning in a world without a God who is absolutely just and moral.

As parents, we need to tap into these basic longings to teach our children that only the creation story adequately explains our legitimate thirst for relationship and for significance, for fairness and for transcendence. Then we can explain how the creation story (and I define story as “the way things happened,” not “wishful thinking”) also helps us understand other issues. We can teach our kids that it is not murder to use the flesh of animals for food and the skin of animals for clothing because animals are not like humans; only human beings are made in the image of God. We need to be good stewards of the animals that God made, but not elevate them to the same level as mankind—or devaluate man to the level of animals.

With an understanding that the creation story makes human life sacred and holy, we can teach our kids why it is wrong to kill babies before they are born (abortion), and after they are born (infanticide). We can teach them why it is equally wrong to kill the sick and the infirm when it is inconvenient for us (euthanasia).

Lael writes, “The common thread between evolution, abortion, infanticide, and euthanasia is the devaluing of human life and the way our culture has responded with options for disposal.”

What Are We Supposed to be Doing Here?

This section of Lael Arrington’s book is called “Work, Leisure, and the Richer Life: I’m tired of paddling! Are we there yet? I’m bored!”

If we were to get an honest answer to the questions, “What are you supposed to be doing here? What’s your purpose in life?,” many high school and college students would probably say, “To have as good a time as possible.” Our culture has raised the expectation that everything is supposed to be fun and entertaining. When my mother managed the layaway department of a Wal-Mart a few years ago, she said it was frustrating to deal with the young employees. They came in feeling entitled to a paycheck but didn’t want to work for it. Work wasn’t “fun.”

One of the greatest gifts we as parents can give our children is to cast a vision for their part in the larger story of life, one that involves a planning and purpose for their life, a calling from God to play their specially designed part. Our innate longing for transcendence means that we need to teach our children that they are a specially chosen part of the cosmic story of creation, fall, and redemption.

First, we need to teach by word and example that work has dignity and value. Work isn’t part of the curse; it is part of God’s perfect design for us. God gave Adam and Eve the responsibility of stewarding the garden before the Fall (Gen. 2). Part of our purpose in life is to be a difference maker, and work is part of how we do that. Whether one’s work is to be a student, a fast food counter person, a house cleaner, a computer programmer, a mechanic, an administrator, or the really super important roles of mother or father, we are called to make a difference in the world and in God’s kingdom.

Second, we can be a cheerleader for our children’s God given gifts and talents. We need to be students of our children so that we can understand and appreciate the unique package that God put together. It helps to explore the various personality styles to help our kids grow in understanding of themselves and others. John Trent has written a book for children using animal motifs called The
Treasure Tree.\{8\} Tim LaHaye\{9\} and Ken Voges\{10\} have explored the temperaments in slightly different ways, but they’re both very helpful.

As we discern how our children are gifted with natural talents and abilities, we need to acknowledge those gifts and encourage our kids to develop them. If our children have trusted Christ as Savior, they have received a whole new set of spiritual gifts for us to be on the alert for. Of course, we need to have a working knowledge of the gifts and learn how to spot them. God gives personality gifts, talent and ability gifts, and spiritual gifts to equip our children for whatever He has planned for their lives. What a privilege we have as parents to help them discover that they are called to a special place of service with a special set of equipment to do whatever it is God has called them to!

Where Are We Going?

The last part of the book Worldproofing Your Kids deals with citizenship—especially our heavenly citizenship. Another way to inspire confidence that the Christian worldview is true is to celebrate the fact that the best part of life is still ahead.

If we want our kids to recognize the larger, cosmic story of creation, fall, and redemption, then we need to point them continually to their future (Lord willing) in heaven, where we will finally experience real life, real riches, and real intimacy with God. We need to remind them that their choices on earth, for good and for bad, are determining their future in heaven. This is an important part of our roles as parents, of course—to teach them the wisdom that comes from considering both the long term and short term consequences of their choices.

Lael Arrington urges us to take our children to biblical passages and good books that give them a glimpse of where we are going. Help them catch the vision of what C. S. Lewis was describing:

“We are half-hearted creatures, fooling around with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea.” \{11\}

And speaking of C. S. Lewis, please do yourself and your children the favor of reading The Chronicles of Narnia, which is a series of books for children of all ages which will capture their hearts for the world to come and make them fall in love with the Lord Jesus.

Lael writes, “Perhaps we are now qualifying for what degree of power and authority we will be granted when we reign with Christ. The New Testament assures us that those who endure, those who serve now, will reign later (2 Tim. 2:12, Rev. 5:10, 22:5). We can challenge our [children], ‘Are we making daily decisions to serve, to develop our gifts and talents so we will be best prepared to reign with Christ?’” \{12\}

I love the story of the godly old woman who knew she was about to die. When discussing her funeral plans with her pastor she told him she wanted to be buried with her Bible in one hand and a fork in the other.

She explained, “At those really nice get-togethers, when the meal was almost finished, a server or maybe the hostess would come by to collect the dirty dishes. I can hear the words now. Sometimes, at the best ones, somebody would lean over my shoulder and whisper, ‘You can keep your fork.’ And do you know what that meant? Dessert was coming!

“It didn’t mean a cup of Jell-O or pudding or even a dish of ice cream. You don’t need a fork for that. It meant the good stuff, like chocolate cake or cherry pie! When they told me I could keep my fork, I
knew the best was yet to come!

“That’s exactly what I want people to talk about at my funeral. Oh, they can talk about all the good times we had together. That would be nice.

“But when they walk by my casket and look at my pretty blue dress, I want them to turn to one another and say, ‘Why the fork?’

“That’s what I want you to say. I want you to tell them that I kept my fork because the best is yet to come.” (13)

*The author gratefully acknowledges the generous assistance of Lael Arrington in the preparation of this article.*

**Notes**

2. Ibid, 42.
4. See also the Probe article “Jesus’ Claims to be God” on the Probe Web site (www.probe.org).
7. Arrington, 179.

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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 hearkens 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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**Online Affairs - A Christian Look at a Major Problem**

**The Allure of Cyber-Relationships**

The Internet is becoming a breeding ground for adultery, so say many experts who track the pattern of extramarital affairs. So we will discuss the phenomenon of online affairs.

Peggy Vaughn is the author of *The Monogamy Myth* and also serves as an expert for America Online on problems caused by infidelity. She predicts that one “role of the Internet in the future will be as a source of affairs.” She is writing a second book on the subject of adultery and says she could base half of it just on the letters she receives from people who started an affair online. {1}

An online affair (or cyberaffair) is an intimate or sexually explicit communication between a married person and someone other than their spouse that takes place on the Internet. Usually this communication takes place through an online service such as America Online or CompuServe. Participants usually visit a chat room to begin a group conversation and then often move into a one-to-one mode of communication. Chat room categories range from “single and liking it” to “married and flirting” to “naked on the keyboard.”

Women in a chat room are often surprised at what develops in a fairly short period of time. At first the conversation is stimulating, though flirtatious. Quickly, however, women are often confronted
with increasingly sexual questions and comments. Even if the comments don't turn personal, women find themselves quickly sharing intimate information about themselves and their relationships that they would never share with someone in person. Peggy Vaughn says, “Stay-at-home moms in chat rooms are sharing all this personal stuff they are hiding from their partners.” She finds that the intensity of women’s online relationships can “quickly escalate into thinking they have found a soulmate.”

Online affairs differ from physical world affairs in some ways, but are similar in others. Cyberaffairs are based upon written communication where a person may feel more free to express herself anonymously than in person. Frequently the communication becomes sexually graphic and kinky in ways that probably would not occur if a real person were hearing these comments and could act on them. Participants in an online affair will often tell their life stories and their innermost secrets. They will also create a new persona, become sexually adventurous, and pretend to be different than they really are.

Pretending is a major theme in cyberaffairs. Men claim to be professionals (doctors, lawyers) who work out every day in the gym. And they universally claim that if their wives met their needs, they wouldn’t be sex shopping on the Internet. Women claim to be slim, sexy, and adventurous. The anonymity of the Internet allows them to divulge (or even create) their wildest fantasies. In fact, their frank talk and flirtation pays great dividends in the number of men in a chat room who want to talk to them and get together with them.

Just as the Internet has become a new source of pornography for many, so it seems that it has also become a new source for affairs. Relationships online frequently go over the line leaving pain, heartbreak, and even divorce in their wake. Even though these online affairs don’t involve sex, they can be very intense and threaten a marriage just the same.

**Current Statistics on Adultery**

In a previous article, I talked about some of the statistics concerning adultery. Before we continue, let me update some of those numbers with a multitude of studies all coming to similar conclusions.

One conclusion is that adultery is becoming more common, and researchers are finding that women are as likely as men to have an affair. A 1983 study found that 29 percent of married people under 25 had had an affair with no statistical difference between the number of men and women who chose to be unfaithful to their spouses early in life.{2} By comparison, only 9 percent of spouses in the 1950s under the age of 25 had been involved in extramarital sex. Another study concluded that by age 40 about 50 to 65 percent of husbands and 45 to 55 percent of wives become involved in an extramarital affair.{3}

Affairs are usually more than a one-time event. A 1987 study surveyed 200 men and women and found that their affairs lasted an average of two years.{4} In fact, affairs go through transitions over time. They may begin as romantic, sexual, or emotional relationships and may become intimate friendships. Affairs that become friendships can last decades or a lifetime.

Online affairs differ from other affairs in that they may not involve a physical component, but the emotional attachment is still there. Online affairs develop because of the dual attraction of attention and anonymity. Someone who has been ignored by a spouse (or at least perceives that he or she is ignored) suddenly becomes the center of attention in a chat room or a one-on-one e-mail exchange. A woman finds it exciting, even intoxicating, that all these men want to talk to her. And they are eager to hear what she says and needs.
Anonymity feeds this intoxication because the person on the other end of this cyberaffair is unknown. He or she can be as beautiful and intelligent as your dreams can imagine. The fantasy is fueled by the lack of information and the anonymity. No one in cyberland has bad breath, a bald head, love handles, or a bad temper. The sex is the best you can imagine. Men are warm, sensitive, caring, and communicative. Women are daring, sensual, and erotic.

Is it all too good to be true? Of course it is. Cyberaffairs are only make-believe. Usually when cyberlovers meet, there is a major letdown. No real person can compete with a dream lover. No marriage can compete with a cyberaffair. But then an online affair can’t really compete with a real relationship that provides true friendship and marital intimacy.

Nevertheless, online affairs are seductive. An Internet addict calls out to a spouse “one more minute” just as an alcoholic justifies “one more drink.” Cyberaffairs provide an opportunity to become another person and chat with distant and invisible neighbors in the high-tech limbo of cyberspace. Social and emotional needs are met, flirting is allowed and even encouraged, and an illusion of intimacy feeds the addiction that has caught so many unsuspecting Internet surfers.

**Motivations for Affairs**

Affairs usually develop because the relationship meets various social and psychological needs. Self-esteem needs are often at the top of the list. Self-esteem needs are met through knowing, understanding, and acceptance. Psychologists say that those needs are enhanced through talking intimately about feelings, thoughts, and needs. This can take place in person or take place through the Internet.

Even though online affairs may not involve a physical component, the emotional attachment can be just as strong and even overwhelming. And when they end, this strong attachment usually leaves participants in emotional pain.

Women report feeling thrilled by their lover’s interest in them physically, emotionally, and intellectually. They are also excited about the chance to know a different man (how he thinks and feels). They also feel intimate with their lovers because they can talk about their feelings openly. However, when the affair ends, they feel a great deal of guilt with regard to their husband and children. They also regret the deceit that accompanied the affair.

Men report feeling excited about the sexual experience of the affair. They try to control their feelings in the affair and do not compete with their feelings for their wife. Often they limit the emotional involvement with their lover. Men also feel guilt and regret over deceit when an affair ends, but less so than most women.

Men and women have affairs for different reasons. Research has shown that women seek affairs in order to be loved, have a friend, and feel needed. Men seek affairs for sexual fulfillment, friendship, and fun.{5}

It appears that the percentage of women who have extramarital sex has increased the last few decades. In 1953 Alfred Kinsey found that 29 percent of married women admitted to at least one affair.{6} A *Psychology Today* survey in 1970 reported that 36 percent of their female readers had extramarital sex.{7} One study in 1987 found that 70 percent of women surveyed had been involved in an affair.{8}

It also appears that women who are employed full-time outside of the home are more likely to have an affair than full-time homemakers. Several studies come to this same conclusion. One study found...
that 47 percent of wives who were employed full-time and 27 percent of full-time homemakers had been involved in an affair before they were 40 years old. And New Woman magazine found that 57 percent of employed wives who had an affair met their lover at work.

Contrary to conventional wisdom, an affair will not help your marriage. In 1975, Linda Wolfe published Playing Around after she studied twenty-one women who were having affairs to keep their marriages intact. The reasoning for many of these women was that if they could meet their own needs, their marriages would be more successful. Many said they were desperately lonely. Others were afraid, believing their husbands did not love them or were not committed to their marriage. Five years after the initial study, only three of the twenty-one women were still married.

Adultery can destroy a marriage, whether a physical affair or an online affair.

**Preventing an Affair**

The general outline for some of these ideas comes from family therapist Frank Pittman, author of Private Lies: Infidelity and the Betrayal of Intimacy, although I have added additional material. He has counseled 10,000 couples over the last forty years, and about 7,000 have experienced infidelity. He has nineteen specific suggestions for couples on how to avoid affairs. Let’s look at a few of them.

First, accept the possibility of being sexually attracted to another and of having sexual fantasies. Frank Pittman believes we should acknowledge that such thoughts can develop so that you don’t scare them into hiding. But he also says you shouldn’t act on them.

Second, we should hang out with monogamous people. He says, “They make a good support system.” To state it negatively, “Do not be deceived: Bad company corrupts good morals” (1 Cor. 15:33).

Third, work on your marriage. He says to keep your marriage sexy and work to be intimate with your spouse. He also says to make marriage an important part of your identity. “Carry your marriage with you wherever you go.”

Fourth, be realistic about your marriage. Pittman says, “Don’t expect your marriage to make you happy. See your partner as a source of comfort rather than a cause of unhappiness.” Accept the reality of marriage; it isn’t always beautiful. Also accept that you are both imperfect.

Fifth, keep the marriage equal. Share parenting duties. “If not, one partner will become the full-time parent, and the other will become a full-time child” without responsibilities, who seeks to be taken care of. And keep the relationships equal. Pittman says, “The more equal it is, the more both partners will respect and value it.”

Sixth, if you aren’t already married, be careful in your choice of a marriage partner. For example, marry someone who believes in, and has a family history of, monogamy. Frank Pittman says, “It is a bad idea to become the fifth husband of a woman who has been unfaithful to her previous four.” Also, marry someone who respects and likes your gender. “They will get over the specialness of you yourself and eventually consider you as part of a gender they dislike.”

Seventh, call home every day you travel. “Otherwise, you begin to have a separate life.” And stay faithful. “If you want your partner to (stay faithful), it is a good idea to stay faithful yourself.” And make sure you are open, honest, and authentic. Lies and deception create a secret life that can allow an affair to occur.

Finally, don’t overreact or exaggerate the consequences of an affair if it occurs. Pittman says, “It
doesn’t mean there will be a divorce, murder or suicide. Catch yourself and work your way back into the marriage.”

Affairs can destroy a marriage. Take the time to affair-proof your marriage so you avoid the pain, guilt and regret that inevitably results. And if you have fallen into an affair, work your way back and rebuild your marriage.

**Consequences of Affairs**

When God commands, “You shall not commit adultery” (Ex. 20:14), He did so for our own good. There are significant social, psychological, and spiritual consequences to adultery.

A major social cost is divorce. An affair that is discovered does not have to lead to divorce, but often it does. About one-third of couples remain together after the discovery of an adulterous affair, while the other two-thirds usually divorce.

Not surprisingly, the divorce rate is higher among people who have affairs. Annette Lawson (author of *Adultery: An Analysis of Love and Betrayal*) found that spouses who did not have affairs had the lowest rate of divorce. Women who had multiple affairs (especially if they started early in the marriage) had the highest rate of divorce.

A lesser known fact is that those who divorce rarely marry the person with whom they are having the affair. For example, Dr. Jan Halper’s study of successful men (executives, entrepreneurs, professionals) found that very few men who have affairs divorce their wife and marry their lovers. Only 3 percent of the 4,100 successful men surveyed eventually married their lovers.\(^{13}\)

Frank Pittman has found that the divorce rate among those who married their lovers was 75 percent.\(^{14}\) The reasons for the high divorce rate include: intervention of reality, guilt, expectations, a general distrust of marriage, and a distrust of the affairee.

The psychological consequences are also significant, even if they are sometimes more difficult to discern. People who pursue an affair often do so for self-esteem needs, but often further erode those feelings by violating trust, intimacy, and stability in a marriage relationship. Affairs do not stabilize a marriage, they upset it.

Affairs destroy trust. It’s not surprising that marriages formed after an affair and a divorce have such a high divorce rate. If your new spouse cheated before, what guarantee do you have that this person won’t begin to cheat on you? Distrust of marriage and distrust of the affairee are significant issues.

Finally, there are spiritual consequences to affairs. We grieve the Lord by our actions. We disgrace the Lord as we become one more statistic of moral failure within the body of Christ. We threaten the sacred marriage bond between us and our spouse. We bring guilt into our lives and shame into our marriage and family. Affairs extract a tremendous price in our lives and the lives of those we love and hold dear.

And let’s not forget the long-term consequences. Affairs, for example, can lead to unwanted pregnancies. According to one report, “Studies of blood typing show that as many as 1 out of every 10 babies born in North America is not the offspring of the mother’s husband.”\(^{15}\) Affairs can also result in sexually transmitted diseases like syphilis, chlamydia, herpes, or even AIDS. Many of these diseases are not curable and will last for a lifetime.

Adultery is dangerous, and so are online affairs. The popularity of the recent movie *You’ve Got Mail*
has helped feed the fantasy that you are writing to Tom Hanks or Meg Ryan. In nearly every case, nothing could be further from the truth. An online affair could happen to you, and the plot might be more like *Fatal Attraction*.

**Notes**


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**Why Marriages Fail**

Why do marriages fail? While the answers to that question are many, there is a growing body of empirical research to suggest there are four negative risk factors that create barriers to oneness in marriage and increase a couple’s chances for marital failure.

![A Lasting Promise](image)

I am going to look at these risk factors and see how they can be corrosive elements to oneness in marriage. Most of the material I will cover comes from PREP, which stands for the “Prevention and Relationship Enhancement Program” developed at the University of Denver. The material was originally published in a book entitled *Fighting for Your Marriage*, and has been
featured on numerous TV newsmagazine programs like “20/20.” There is a Christian version of this material found in a book written by Scott Stanley entitled *A Lasting Promise: A Christian Guide to Fighting for Your Marriage*. Perhaps you have heard marriage speakers like Gary Smalley or Dave and Claudia Arp recommend this book (which should be available in your local Christian bookstore and is also available online at Amazon.com).

The significance of this research is two-fold. First, it provides a strong body of university research on what makes marriages fail. Other Christian books, though very helpful, are often based upon the opinions and spiritual insights of the authors. The material we will be talking about in this article is based on clinical studies which validate biblical principles others have discussed.

Second, the research provides an extremely accurate predictor of subsequent behavior and marital failure. In one of the key studies, researchers followed a sample of 135 couples for twelve years, starting before they were married. The researchers found that using only data from before the couple married, they were able to differentiate those couples who do well from those who do not, with up to 91% accuracy. In other words, the seeds of distress and possible divorce were already sown before the couples went to the altar.

Now please do not be discouraged by those numbers. At the outset it seems to be telling us that certain marriages are doomed to failure, and there is nothing a couple can do. But we need to reconsider that conclusion. This research, while showing us marriages which might fall apart, does not suggest that there is nothing we can do about it. This research simply shows us what behaviors can be changed and warns us what will probably happen if we are unwilling or unable to change. As the book of James reminds us, it is not enough to just believe something, we must act upon it (James 1:25, 2:15-18, 3:13).

Since knowing precedes acting, it is necessary to discuss these four negative risk factors that can be barriers to oneness, for oneness is God’s design for marriage. Genesis 2:24 says, “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.” When Jesus was confronted by the scribes and Pharisees about the issue of divorce, He brought them back to this foundational truth and said, “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate” (Matt. 19:5-6).

**Escalation**

According to the research done over the last two decades, negative patterns can destroy a relationship. Couples who want to save their marriage need to focus on changing these negative behavior patterns. There are four such patterns I will discuss here, the first of which is escalation.

According to the researchers, “escalation occurs when partners respond back and forth negatively to each other, continually upping the ante so the conversation gets more and more hostile.” {1} 1 Peter 3:9 says, “Do not repay evil with evil or insult with insult.” But this is exactly what happens with escalation. Each negative comment increases the level of anger and frustration, and soon a small disagreement blows up into a major fight.

Research shows that couples who have a good marriage are less prone to escalation. And if the argument starts to escalate, they are able to stop the negative process before it erupts into a full-blown fight. Marriages that will have problems, and even fail, find that arguments escalate so that such damaging things are said that they may even threaten the lifeblood of the marriage.

Escalation can develop in two different ways. The first is a major shouting fight that may erupt over
a conflict as small as putting the cap back on the toothpaste. As the battle heats up the partners get more and more angry, saying mean things about each other. Frequently there are threats to end the relationship. Over time those angry words damage oneness, and angry threats to leave begin to seem like prophecy. Once negative comments are made, they are hard to take back and drive a knife into the partner’s heart. Proverbs 12:18 says, “Reckless words pierce like a sword.”

These reckless words can do great damage to a marriage because when an argument escalates, every comment and vulnerability becomes fair game. Concerns, failings, and past mistakes can now be used by the attacking partner. Oneness and intimacy can be shattered quickly by a few reckless words.

You may be thinking, “we don’t fight like cats and dogs.” And while that may be true, your marriage may still have this risk factor. Damaging escalation is not always dramatic. Voices do not have to be raised for couples to get into a cycle of returning negative for negative. Conflict over paying the rent, taking out the garbage, running errands that result in muttering to oneself, rolling your eyes, or throwing up your hands can also be examples of escalation.

Couples who escalate arguments must control their emotions and control their tongues. James writes, “If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless” (James 1:26). Couples who want a strong marriage must learn to counteract the tendency to escalate as a couple. The key to a strong and stable marriage is learning to control your emotions and learning how to keep a rein on your tongue.

Invalidation

Having covered escalation, I will now turn to the second of the four negative risk factors to oneness. This risk factor is called invalidation. “Invalidation is a pattern in which one partner subtly or directly puts down the thoughts, feelings, or character of the other.”

Invalidation can take many forms. Sometimes it can be caustic, in which one partner (or both) attacks the other person verbally. You can hear, and even feel, the contempt one partner has for another.

Sarcastic phrases like “Well, I’m sorry I’m not perfect like you” or “I forgot how lucky I am to be married to you” can cut like a knife. These are attacks on the person’s character and personality that easily destroy a marriage. Research has found that invalidation is one of the best predictors of future problems and divorce.

Jesus taught that attacks on the character of another person are sinful and harmful. “But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell” (Matt. 5:22). Calling a person worthless or empty-headed (which is what the Aramaic term *raca* means) is not what a Christian should do.

Invalidation can also be much more subtle. It may involve an argument where contempt for the other partner is not so obvious. One partner may merely be putting the other partner down for his or her feelings. The message conveyed is that your feelings do not matter. A husband may put his wife down because she is more emotional or because she is more easily hurt by comments. A husband may invalidate a wife’s fears about the children’s safety. A wife may invalidate a husband’s desire to succeed in the company, saying that it really doesn’t matter if he becomes district manager. Ultimately the partner receiving these comments begins to share less and less so that the intimate level of sharing evaporates. When this happens, oneness is lost.
Sometimes invalidation may be nothing more than trite cliches like “It’s not so bad” or “Just trust in the Lord.” While the sayings may be true, they invalidate the pain or concern of the other partner. They make the other partner feel like their fears or frustration are inappropriate. This kind of invalidation is what Solomon called “singing songs to a heavy heart” (Prov. 25:20). When one partner is hurting, the other partner should find words of encouragement that do not invalidate his or her pain or concerns.

The antidote to invalidation is validation. Couples must work at validating and accepting the feelings of their spouse. That does not mean you have to agree with your spouse on the issue at hand, but it does mean that you listen to and respect the other person’s perspective. Providing care, concern, and comfort will build intimacy. Invalidating fears and feelings will build barriers in a marriage. Discipline yourself to encourage your spouse without invalidating his or her feelings.

**Negative Interpretations**

So far we have looked at the negative risk factors of escalation and invalidation. The third risk factor is negative interpretations. “Negative interpretations occur when one partner consistently believes that the motives of the other are more negative than is really the case.”

Such behavior can be a very destructive pattern in a relationship, and quickly erode intimacy and oneness in a marriage. A wife may believe that her husband does not like her parents. As a result, she may attack him anytime he is not overly enthusiastic about visiting them. He may be concerned with the financial cost of going home for Christmas or about whether he has enough vacation time. She, in turn, considers his behavior as disliking her parents.

When a relationship becomes more distressed, the negative interpretations mount and help create an environment of hopelessness. The attacked partner gives up trying to make himself or herself clear and becomes demoralized.

Another kind of negative interpretation is mind reading. “Mind reading occurs when you assume you know what your partner is thinking or why he or she did something.” Nearly everyone is guilty of mind reading at some time or other. And when you mind read positively, it does not tend to do much harm. But when you mind read on the negative side, it can spell trouble for a marriage.

Paul warned against attempting to judge the thoughts and motives of others (1 Cor. 4:5). And Jesus asked, “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?” (Luke 6:41).

Negative interpretations are hard to detect and counteract. Research shows that in distressed marriages there is a tendency for partners to discount the positive things they see, attributing them to causes such as chance rather than to positive characteristics of the partner. That is why negative interpretations do not change easily.

The key to battling negative interpretations is to reconsider what you think about your partner’s motives. Perhaps your partner is more positive than you think. This is not some unrealistic “positive thinking” program, but a realistic assessment of negative assumptions you may be bringing to the marriage.

Did your spouse really forget to do what you asked? Was it intentional or accidental? Does he or she try to annoy you or are you being more critical than is warranted? Most of the time, people think they are doing the best they can. It hurts to be accused of something you never intended to be hurtful. For couples to have a good marriage this pattern of negative interpretation must be
eliminated.

Often this is easier said than done. First, you have to ask yourself if your thinking might be overly negative. Do you give your spouse the benefit of the doubt? Second, you have to push yourself to look for evidence that is contrary to your negative interpretation. Often it is easier to see his or her speck than your own plank. Give your mate the benefit of the doubt rather than let inaccurate interpretations sabotage your marriage.

**Withdrawal and Avoidance**

Escalation, invalidation, and negative interpretations are three of the four negative risk factors identified by researchers at the University of Denver. The last of these has two descriptors: withdrawal and avoidance. These are two different manifestations of the problem wherein a partner is unwilling to get in or stay in a discussion that is too threatening.

“Withdrawal can be as obvious as getting up and leaving the room or as subtle as ‘turning off’ or ‘shutting down’ during an argument. The withdrawer often tends to get quiet during an argument, look away, or agree quickly to a partner’s suggestion just to end the conversation, with no real intention of following through.”

“Avoidance reflects the same reluctance to get into certain discussions, with more emphasis on the attempt to not let the conversation happen in the first place. A person prone to avoidance would prefer that the topic not come up and, if it does, may manifest the signs of withdrawal just described.”

In a typical marriage, one partner is the pursuer and the other is the withdrawer. Studies show that it is usually the man who wants to avoid these discussions and is more likely in the withdrawing role. However, sometimes the roles reverse. But, for the sake of this discussion, we will assume that the husband is the one who withdraws.

Why does he withdraw? Because he does not feel emotionally safe to stay in the argument. Sometimes he may even be afraid that if he stays in the discussion or argument that he might turn violent, so he retreats.

When the husband withdraws, the wife feels shut out and believes that he does not care about the marriage. In other words, lack of talking equals lack of caring. But that is often a negative interpretation about the withdrawer.

He, on the other hand, may believe that his wife gets upset too much of the time, nagging and picking fights. This is also a negative interpretation because most pursuers really want to stay connected and resolve the issue he does not want to talk about.

Couples who want to have a good marriage must learn to stay engaged. Paul said, writing to the church in Ephesus, “Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold” (Eph. 4:25-27).

Although the immediate context in this passage is anger, the broader principle is the importance of not allowing avoidance to become a corrosive pattern in your marriage. Couples should build oneness and intimacy by speaking openly and honestly about important issues in their marriage.
Conclusion

Each of these four risk factors (escalation, invalidation, negative interpretations, and withdrawal and avoidance) can build barriers in a marriage leading ultimately to loneliness and isolation. The research shows that couples that want a good marriage need to eliminate these risk factors from their marriage, or else the negative factors will overwhelm the positive aspects of the marriage. It is never too late to put your marriage back on track.

For further study on this topic, I would once again recommend that you purchase the book *A Lasting Promise: A Christian Guide to Fighting for Your Marriage*. This book is widely available and is a good source for help in establishing and maintaining the oneness that God desires for every marriage.

Notes

2. Stanley, p. 32.

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See Also:

- Probe Answers Our E-Mail: “Can You Give Examples of Subtle Invalidation?”
- Trash Your Marriage In Eight Easy Steps [Sue Bohlin]
- Verbal Abuse [Kerby Anderson]

Marriage Reminders

Numerous books, essays, magazine articles, radio and television commentaries, and sermons have been dedicated to the subject of Christian marriage. In light of the tragic divorce rate and the continuing struggles that are experienced by many couples, this is not surprising. Marriage is a subject that has immediate application to a large portion of the population. The comments that are offered in this essay are not necessarily intended to provide new perspectives. They are intended to serve as reminders to all of us, no matter what our marital state may be. After all, few of us can stay “on track” at all times. We sometimes need a gentle or not-so-gentle nudge to return to what God intends for His creation: marriage.

Foundational Truths About Marriage

The first reminder focuses on what we will call “foundational truths.” These truths are found in two
passages in the first two chapters of Genesis.

The first passage is Genesis 1:26-28. It states that both the man and woman were created in God’s image. Among many results of such a statement, this affirms the dignity of both sexes among all mankind. Human beings are the zenith of creation; men and women are blessed uniquely by God.

The second passage is Genesis 2:18-25 which asserts several truths that are applicable to the marriage union. First, the woman was fashioned from the fiber of the man, and she was created as an equal but opposite helper for him. Upon observing the newly created woman, the man reacted in a way that indicates he recognized her very special significance. We can only imagine his joy and excitement when he first caught a glimpse of her. Second, God affirms the marital union by commanding that couples are to leave their parents. The priorities are changed; a new family is to be formed. Third, the couple is to cleave together and become one flesh, an affirmation of the sexual union in marriage.

But it is to be much more than simply a sexual union; it is to be a holistic union, a union of the total person, both material and immaterial, a “oneness.”

These two passages from Genesis should spur us to better appreciate how highly God values marriage and how we should as well. The fact that we are made in God’s image means we should “reverence” and “respect” each other. If it is true that my spouse is made in God’s image, that should prompt me to treat her with great respect and honor. She is not an accidental being; she is specially related to the Creator of the universe. When I treat her with reverence I am paying homage to God.

Second, God’s foundational instructions should lead us to live with our spouses with a sense of commitment that transcends any other earthly relationship. If we are to leave our parents, if we are to cleave to our spouses, and if we are to be one flesh, then we must remember that such concepts are unique. Thus I am giving myself to the most important person in my life. I don’t think of returning to my parents physically or emotionally; I don’t cleave to anyone else the way I cleave to my wife; I am not one flesh with anyone other than her. And the beauty of all this is that God has related these commands for our good. They constitute the first steps to marital fulfillment.

**Biblical Symbiosis**

Our second marriage reminder centers on what we call “biblical symbiosis.” An illustration of symbiosis from the animal kingdom may be helpful here. There is, for example, a particular species of fish that spends its life in close proximity to the mouth of a shark. In fact, it eats from the shark’s teeth. (This keeps the shark from making too many visits to the dentist.) This is an illustration of symbiosis, or “two different organisms living in close association or union, especially where such an arrangement is advantageous to both.” On the other hand, most of us have had to deal with the irritating results of a mosquito’s attack. The mosquito is an example of parasitism, “a relationship in which one organism lives off another and derives sustenance and protection from it without making compensation.”

Which of these two illustrations should serve as an example of Christian marriage? Surely most of us would reply that symbiosis, not parasitism, should be the correct model. Unfortunately, this model is not always lived out among spouses. The results of a parasitic relationship are devastating, to which many can testify.

The Bible, of course, provides insights that remind us of how the proper model for marriage should be constructed. First, Galatians 3:28 asserts that there is “neither male nor female” and all are “one
in Christ Jesus.” And 1 Peter 3:7 states that the husband should treat his wife as “a fellow-heir of the grace of life.” Thus Christian couples should remember that they are spiritual equals with sexual differences.

Second, we should follow Christ’s model. The Lord put Himself in subjection to His earthly parents (Luke 2:51-52) as well as the heavenly Father. He adapted Himself to earthly orders. Even though He was total deity, He humbled Himself for our benefit (Phil. 2:1-11). In addition, 1 Corinthians 11:3 indicates that Christ modeled the concept of “necessary headship” in that “God is the head of Christ.”

Third, we need to be reminded that all things are subjected to Christ (Eph. 1:22-23). This includes His body, the church, of which the Christian couple is a part. Thus a proper view of authority and subjection begins with our allegiance to Christ, the head of the church.

Several thoughts come to mind in regard to these Biblical perspectives, and all of them revolve around the attitude and character of Christ Himself.

Wouldn’t it be odd to think that Christ views us based upon whether we are male or female? He didn’t die for males before females, or vice-versa. In our relationship to Him there is no sexual distinction. The Christian couple should take this to heart; there is not to be a “lording over” each other; there is to be no spiritual pride.

It is clear that both spouses are to remember that subjection is the responsibility of all Christians. The Lord has demonstrated this most perfectly. The couple begins with this foundation; then they discover how to combine subjection with a proper view of authority within the family, a concept we will discuss in the next portion of this essay.

Let’s return to our definition of symbiosis: “Two different organisms living in close association or union, especially where such an arrangement is advantageous to both.” Christian marriage should be composed of two different people in a loving union that is based upon subjection first to Christ and then one another. And surely such an arrangement will prove to be advantageous to both.

**Responsibilities**

What’s a wife to do? What’s a husband to do? Does the Bible provide specific guidelines for each? The answer is a resounding, “Yes!” Our continuing review of “Marriage Reminders” brings us to the third reminder, which we will simply call “responsibilities.”

The wife’s responsibility is most succinctly stated in Ephesians 5:22-24. The term “subjection” is the summary word for her. She is to submit to her husband. Before we continue, though, it is important to note that the verb for subjection is found in verse 21; then it is implied in verse 22. And verse 21 states that all Christians are to “be subject to one another in the fear of Christ.” As we stressed earlier, subjection applies to all of us. But verse 22 does stress that the wife is to have a particular attitude toward her husband.

There is another very important element of this verse that is not stressed often enough. We cannot honestly approach this verse without emphasizing the latter part of it: “as to the Lord.” The wife’s subjection is first of all to the Lord, then to her husband, because this is the Lord’s pragmatic plan for marriage. She is to respect the headship of her husband because this is God’s idea, not her husband’s. This is not demeaning. It is Godly. Her self-esteem is not based upon her husband; it is based upon her place in the sight of God. There is an important analogy here. She is to recognize that her husband is said to be her head “as Christ also is the head of the church” (verse 23). The
wife should recognize this analogy and realize that her husband has been compared to the compassionate and perfect Christ. He has a grave responsibility, and she needs to encourage him by following God’s design for her.

Compared to the wife’s responsibility, the husband has a sobering and challenging one. His role is also outlined in Ephesians, verses 5:25-33. The most important aspect of this role can be found in the Greek term “agape” (love), which is used to describe how a husband is to respond to his wife. It is important to note that the word is used in the imperative mood. Thus it is a strong command which involves action, not just “feeling.” This love is demonstrated, just as God demonstrated His love by giving His son (John 3:16). Also, a humbling analogy is given. The husband is to “agape” his wife as Christ “loved the church and gave Himself up for her.” This entails action and sacrifice. The husband is to show his wife that he loves her because she is worth sacrificing himself on her behalf. What an awesome responsibility—a responsibility that should be humbling for those husbands who would use their authority as head of the home to treat their wives in a tyrannical manner. This does not imply that the husband’s authority is weakened. The husband is still in a position of headship, but that headship should be used to treat his wife as a “fellow-heir of the grace of life” (1 Peter 3:7). As with the wife’s role, the husband’s role demonstrates God’s pragmatic plan for marital life.

So the responsibilities are clear: the wife is to submit “as to the Lord;” the husband is to love as Christ loved.

Communication

Most married couples are in need of another very important reminder. That is, their relationship requires communication. The joy of marriage stems from a commitment that is communicated. This vital principle can be related in many ways. We will share three of them.

First, the couple must learn to talk with one another. Perhaps that sounds simple, but don’t let its simplicity fool you. Actually too many couples have experienced and are experiencing a deteriorating relationship because they have lost their ability to relate verbally. In my many years of experience in the ministry it has become obvious that one of the major flaws in Christian marriages is a lack of conversation involving anything beyond the absolute necessities. Too many couples don’t really know each other. They are often total strangers.

Each spouse has a need to express the deepest longings of the heart and soul with his or her lifetime companion. Sometimes this requires a great deal of effort and courage, especially for a partner who is not accustomed to being vulnerable. But the effort required offers wonderful results. Sharing words that contain a spouse’s thoughts, ideas, complaints, doubts, fears, expectations, plans, dreams, joys, and even frustrations can lead to a deepening bond that in turn leads to a stronger marriage.

This type of communication requires concentration. It should be done without interference. Each spouse should give undivided attention to the other. If one is talking, the other must listen. That’s the only way this form of communication can be successful.

Second, couples need to be reminded to communicate better sexually. God has given us the freedom to experience the joy of expressing marital commitment by “becoming one flesh.” This rich phrase is certainly meant to refer to sex in marriage, but we cannot forget that the type of sex that we are designed to experience involves more than just a physical act. It also involves the most intimate form of human communication. The Song of Solomon, for example, is full of expressions that indicate the beauty of communication that include, but also transcend the physical. Proverbs 5:15-19 contains many expressions of intimacy, such as forms of the words “rejoice,” “satisfaction,” and “exhilaration”
which emphasize both the physical and non-physical aspects of sexual intimacy. 1

Thessalonians 4:4 states that a spouse is “to possess his own vessel in sanctification and honor,” words that entail something beyond the physical. It would be difficult, for example, for a man to honor his wife sexually without communicating love, appreciation, patience, compassion, and many other attitudes that are much-needed by his spouse.

Third, most marriages can benefit from communication that is unspoken and nonsexual. Meaningful glances, unexpected flowers, cards sent for no reason other than as an expression of love, a gentle touch; these are the ways of communicating that can sometimes mean the most. They are the types of things that are stored in a couple’s memory bank to be withdrawn again and again.

It is helpful to note that nonverbal communication often leads to or reinforces verbal and sexual communication. A certain glance can be very romantic to some; an unexpected flower can remind one of a very special day; a card can spur significant verbal communication.

The couple that learns to communicate verbally, sexually, and nonverbally will experience the joy of marriage.

**Little Things Mean a Lot**

“Little things mean a lot” is a maxim with a lot of meaning for marriage. Most husbands and wives can benefit from being reminded of this. The following lists include some of those “little things.” They are offered with the hope that they will encourage you to consider which of them could be helpful in your marriage. Wives, in particular, are usually deeply touched and encouraged through such things. And husbands can certainly be positively affected when their wives take the time to do the little things that mean so much.

We begin with suggestions for wives.

- Pray for your husband daily.
- Show him you love him unconditionally.
- Tell him you think he’s the greatest.
- Show him you believe in him.
- Don’t talk negatively to him or about him.
- Tell him daily that you love him.
- Give him adoring looks.
- Show him that you enjoy being with him.
- Listen to him when he talks with you.
- Hug him often.
- Kiss him tenderly and romantically at times.
- Show him that you enjoy the thought of sex.
- Take the sexual initiative at times.
- Express interest in his interests.
- Fix his favorite meal at an unexpected time.
- Demonstrate your dedication to him in public.
- Do things for him he doesn’t expect.
- Show others you are proud to be his wife.
- Rub his back, legs, and feet.
- Stress his strengths, not his weaknesses.
• Don’t try to mold him into someone else.
• Revel in his joys; share his disappointments.
• Show him your favorite times are with him.
• Show him you respect him more than anyone.
• Don’t give him reason to doubt your love.
• Leave “I love you” notes in unexpected places.
• Give him your undivided attention often.
• Tell him he is your “greatest claim to fame.”
• Let him hear you thank God for him.

Now here are suggestions for husbands.

• Say “I love you” several times a day.
• Tell her she is beautiful often.
• Kiss her several times a day.
• Hug her several times a day.
• Put your arm around her often.
• Hold her hand while walking.
• Come up behind her and hug her.
• Always sit by her when possible.
• Rub her feet occasionally.
• Give her a massage occasionally.
• Always open doors for her.
• Always help her with chairs, etc.
• Ask her opinion when making decisions.
• Show interest in what she does.
• Take her flowers unexpectedly.
• Plan a surprise night out.
• Ask if there are things you can do for her.
• Communicate with her sexually.
• Show affection in public places.
• Serve her breakfast in bed.
• Train yourself to think of her first.
• Show her you are proud to be her husband.
• Train yourself to be romantic.
• Write a love note on the bathroom mirror.
• Call during the day to say “I love you.”
• Always call and tell her if you will be late.
• Let her catch you staring lovingly at her.
• Praise her in front of others.
• Tell her she is your “greatest claim to fame.”
• Let her hear you thank God for her.

Of course these lists are not exhaustive. The number of things that can be done to build up a marriage may be limitless. When our imaginations are active, we can discover exciting and uplifting ways to experience the wonder of marriage.

In summary, we have seen that marriage needs to be built on God’s foundational truths, that marriage should be a relationship that blesses each partner, that specific responsibilities are given to the wife and husband, that communication is one of the important building blocks of a strong
marriage, and lastly we have been reminded that “little things mean a lot.”

May God bless us as we strive to put these reminders into practice.

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Men Are From Mars, Women Are From Venus

How Men and Women Differ

[Sue] Counselor John Gray made a ton of money—and found a ton of grateful fans—in writing his best-selling book *Men Are From Mars, Women Are From Venus*. This book explored the intrinsic differences between men and women in a way that has helped millions of people understand why relationships between the two sexes can be so frustrating!

[Ray] In this essay we’ll be examining some of the insights from this book, then looking at what the Bible says about how God wants men and women to relate to each other. It’s no surprise that since God created us to be different, He knew all about those differences thousands of years ago when He gave very specific instructions for each gender!

[Sue] The whimsical premise of *Men Are From Mars* is that many years ago, all men lived on Mars, and all women lived on Venus. Once they got together, they respected and enjoyed their differences—until one day when everybody woke up completely forgetting that they had once come from different planets. And ever since, men mistakenly expect women to think and communicate and react the way men do, and women expect men to think and communicate and react the way women do. These unrealistic expectations cause frustration. But when we understand the God-given differences between male and female, we have more realistic expectations of the other sex, and our frustration level drops.

[Ray] Speaking of which, we do realize that it can be very frustrating for some people when gender differences are painted in such broad strokes, since there’s such a large spectrum of what women are like and what men are like. Both men and women come in different shapes and sizes but by and large, we feel that most will identify with these characteristics.

[Sue] With that said, let’s look at some of the differences between men and women.

[Ray] Men get our sense of self from achievement. We tend to be task-oriented, and being self-reliant is very important to us. You put those two together, and you get people who hate to ask for directions or for help. I’ll wander in a store for 15 minutes trying to find something on my own because accomplishing the task of getting a certain item isn’t going to be satisfying unless I can do it on my own. For us, asking for help is an admission of failure; we see it as a weakness.

[Sue] Women get our sense of self from relationships. Where men are task-oriented, we are relational-oriented. Our connections to other people are the most important thing to us. Instead of prizing self-reliance, we tend to be inter-dependent, enjoying the connectedness to other people, especially other women. For us, both asking for help and offering it is a compliment; we’re saying, “Let me build a bridge between us. I value you, and it’ll bind us.”
Men usually focus on a goal. We want to get to the bottom line, to the end of something.

But women tend to enjoy the process. Not that reaching a goal isn’t important, but we like getting there too. That’s why driving vacations are so very different for men and women; the guys want to get to their destinations and beat their best time with the fewest stops, and we sort of treasure the time to talk and look and maybe stop at the outlet malls along the way!

Gender Differences, Continued

We believe these admittedly broad-brushed differences are rooted in God-created traits. In fact, some Christian authors like Gary Smalley and Stu Weber have addressed them in their books as well. Ray, why don’t you continue with the next point about men—something that’s bound to be real surprising?

Well, yes, men are competitive. Big shock, huh? Whether we’re on the basketball court or on the highway, we just naturally want to win, to be out front. Many of us are driven to prove ourselves, to prove that we’re competent, and it comes out in a competitive spirit.

And it’s not that girls aren’t competitive, because of course we are; it’s just that we tend to be more cooperative than competitive. When girls are playing and one gets hurt, the game will often stop and even be forgotten while everyone gathers around and comforts the one who went down. It’s that relational part of us coming out.

Men are often more logical and analytical than women.

And we tend to be more intuitive than men. This isn’t some sort of mystic claim; there was a study at Stanford University that discovered women catch subliminal messages faster and more accurately than men. Voila—intuition.

This difference is evident in brain activity. Men’s brains tend to show activity in one hemisphere at a time . . .

Where women’s brains will show the two hemispheres communicating with each other, back and forth, constantly. That means that often, men and women can arrive at the exact same conclusion, using completely different means to get there. Our thinking has been accused of being convoluted, but it works!

Men are linear. We can usually focus on just one thing at a time. That’s why you’ve learned not to try to talk to me while I’m reading the paper. I really struggle to read and listen at the same time.

Yes, I’ve learned to get your attention and ask if I can talk to you so it’ll be an actual conversation and not a monologue! God made us women to be multi-taskers, able to juggle many things at once. It’s a requirement for mothering, I’ve discovered. Many times I’d be cooking dinner and helping the kids with homework and answering the phone and keeping an ear on the radio, all at the same time.

Men tend to be compartmentalized, like a chest of drawers: work in one drawer, relationships in another drawer, sports in a third drawer, and so on. All the various parts of our lives can be split off from each other.

Whereas women are more like a ball of yarn where everything’s connected to everything else. That’s why a woman can’t get romantic when there’s some unresolved anger or frustration with her
husband, and he doesn’t see what the two things have to do with each other.

[Ray] One more; men are action-oriented. When we feel hostile, our first instinct is to release it physically. And when we’re upset, the way for us to feel better is to actively solve the problem.

[Sue] Women are verbal. (Another big surprise, huh?) Our hostility is released with words rather than fists. And when we’re upset, the way for us to feel better is by talking about our problem with other people.

**More Gender Differences**

[Ray] When men are under stress, we generally distract ourselves with various activities to relax. That’s why you see so many men head for the nearest basketball hoop or bury themselves in the paper or TV. But there’s another aspect of the way we handle severe stress that can be particularly frustrating to women who don’t understand the way we are: a man withdraws into his “cave.” We need to be apart from everybody else while we figure out our problems alone. Remember, a man is very self-reliant and competitive, and to ask for help is weakness, so he will first want to solve the problem by himself.

[Sue] We women handle stress in the exact opposite way, which of course is going to pose major problems until we understand this difference! When we’re stressed, we get more involved with other people. We want to talk about what’s upsetting us, because we process information and feelings by putting them into words. But merely talking is only half of it; we talk in order to be heard and understood. Having a good listener on the other end is extremely important. No wonder there is such misunderstanding when people are under stress: as a friend of ours put it, “Men head for their cave, and women head for the back door!”

[Ray] John Gray gave some great advice when he said that when a man’s going into his cave, he can give powerful assurance to the woman in his life by telling her, “I’ll be back.”

[Sue] Works for me! What’s next?

[Ray] A man’s primary need is for respect. There are a lot of elements involved in respect, which he needs both from his peers and from the significant women in his life: trust, acceptance, appreciation, admiration, approval, and encouragement. A man needs to know he’s respected. He also needs to be needed. That’s why it’s so devastating to a man when he loses his job. He gets his sense of self from achievement, and he needs to be needed, so when the means to achieve and provide for his family is taken away, it’s emotionally catastrophic.

[Sue] It’s good for us women to know that, so we can be grace-givers in a time of awful trauma. I think that just as a man is devastated by the loss of his job, a woman is devastated by the loss of a close relationship; both losses reflect the God-given differences between us. Just as a man needs to be respected, we primarily need to be cherished. Cherishing means giving tender care, understanding, respect, devotion, validation, and reassurance. We need to know others think we’re special. And just as a man needs to be needed, we need to be protected. That’s why security is so important to us. A man needs to be able to provide, and a woman needs to feel provided for.

[Ray] One final difference. For men, words are simply for conveying facts and information.

[Sue] But for women, words mean much more. Not just to convey information, but to explore and discover our thoughts and feelings, to help us feel better when we’re upset, and it’s the only way we have to create intimacy. To a woman, words are like breathing!
Women’s Needs and Issues

[Ray] We have been examining how God created men and women to be different. So it’s not surprising to find how many of our uniquenesses and needs are addressed by God’s commands and precepts in the Bible.

[Sue] In this section we’ll consider women’s needs and issues, and look at how God’s commands fit perfectly with the observations we’ve made. In the next section, we’ll look at men’s needs.

As I said above, our primary need as women is to be cherished—to be shown TLC, understanding, respect, devotion, validation, and reassurance.

[Ray] And in Ephesians 5:25, we read God’s command that addresses this need: “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.” When we think about the way Christ loves the church, we see a sacrificial love, a tender love, and a love that is committed to acting in the church’s best interests at our Savior’s own expense. God doesn’t just want men to love their wives like they love sports–He wants us to love our wives in a way that makes them feel cherished and very special. He wants us to love our wives with a sacrificial love that puts her needs and desires above our own.

1 Peter 3:7 gives further instruction along this line: “You husbands likewise, live with your wives in an understanding way.” The Greek literally reads, “Dwell with them according to knowledge.” The only way to live with your wife in an understanding way is to seek to know her. And when a husband listens and responds to what his wife shares—remembering that women are created to be verbal—she will feel cherished and understood and loved.

The last part of 1 Peter 3:7 continues, “live with your wives in an understanding way, as with a weaker vessel, since she is a woman.” This isn’t a slam on women. When we read this verse, we ought to think along the lines of a fine china cup. It’s definitely weaker than a tin cup, but that’s because it’s so fragile, delicate, and far more valuable. When we serve dinner on our china, we’re very careful in handling it, and extremely protective of washing and drying it. We treat our china with tenderness and gentleness because of its fragility and value. That’s how we cherish it. And that’s how a man is to treat his wife—not roughly or carelessly, but with tenderness and gentleness, because God made women to be treated with special care.

[Sue] The flip side of needing to be cherished is our need for security. We need to be protected and provided for. Even when a wife works, she wants to know that her husband is the main provider, or at least truly wants to be and is working to that end. The burden of being forced to provide for our families is bigger than we should have to bear.

[Ray] God created that need for security within women. That’s why He puts such a high value on the provisional aspect of a man’s character. 1 Timothy 5:8 says, “If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.” God wants us men to be diligent workers and providers. He created us to bear the burden of providing; women are to be protected from that burden whenever possible.

Men’s Needs and Issues

[Ray] Men’s primary need is for respect and support—to receive trust, acceptance, appreciation, admiration, approval and encouragement.

[Sue] I think God intends for wives to meet that need by submitting to our husbands, as we are
commanded to do in Ephesians 5:22 and 1 Peter 3:1. Submission doesn’t mean giving in or being an overworked doormat; it’s a gift of our will. It means submitting to God first, then demonstrating that submission by choosing to serve and respect and be our husband’s Number One supporter. Even when a man is more of a jerk than a Superman, he needs the respect of his wife, even if she has to ask the Lord for His perspective on what areas of his life are worthy of respect!

It’s interesting to me that in Ephesians 5, at the beginning of the passage on marriage, Paul exhorts women to submit to their husbands as unto the Lord, and then closes this section by saying, “And let the wife see to it that she respect her husband.” (v. 33) Submission and respect aren’t the same thing, but they’re both necessary to meet a man’s God-given needs. In the middle of this “marriage sandwich,” so to speak, is the awesome command to men to love their wives sacrificially and tenderly, as Christ loves the church. What I see is that submission and respect is a natural response to that kind of love.

[Ray] Another aspect of men’s constitution is that we’re action-oriented, whereas women are verbal.

[Sue] Yes, and that’s why I’m very intrigued by the wisdom of Peter’s admonishment to women, where he says,

You wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. (1 Peter 3:1-2)

To men, words are cheap—and if they’re coming from a woman, all too plentiful! What impresses a man is what a person does, not what they say. So here the Holy Spirit inspired Peter to basically tell us to shut up and live holy lives, which is the only language that’s going to have a true impact on a man.

[Ray] Another characteristic of men is that we tend to be self-oriented, as opposed to women who are more relational.

[Sue] It’s interesting to me that Paul exhorts men to love their wives as they love themselves and their own bodies (Ephesians 5:28,33). And he does this without condemning them for that self-orientation; he just uses it as a point of reference to demonstrate how powerfully men are to love their wives. From what I’ve observed at the health club about the way some men love their bodies, God wants men to indulge their wives with some major pampering!

[Ray] One last comment. While men and women may be constitutionally different by design, we do share one important and serious flaw: our sin nature. Both genders are prideful and selfish. And that is one reason we find commands to both men and women to serve the other sex. But in the midst of our service, we can certainly enjoy the differences God planted!

Notes


When Your Teen Rejects Your Values - A Christian Response

Rick Rood looks at a typical teenage rebellion and offers a plan based on a biblical worldview and Christian values to help lead them through rebellion to a strong Christian walk. By reacting from a truly Christian perspective and following a biblical plan of action, our chances of successfully making it through to adulthood and greatly increased.

The Fact of Teenage Rebellion

Mark Twain once advised parents that when their child turns 13 they should put them in a barrel, close the lid, and feed them through a hole in the side. When they turn 16, Twain suggested parents close the hole! Twain was a humorist, and we laugh about his counsel. But beneath the laughter is the recognition that the teenage years are seldom easy...for the teen or their parents! And it’s particularly challenging when we find that our teen is rejecting our values.

Admittedly, in tackling this issue we are taking on a real lion! If there is anything more humbling than being the parent of a rebelling teenager, it’s attempting to pass on advice to others who are struggling with this same situation. But our prayer is that this pamphlet will offer some help and encouragement to parents of a challenging teen.

“Adolescence” is the label we attach to the time of life from the onset of puberty to maturity. It denotes the stage of life during which a young person moves from childhood to adulthood, from dependence upon parents to independence. It’s a time of great change not only physically, but emotionally, mentally, spiritually and socially. It’s a time when teens are asking questions like “Who am I?,” “What do I believe?,” “How do I fit into life in this world?”...when they’re searching for their identity as individuals.

Adolescence is also a time when some degree of strain develops between teens and their parents. No longer do parents appear to be infallible and beyond contradiction. Our flaws are much more visible...and probably exaggerated by our teen. It’s a time when the values of their peers generally appear much more attractive than their parents’, and when acceptance by their friends will likely become much more important than that of their parents.

It is not uncommon in their quest for identity and independence for teens to reject some of the values of their parents, their church, and society. And to a degree this is not unhealthy. Young people need to develop their own convictions about life. And part of the process may involve challenging the values and convictions they have been taught. Some may challenge them more overtly, and others more covertly. Some may challenge them in relatively minor areas such as dress, appearance, music, or they way they keep their room. Others may show total disregard for the moral and spiritual values of their family, their church, and even society. Parents who allow for no individuality in some of the more “minor” areas (such as dress and appearance), may be challenging
their teen to test them in the areas that are of much greater consequence.

Several years back, a group that included Dr. James Dobson conducted a survey of some 35,000 parents. The survey concluded that while 25% of teens are of “average” temperament, 40% were considered to be more on the “compliant” side, and 35% on the “strong-willed” side. (More boys than girls fell in this latter category.) Among the strong-willed teens, 74% were found to be in some degree of rebellion during their teenage years, 26% of them to a severe degree. Furthermore, it was surprisingly found that the strong-willed were most susceptible to the influence of their peers! It was no surprise to find that 72% of parents of strong-willed teens characterized their relationship as “difficult” or “very stressful”! (Parenting Isn’t for Cowards, by Dr. James Dobson, chaps. 3 & 4).

If you identify with this group of parents, you are definitely not alone! And perhaps this realization is an important first step in responding to a teen who rejects our values!

**The Sources of Teenage Rebellion**

Many a parent has wondered if the teen living in their home is really the same child that they played with and enjoyed just a few years before! And it is only natural for them to ask “Why?” “Why is this happening? And why is this happening to us?” Most parents are probably also asking themselves, “Where did we go wrong? What could we have done to prevent this from happening?” These questions are not only painful to ask, but are equally difficult to answer. And it’s important not to jump to simplistic conclusions in trying to do so.

It is very likely that there is more than one reason why our teen is rejecting our values. And there really are many possible reasons. One that we noted yesterday is that it is simply the nature of adolescents to search for their own identity and independence. We also noted the role that innate temperament plays in teenage rebellion. A survey conducted by a group including Dr. James Dobson concluded that nearly 3/4 of children born with a strong-willed temperament exhibited some degree of rebellion during their teen years. There are, however, a number of other possible reasons why our teen is rejecting our values. It’s important to look beyond their behavior to the reasons behind it.

First, it’s possible that there are physiological factors involved. Young people who have learning disabilities, or attention deficit/hyperactive disorder are going to be much more inclined to rebel, in part over the frustration they are experiencing in meeting the expectations of their parents, teachers and other authority figures. Any physical illness, or even imbalanced or insufficient diet can affect a teen’s emotional and behavioral pattern. Even apart from such irregularities, the changes that are taking place in an adolescent’s hormonal system are apt to result in more volatile emotions.

Second, it is possible that there are difficulties of a psychological nature, or even disorders of a more serious nature involved. In this latter category would fall young people who are manic-depressive or schizophrenic. It is important to realize that many of these disorders have genetic and biological sources, requiring the attention of a medical professional. It is more likely, however, that a teen may be struggling with low self-esteem or depression…and may be engaging in conduct that is aimed at obtaining the acceptance of his peers, or at gaining the attention of his parents or other authority figures (even if it’s negative in nature!).

Third, it is not uncommon for a young person to express his anger (and even guilt) over the tensions that may exist within the family at large or between his parents by acting in a rebellious fashion.

Traumatic experiences such as a death in the family, prolonged illness, or serious financial problems can be a source of rebellion. They may even result in a teen’s questioning the existence or the goodness of God, and in rejecting of God’s moral principles.
We must not fail to mention the negative influence of peers, and of the values portrayed and endorsed in today’s movies, television, and by the lyrics of much of the music that young people listen to. All of these media are communicating a message that more often than not challenges the right of anyone (including parents) to limit their freedom or stifle their individuality.

Finally, it is not impossible that our own example as parents, or our parenting style has contributed to their rebellion to a greater or lesser degree. We will return to this issue later in the week, and tomorrow we will begin to look at the question of whether parents are always at fault when their teens reject their values.

A Parent’s Reaction to His Teen’s Rebellion

In the previous two programs we have briefly examined some basic facts about the nature of teenage rebellion and some of its possible sources. We noted that there are many possible reasons why a teen might choose to reject his parents’ values. It is not uncommon, however, for those of us who are Christian parents to feel that we bear the greater (if not exclusive) share of responsibility. After all, have we not been taught that if we train our children “in the way they should go, when they are old they will not depart from it”? (Prov. 22:6). If they do depart from the way they should go, certainly it is our fault for not training them properly!

At the outset, we must affirm that parents are responsible before God to provide the training and instruction that will guide them in His way (Eph. 6:4b). The scriptures also warn us that it is possible for us to “provoke our children to anger” (Eph. 6:4a) and to “exasperate them so that they become discouraged” (Col. 3:21). When our teen is rebelling, it’s appropriate for us to evaluate the impact that our own parenting style has had in our child’s life.

We must just as emphatically, however, reject the notion that teenage rebellion is invariably the consequence of parental mismanagement. To believe that it is, is to accept the premise that all human behavior is caused by external influences. Behavior may be influenced (even very strongly) by genetic and environmental factors, but to say that there is no such thing as human will and choice is to deny a fundamental element of biblical teaching. In the final analysis, a young person’s rejection of godly values is a personal choice.

Many Christians, however, find themselves adopting an essentially behavioristic and deterministic philosophy in their acceptance of a common interpretation of the verse we alluded to a few moments ago, Proverbs 22:6: “Train up a child in the way he should go, and when he is old he will not depart from it.” Many a parent has concluded from this proverb that if his teen does “depart from the way he should go,” it is because he has failed to provide the training he needed. But that this proverb (as many proverbs) should be taken as general observation about life, rather than as an absolute divine promise, can be deduced from two facts. First, if we do take this proverb as an absolute promise, then other proverbs in the book must be also. Yet there are a number of proverbs for which exceptions can be found on a regular basis. For example, Proverbs 10:27 says that “The fear of the Lord prolongs life, but the years of the wicked will be shortened.” This is a general truth. But there are innumerable examples of the wicked who have lived long on the earth, and of the godly whose lives have been cut short. A second reason is that to take it as an absolute promise would contradict the teaching of many other proverbs that it is possible for a young person to reject the training his parents provide. Proverbs 15:5 says, “A fool rejects his father’s discipline.” The writer of Proverbs also appeals to sons to “receive” and “be attentive” to their parents’ instruction (2:1-2), and warns against “neglecting” and “abandoning” their teaching (4:1-2). (Cf. also Deut. 21:18-21)

We must conclude, then, that when our teen rejects our values, we must prayerfully discern to what degree both we and they are responsible for what is happening, as well as what other influences are
at work. In some cases, the parents may bear a great deal of responsibility; in others they may bear very little. The important thing, however, is not so much “who is to blame,” but what ought we to do from this point on in our relationship with our teen.

A Plan for Parents

We have looked at the nature of teenage rebellion. We’ve also addressed the question of whether it is always the parents’ fault when their teen rejects their values. But today, we want to focus on how we should respond as parents of a challenging teen.

Our first response must be to look beyond the rebellious behavior to the sources that lie behind it. If we suspect there are factors of a physiological nature, we must not neglect to enlist the help of a qualified physician. Nor should we reject the aid of a godly counselor in addressing issues of depression or self image that may lie hidden in our teen’s heart. But neither should we neglect to look to the Scriptures as our ultimate source of wisdom.

As we do, it will be tempting to look initially for ways in which we can promote change in our teenager’s behavior. But the one factor in our child’s life over which we have the most influence is our own character and approach to parenting. And this is where we must begin–by reflecting on the model which God himself provides in his character and in his relationship with us as his children. In God as our Father we find that perfect balance of judgment and grace, of discipline and love, compassion and firmness. This is a standard from which all of us fall short, the one to which we will never fully attain in this life; but the one by which we must measure our lives, and toward which we must continually strive! Larry Crabb has said, “The key to becoming a more effective parent is to become an increasingly godly person.” (Parenting Adolescents by Kevin Huggins, p. 258) Wise is the parent who makes this his primary goal!

Wise too is the parent who resists the impulse to project a perfect image to his teen, but who echoes the prayer of David: “Search me, O God, and know my heart...see if there be any hurtful way in me; and guide me in the everlasting way” (Ps. 139:23-24). Wise is the parent who is willing to offer a sincere apology to his child, and to seek forgiveness for ways he has genuinely fallen short as a parent. But wise also is the parent who refuses to brood over past failures, but who having learned from his mistakes sets out in a new direction! (Phil. 3:13-14). And wise is the parent, as well, who guards against trying to “atone” for past mistakes by becoming overly kind or permissive.

As we seek to allow God to shape our lives after his own model as the divine parent, we will do well to keep two primary qualities in view. The first is an unconditional love for our child. This is the kind of love God manifests toward us. “But God demonstrates his own love for us in that while we were yet sinners (while we were his enemies!), Christ died for us” (Rom. 5:8). This is the kind of love He seeks to instill in us for our teenager, regardless of how much anger or contempt he or she has shown toward us—a love that asks not how they can meet our needs, but how God can use us to minister to their genuine needs.

But the second quality is an uncompromising commitment to help our teenager grow toward responsible maturity. “For those whom the Lord loves He disciplines;...but He disciplines us for our good, that we may share His holiness” (Heb. 12:6,10). As God guides us in the path of righteousness, and establishes clear expectations for our lives, so must we for our teen. As God disciplines for rebellion through appropriate consequences, so also must we.

Above, we proposed that there are two primary qualities God seeks to instill in those of us who are parents of a teen who is rejecting our values: an unconditional love and an uncompromising commitment to guide them toward responsible maturity. But how do these qualities take shape in
our day to day lives?

How do we show this kind of love toward our teenager? First, we love them when we praise and reward them for the good that we do see in their lives, as God does with us. We love them when we show respect for their feelings and opinions, though not always agreeing with them. We love them when we show interest in and participate with them in activities that are meaningful to them, and refrain from squeezing them into a mold for they were not designed. We love them when we restrain our anger from erupting in violent acts and hurtful words, when we relate as a “fellow struggler,” when we don’t try to be better than they are at everything, when we handle our own sin in the same way we expect them to, when we listen to their explanations before disciplining them, when we keep alive a sense of hope and excitement about discovering God’s purpose for their life!

But the love toward which we strive is also one that guides and disciplines (Prov.13:24). states that “he who loves (his son) disciplines him diligently.” Researchers have found that teens are less likely to rebel who grow up in homes that are neither too permissive nor overly authoritarian, where parents gradually allow them more participation in decisions and relinquish more responsibility, while maintaining final authority (Teen Shaping, by Len Kageler, chaps. 3 & 12).

What are a few marks of a parent who has this kind of commitment? First, he provides instruction in the ways of the Lord. One teenager who refused to accompany his family to church, was willing to read a chapter of scripture with his father several times a week. By his senior year, they had read through the entire New Testament together! Second, he communicates clear expectations regarding personal conduct (even if parents of his child’s friends do not): expectations concerning the use of language in the home, honesty about whereabouts and activities, household chores, attendance at school, curfew, use of the car, payment for gas, insurance and traffic tickets, drinking, and sexual conduct. Finally, such a parent will enforce meaningful consequences for wilful rebellion. There are some things we are obliged to provide for our child no matter what: a place to live (though it need not be our own home in all situations), food, clothing, and personal respect. But many things that young people take for granted today are privileges that can and must be suspended as a result of irresponsible behavior: use of the phone or TV, tuition for school, use of our car, or even a driver’s license. Teenagers who engage in activities that are not only irresponsible but illegal, should have every expectation that their parents will notify the authorities. We do our children no favor when we shield them from the painful consequences of foolish choices. Some teens will become skilled at manipulating their parents through guilt or intimidation. But we must resolve to render such tactics ineffective by refusing to let them work.

God does not hold us responsible for all of our teenager’s actions. But He does hold us accountable for the way in which we relate to them as parents—with unconditional love, but uncompromising commitment to responsible maturity.

Yet, even when we do, God provides no guarantee that they will always (or even ever) respond positively. But He does ask that we persist in doing what is right . . . praying for them, gradually relinquishing them to Him who knows them far better than we . . . remembering his exhortation that we “not lose heart in doing good, for in due time we shall reap if we do not grow weary” (Gal. 6:9).

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Addendum from the author, after his teenagers finished growing up:

It was over twelve years ago that I wrote the article you have just read. Since then, I’ve had a lot of time to reflect on the matter of parenting. If there is one thing I would add to the article, it is the statement in Psalm 127:1, “Unless the Lord builds the house, they labor in vain who build it.”
I’m more convinced than ever that though I believe God’s word does give us guidance concerning what we as parents should and should not do in relating to our children, being a parent is much more than simply “doing all the right things.” It is at root a matter of trusting God to work in our children’s lives in his own way and time . . . to accomplish in their lives what only He can. And of course, to trust that He will do the same in our own hearts and lives as well. Sometimes His ways are far beyond our understanding. I have met some who came from very difficult homes, who nonetheless have turned out to be wonderful people. On the other hand, I have met others who grew up in wonderful families, who nonetheless have chosen to walk a very painful path in life. All of this should cause us to make prayer our first priority as parents. There is no greater responsibility or privilege we have as parents than to pray for the children the Lord has entrusted to us. May we never cease to do so.

**Resources on Parenting Teenagers**


*Bound by Honor*, by Gary and Greg Smalley (Wheaton: Tyndale House, 1998)

*Parenting Today’s Adolescent*, by Dennis and Barbara Rainey (Nashville: Thomas Nelson, 1998)


*Parenting Adolescents*, by Kevin Huggins (Colorado Springs: NavPress, 1992)


*Parents in Pain*, by John White (Downers Grove: Intervarsity Press, 1979)

*Parenting Isn’t for Cowards*, by Dr. James Dobson (Waco: Word Books, 1987)


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**Why Wait Till Marriage? - A Christian Perspective**

*Jimmy and Jerry take a biblical worldview look at the question of premarital sex or fornication. They clearly show that regardless of the dominant teaching of the culture, the Bible describes the role of sex as far deeper in meaning and impact than simple physical intercourse.*

Crucial moral battles are being fought in our culture. Nowhere is this seen more vividly than in the present sexual attitudes and behaviors of Americans. The average young person experiences many pressures in the formation of personal sexual standards and behavior.

The fact that some standard must be chosen cannot be ignored. Sex is here to stay, and it remains a
very basic force in our lives. We cannot ignore its presence any more than we can ignore other ordinary human drives.

This essay explores contemporary sexual perspectives within a biblical framework. Each of us needs to think through the implications of sexual alternatives and choose a personal sexual ethic based on intellectual and Christian factors, not merely biological, emotional, or social ones.

**Sex and Love**

Before we begin our survey of various perspectives, we need to face squarely the relationship of the physical act of sexual intercourse to the more intangible aspects of a meaningful relationship between two human beings.

Is having sex really making love? Modern case studies, psychological insights, church teachings, and biblical premises all seem to suggest not. As psychoanalyst Erich Fromm puts it, “To love a person productively implies to care and to feel responsible for his life, not only for his physical powers but for the growth and development of all his human powers.”[1]

If sex is merely a physical thing, then masturbation or other forms of autoeroticism should provide true and complete sexual satisfaction. Such is not the case. Alternatives to normal sexual intercourse may satisfy physically, but not emotionally. Meaningful sexual activity involves the physical union of a man and a woman in a relationship of mutual caring and intimacy.

Every normal person has the physical desire for sexual activity accompanied with a desire to know and be known, to love and be loved. Both desires make up the real quest for intimacy in a relationship; sexual intercourse represents only one ingredient that allows us to experience true intimacy.

A maximum sexual relationship exists where mutual communication, understanding, affection, and trust have formed, and two people have lastingly committed themselves to each other in a permanent relationship. The more of these qualities that are present, the deeper the intimacy and the more meaningful the relationship. It becomes more valuable as time passes because it is one of a kind—unique. To spread the intimacy around through a variety of sexual liaisons destroys the accumulated value of the previous relationship(s) and dilutes and scatters (in little doses to a number of people) what one has to give.

A real challenge faces young people today. Given the choice between hamburger at five o’clock or filet mignon at seven-thirty, are there any good reasons to forego the hamburger and wait for the filet? Why not both? Why not take the hamburger now and the filet later?

The latter attitude is precisely the rationale of those who encourage sexual activity outside of marriage. But it is not possible to have both without encountering problems later. Too many hamburgers ruin one’s taste and appreciation for filet and tend to turn filet into hamburger as well!

**Contemporary Arguments for Premarital Sex**

Now we will begin to consider the arguments that are presented to justify sexual activity before and outside of marriage. We will analyze the arguments briefly and explore the general implications of each rationale so that you can decide which will provide the best path for your future.

**Biological Argument**

Perhaps the most common reason used to justify premarital sexual activity is that the sex drive is a
basic biological one. The argument is as old as the Bible, where Paul states in 1 Corinthians 6:13, “Food is for the stomach and the stomach is for food.” The Corinthians were using the biological argument to justify their immorality, but Paul explained that the analogy to the sex appetite was (and is) fallacious. Humans cannot live without food, air, or water. But we can live without sex.

Nature says several things on this point. First, God has built into the natural world a mechanism for sexual release: nocturnal emissions, or orgasmic release during dreams. Second, nature rejects human promiscuity, as the growing problem of sexually-transmitted diseases makes abundantly clear.

Couples who confine sex to their marriage partners face no such danger from disease. Further, we can safely conclude that abstinence does not impair one’s health. Sociologist Robert Bell quips, “There appear to be no records of males hospitalized because girls refused to provide sexual outlets.”  

While recognizing that human beings share many common characteristics with animals, we do not find comparable sexual behavioral patterns in the animal world. Human sexuality is unique in that it includes, but transcends, physical reproductive elements. It reaches an intimacy unknown among animals. Humans are different from animals.

**Statistical Argument**

A second popular argument reasons that everyone is doing it. First, we must categorically emphasize that this is not a true statement. A recent study (1991) of college freshmen shows that “about two-thirds of men (66.3 percent) and slightly more than one-third of the women (37.9 percent) support the idea of sex between people who have known each other only for a short time.” As sobering as such statistics may be, they obviously indicate that not everyone is sexually active.

Further, statistics do not establish moral values. Is something right because it happens frequently or because many people believe it? A primitive tribe may have a 100 percent majority consensus that cannibalism is right! Does that make it right? A majority can be wrong. If a society sets the standards, those standards are subject to change with the whim and will of the majority. In one generation slavery may be right and abortion wrong, as in early nineteenth-century America; but in another generation, abortion is in and slavery is out, as today.

There are enough young people in any school or community who prefer to wait until marriage that the young person who wants to wait has plenty of company. Each person must decide where he or she wants to be in a given statistical analysis of current sexual mores and behavior.

**Proof of Love**

A third argument suggests that sexual activity tests or provides proof of love. Supposedly, it symbolizes how much the other cares. One therefore exerts pressure on the more reluctant partner to demonstrate a certain level of care. Reluctant partners succumbing to this pressure often do so with an underlying hope that it will somehow cement the relationship and discourage the other partner from searching elsewhere for a less hesitant friend.

Any person who insists on making sex the ultimate proof of a genuine relationship isn’t saying “I love you,” but rather “I love it.” True love concerns itself with the well-being of the other person and would not interpret sexual hesitation in such a selfish way. Furthermore, the person adopting this practice develops a pattern of demonstrating love by purely sexual responsiveness. Ultimately he or she enters marriage with something of a distortion as to what real intimacy means, to say nothing of
having to deal with the memories of previous loves. Some behaviors are irreversible, and this process is like trying to unscramble an egg. Once it’s done, it’s done.

The broader perspective sees sex as an integral and important part of a meaningful relationship but not the totality of it. Remembering this will help any individual to make the right decision to refrain from sexual involvement if a potential partner puts on the pressure to make sex the test of a meaningful relationship.

**Psychological Argument**

The psychological argument is also a popular one and is closely tied to the biological argument previously discussed. Here’s the question: Is sexual restraint bad for you?

Sublimating one’s sex drive is not unhealthy. In sublimation the processes of sexual and aggressive energy are displaced by nonsexual and nondestructive goals.

But guilt, unlike sublimation, can produce devastating results in human behavior. It is anger turned inward, producing depression, a lowered self-esteem, and fatigue. Further, chastity and virginity contribute very little to sexual problems. Unsatisfying relationships, guilt, hostility toward the opposite sex, and low self-esteem do. In short, there are no scars where there have been no wounds.

In this hedonistic society, some persons need no further justification for sexual activity beyond the fact that it’s fun. “If it feels good, do it!” says the bumper sticker. But the fun syndrome forces us to sacrifice the permanent on the altar of the immediate.

The sex act itself is no guarantee of fun. Initial sex experiences outside of marriage are often disappointing because of high anxiety and guilt levels. Fear of discovery, haste, and lack of commitment and communication all combine to spoil some of the fun. Further, there is no way to avoid the exploitation of someone in the relationship if it’s just for fun. Sometimes one person’s pleasure is another’s pain. No one likes to be or feel used.

Marilyn Monroe was a sex symbol for millions. She said, “People took a lot for granted; not only could they be friendly, but they could suddenly get overly friendly and expect an awful lot for a very little.”(4) She felt used. She died naked and alone, with an empty bottle of sleeping pills beside a silent telephone. Was the fame and fun worth it? Evidently she thought not.

**Experiential Argument**

This perspective emphasizes a desire on the part of an individual not to appear like a sexual novice on the wedding night. One answer to this is to have enough sexual experience prior to marriage so that one brings practice, not theory to the initial sexual encounter in marriage. But the body was designed to perform sexually and will do so given the opportunity.

This is not to say that sexual skill cannot be gained through experience. It is to say that every skill acquired by humans must have a beginning point. If the idea of two virgins on their wedding night brings amusement to our minds instead of admiration, it is actually a sad commentary on how far we have slipped as individuals and as a culture.

It must be emphasized again that healthy sexual adjustment depends much more on communication than technique. World-famous sex therapists Masters and Johnson found

Nothing good is going to happen in bed between a husband and wife unless good things
have been happening between them before they go into bed. There is no way for a good sexual technique to remedy a poor emotional relationship.\{5\}

In other words, a deeply-committed couple with no sexual experience is far ahead of a sexually-experienced couple with shallow and tentative commitment, as far as the marriage’s future sexual success is concerned.

**Compatibility Argument**

A corollary to the experiential argument is the one of compatibility. The idea is, How will I know if the shoe fits unless first I try it on? A foot stays about the same size, but the human sex organs are wonderfully stretchable and adaptable. A woman’s vagina can enlarge to accommodate the birth of a baby or to fit a male organ of any size. Physical compatibility is 99 percent guaranteed, and the other 1 percent can become so with medical consultation and assistance.

Of greater importance is to test person-to-person compatibility. Sexual dysfunction in young people is usually psychologically based. Building bridges of love and mutual care in the non-physical facets of the relationship are the sure roads to a honeymoon that can last a lifetime.

**Contraceptive Argument**

The contraceptive argument supposedly takes the fear of pregnancy out of sexual activity and gives moderns a virtual green light. Actually, the light is at most pale green and perhaps only yellow. The simple fact is that pregnancy (along with sexually-transmitted diseases) remains a possibility.

Beyond the question of contraceptive use is the entire area of unwanted children. There are no good alternatives for children born out of wedlock. Do we have the right to deprive children of life or a secure family setting and loving parents to supply their basic needs? Ironically, even severely battered children choose to be with their parents over other alternatives. Parental love and security are highly prized.

Sexual intimacy between a man and a woman is not exclusively their private affair. Sexual intercourse must take place with a view toward facing the consequences. The time of moral decision in sexual matters comes before one decides to have sex with someone, not later when unforeseen circumstances take things the wrong way.

**Marital Argument**

Perhaps the most prominent argument for premarital sex among Christians is the marital argument, which says, “We are in love and plan to marry soon. Why should we wait?”

Dr. Howard Hendricks, an authority on the family, comments that the best way to mortgage your marriage is to play around at the door of marriage.\{6\} Loss of respect and intensity of feelings may occur, as well as guilt and dissatisfaction. Restraint for a time adds excitement to the relationship and makes the honeymoon something very special, not a continuation of already-established patterns. Some couples also see little value in a public declaration of marital intent. Or they may think the formality of a wedding is the equivalent of dogma. Those who prefer no public declaration but rather seek anonymity may be saying something about the depth (or lack thereof) of their commitment to one another. Do they have their fingers crossed?

Contemporary studies indicate that the marital argument is not sound. Of 100 couples who cohabit, 40 break up before they marry. Of the 60 who marry, 45 divorce—leaving only 15 of 100 with a
lasting marriage. Thus, cohabitation has two negative effects: it sharply reduces the number who marry, and dramatically increases the divorce rate of those who do.\(^7\)

Engaged couples, according to Paul in 1 Corinthians 7:36-37, should either control their sexual drives or marry. Intercourse, then, is not proper for engaged couples. They should either keep their emotions in check or marry.

**Conclusion**

We have examined some of the major arguments used to justify premarital sex. If these are the strongest defenses of sex outside of marriage, the case is weak. Our brief trek through the wilderness of contemporary sexual ideas has led to some virtual dead ends.

There are good reasons to make a commitment to limit our sexual experience to a time when the sex act can be reinforced in a context of permanent love and care. From this perspective, virginity is not viewed as something that must be eliminated as soon as possible, but as a gift to treasure and save for a special and unique person.

The biblical standard that puts sex within the fidelity and security of marriage is the most responsible code that has ever been developed. You are justified in following it without apology as the best standard for protecting human, moral, and Christian values that has been devised.

Some reading this may have already had sexual experience outside of marriage. The data we have discussed is not intended to condemn or produce guilt.

The good news is that Jesus Christ came for the expressed purpose of forgiving our sins, sexual and all other. Jesus, who is the same yesterday, today, and forever, will forgive us. The real question now is, What shall we do with the future? Christ can cleanse the past, but He expects us to respond to the light He gives us. Hopefully this discussion will help you strengthen your convictions with regard to sexual decisions and behavior in the days ahead. As the adage says, today is the first day of the rest of your life.

**Notes**


3. [Editor’s note] We believe this data is from the American Freshman annual study, but unfortunately neither of the authors is able to verify the source.


7. See Kerby Anderson’s article “Cohabitation” at Probe.org/cohabitation.

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