

Your Money, Your Life or Your Wine

Could offering a cup of human kindness save your life sometime? It helped protect guests from a menacing gunman at a recent Washington, DC, dinner gathering.

Comedian Jack Benny had a famous skit in which an armed robber pointed a gun at Benny, whose comedy often poked fun at his own miserly show business persona. In the routine, Benny told the robber to put the gun down. The robber persisted. “Your money or your life!” demanded the crook, irritated by the delay. “I’m thinking it over,” deadpanned Benny.[\[1\]](#)

Quick thinking helped save the DC dinner guests.

Give me your money!

The Washington Post reports[\[2\]](#) that some friends had enjoyed steak and shrimp at a DC home and were sitting on the back patio sipping wine around midnight. A hooded gunman slipped in through an open gate and held a pistol to a fourteen-year-old girl’s head. “Give me your money, or I’ll start shooting,” demanded the intruder.

The guests—including the girls parents—froze. Then one adult—Cristina “Cha Cha” Rowan—had an idea.

“We were just finishing dinner,” Rowan said to the uninvited guest. “Why don’t you have a glass of wine with us?”

The robber sipped their French wine and said, “Damn, that’s good wine.”

Michael Rabdau, the girl’s father, offered the man the glass. Rowan offered the bottle. The man—with hood down, by this point—sipped more wine and sampled some Camembert cheese. Then

he stowed the gun in his pocket and admitted, "I think I may have come to the wrong house. I'm sorry. Can I get a hug?"

Rowan hugged the man. Then Rabdau, his wife and the other two guests each hugged him. The man asked for a group hug; the five adults complied. He left with the wine glass. There were no injuries, no theft. The stunned guests entered the house and stared at each other silently. Police came. Investigators discovered the empty and unbroken wine glass on the ground in a nearby alley.

"I was definitely expecting there would be some kind of casualty," Rabdau recalled, according to the *Post*. "He was very aggressive at first; then it turned into a love fest. I don't know what it was."

"There was this degree of disbelief and terror at the same time," Rabdau observed. "Then it miraculously just changed. His whole emotional tone turned—like, we're one big happy family now. I thought: Was it the wine? Was it the cheese?" The entire encounter lasted about ten minutes. DC police chalked it up as strange but true.

Gentle Answers

An old Jewish proverb says, "A gentle answer turns away wrath, but a harsh word stirs up anger." [\[3\]](#) I suspect her friends are extremely grateful that Cha Cha Rowan had the presence of mind to offer a gentle reply to the intruder's demands.

Sometimes the psychological approach can deter disaster. Kindness and hospitality often can defuse tension and help open hearts and minds. Was the robber lonely? Feeling sad or rejected? Weary of his lifestyle? Hungry for acceptance and friendship? Rowan and her friends struck an emotional chord that resonated, apparently deeply.

Brute force and overwhelming arguments are common cultural responses to danger or opposition and, of course, they're

sometimes necessary. Most of us are glad Hitler was defeated and that legislators outlawed slavery. But could gentle answers improve any disputes—or families, marriages, workplaces, political relationships—that you’ve seen?

Notes

1. George Grow, “Funnyman Jack Benny Won Hearts Mainly by Making Fun of Himself,” Voice of America News, 21 May 2005; at www.voanews.com/specialenglish/archive/2005-05/2005-05-21-voa1.cfm (accessed July 19, 2007).
2. Allison Klein, A Gate-Crasher’s Change of Heart, Washington Post, July 13, 2007; B01; at <http://tinyurl.com/2q9mjc> (accessed July 17, 2007).
3. Proverbs 15:1 NIV.

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Starting Over: Facing the Future after Significant Loss

February 13th fell on a Tuesday that year, but it seemed like my unlucky day.

My wife of twenty years was divorcing me; it would be final in two days. February 1, my employer had shown me the door—on the twenty-fifth anniversary of my employment. Now, on February 13, I was in my physician’s office getting test results. Unaware of my difficulties, he asked, “Have you been under stress recently?” Perhaps he was assessing my emotional state to help him gently ease into the difficult subject he was about to address.

He said I might have cancer.

That evening, a longtime friend called to encourage me. As we spoke, I felt the weight of my world crashing in. Would the haunting pain of spousal rejection ever end? Where would I work? What of my life's mission? Would life itself last much longer? I wept into the phone as I struggled to make sense of the swirling vortex of uncertainty.

Relationships, work and health absorb our time, energy, memories and hopes. Ever had a fulfilling relationship turn to ashes? Maybe you've excelled at work; then a new or insensitive boss decides your services are no longer wanted or affordable. Or perhaps your health falters. Your parent or best friend dies suddenly of a heart attack or perishes in an auto wreck.

What do you feel? Shock? Grief? Anger? Desires for revenge or justice? Discouragement and depression? How do you cope with the loss, and how can you start over again?

Over dinner, a new friend told me he had lost both his parents in recent years. "How did you cope?" I inquired. He related painful details of their alcohol-related deaths. I listened intently and tried to express sympathy. "But how did you deal with their deaths?" I asked, curious to know how he had handled his feelings. "I guess I haven't," he replied. Painful emotions from deep loss can be difficult to process. Some seek solace by suppressing them.

My wife lost her father, then her mother, during a five-year span in her late twenties and early thirties. Focusing on her mother's needs after her father's passing occupied much of her thought. After her mother's death, she felt quite somber. "People who always were there, whom you could always call on for advice, were no longer around," she recalls. "That was very sobering." Over time, the pain of grief diminished.

How can you adjust to significant loss and start over again? I certainly don't have all the answers. But may I suggest ideas

that have worked for me and for others along life's sometimes challenging journey?

Grieve the loss. Don't ignore your pain. Take time to reflect on your loss, to cry, to ask questions of yourself, others or God. I remember deep, heaving sobs after my wife left me. I would not wish that pain on anyone, but I recommend experiencing grief rather than ignoring and stuffing it. This tends to diminish ulcers and delayed rage.

A little help from your friends. During divorce proceedings and my rocky employment ending, good friends hung close. We ate meals together, watched football games, attended a concert and more. A trusted counselor helped me cope. A divorce recovery group at a nearby church showed me I was not the only one experiencing weird feelings. Don't try to handle enormous loss alone.

Watch your vulnerabilities. In our coed divorce recovery group, I appreciated learning how women as well as men processed their pain. It also was tempting to enter new relationships at a very risky time. Some members, not yet divorced, were dating. Some dated each other. Attractive, needy divorcés/divorcées can appear inviting. After each group session, I made a beeline to my car. "Guard your heart," advises an ancient proverb, "for it affects everything you do."[{1}](#)

Look for a bright spot. Not every cloud has a silver lining, but maybe yours does. After my divorce and termination, I returned to graduate school and saw my career enhanced. My cancer scare turned out to be kidney stones, no fun but not as serious. I met and—four years after the divorce—married a wonderful woman, Meg Korpi. We are very happy.

CNN star Larry King once was fired from the *Miami Herald*. "It was very difficult for me when they dropped me," he recalls. King says one can view firing as "a terrible tragedy" or a

chance to seek new opportunities.[{2}](#)

Cherish your memories. Displaying treasured photos of a deceased loved one can help you adjust gradually to their loss. Recall fun times you had together, fulfilling experiences with coworkers or noteworthy projects accomplished. Be grateful. But don't become enmeshed in past memories, because the time will come to. . .

Turn the page. After appropriate grieving, there comes a time to move on. One widow lived alone for years in their large, empty house with the curtains drawn. Her children finally convinced her to move but in many ways she seemed emotionally stuck for the next three decades until her death.

Significant steps for me were taking down and storing photos of my ex-wife. Embracing my subsequent job with enthusiasm made it fulfilling and productive. Consider how you'll emotionally process and respond to the common question, "Where do you work?" Perhaps you'll want to take a course, exercise and diet for health, or develop a hobby. Meet new people at volunteer projects, civic clubs, church, or vacations. Consider what you can learn from your loss. Often, suffering develops character, patience, confidence and opportunities to help others.

Sink your spiritual roots deep. I'm glad my coping resources included personal faith. Once quite skeptical, I discovered spiritual life during college. Students whose love and joy I admired explained that God loved me enough to send His Son, Jesus, to die to pay the penalty due for all my wrongdoing. Then He rose from the dead to give new life. I invited Him to enter my life, forgive me, and become my friend. I found inner peace, assurance of forgiveness, and strength to adapt to difficulties. Amidst life's curve balls, I've had a close Friend who promised never to leave.

One early believer said those who place their faith in Christ

“become new persons. They are not the same anymore, for the old life is gone. A new life has begun!”^{3} Jesus can help you start all over with life itself. He can help you forgive those who have wronged you.

As you grieve your loss, seek support in good friends, watch your vulnerabilities, and seek to turn the page. . . may I encourage you to meet the One who can help you make all things new? He'll never let you down.

This article first appeared in [Answer](#) magazine 14:1 January/February 2007. Copyright © 2007 by Rusty Wright. Used by permission. All rights reserved.

Notes

1. Proverbs 4:23 NLT.
2. Harvey Mackay, *We Got Fired!...And It's the Best Thing That Ever Happened to Us* (New York: Ballantine Books, 2004), pp. 150-153 ff.
3. 2 Corinthians 5:17 NLT.

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Christian Discernment

We are confronted with ethical choices and moral complexity. We must apply biblical principles to these social and political issues. And we must avoid the pitfalls and logical fallacies that so often accompany these issues.



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

Turn on a television or open a newspaper. You are immediately presented with a myriad of ethical issues. Daily we are

confronted with ethical choices and moral complexity. Society is awash in controversial issues: abortion, euthanasia, cloning, race, drug abuse, homosexuality, gambling, pornography, and capital punishment. Life may have been simpler in a previous age, but now the rise of technology and the fall of ethical consensus have brought us to a society full of moral dilemmas.

Never has society needed biblical perspectives more to evaluate contemporary moral issues. And yet Christians seem less equipped to address these topics from a biblical perspective. The Barna Research Group conducted a national survey of adults and concluded that only four percent of adults have a biblical worldview as the basis of their decision-making. The survey also discovered that nine percent of born again Christians have such a perspective on life.[\[1\]](#)

It is worth noting that what George Barna defines as a biblical worldview would be considered by most people to be basic Christian doctrine. It doesn't even include aspects of a biblical perspective on social and political issues.

Of even greater concern is the fact that most Christians do not base their beliefs on an absolute moral foundation. Biblical ethics rests on the belief in absolute truth. Yet surveys show that a minority of born again adults (forty-four percent) and an even smaller proportion of born again teenagers (nine percent) are certain of the existence of absolute moral truth.[\[2\]](#) By a three-to-one margin adults say truth is always relative to the person and their situation. This perspective is even more lopsided among teenagers who overwhelmingly believe moral truth depends on the circumstances.[\[3\]](#)

Social scientists as well as pollsters have been warning that American society is becoming more and more dominated by moral anarchy. Writing in the early 1990s, James Patterson and Peter Kim said in *The Day America Told the Truth* that there was no

moral authority in America. “We choose which laws of God we believe in. There is absolutely no moral consensus in this country as there was in the 1950s, when all our institutions commanded more respect.”[\[4\]](#) Essentially we live in a world of moral anarchy.

So how do we begin to apply a Christian worldview to the complex social and political issues of the day? And how do we avoid falling for the latest fad or cultural trend that blows in the wind? The following are some key principles to apply and some dangerous pitfalls to avoid.

Biblical Principles

A key biblical principle that applies to the area of bioethics is the sanctity of human life. Such verses as Psalm 139:13-16 show that God’s care and concern extend to the womb. Other verses such as Jeremiah 1:5, Judges 13:7-8, Psalm 51:5 and Exodus 21:22–25 give additional perspective and framework to this principle. These principles can be applied to issues ranging from abortion to stem cell research to infanticide.

A related biblical principle involves the equality of human beings. The Bible teaches that God has made “of one blood all nations of men” (Acts 17:26). The Bible also teaches that it is wrong for a Christian to have feelings of superiority (Philippians 2). Believers are told not to make class distinctions between various people (James 2). Paul teaches the spiritual equality of all people in Christ (Galatians 3:28; Colossians 3:11). These principles apply to racial relations and our view of government.

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

Corinthians 7:2). These principles can be applied to such diverse issues as artificial reproduction (which often introduces a third party into the pregnancy) and cohabitation (living together).

Another biblical principle involves sexual ethics. The Bible teaches that sex is to be within the bounds of marriage, as a man and the woman become one flesh (Ephesians 5:31). Paul teaches that we should “avoid sexual immorality” and learn to control our own body in a way that is “holy and honorable” (1 Thessalonians 4:3-5). He admonishes us to flee sexual immorality (1 Corinthians 6:18). These principles apply to such issues as premarital sex, adultery, and homosexuality.

A final principle concerns government and our obedience to civil authority. Government is ordained by God (Rom.13:1-7). We are to render service and obedience to the government (Matt. 22:21) and submit to civil authority (1 Pet. 2:13-17). Even though we are to obey government, there may be certain times when we might be forced to obey God rather than men (Acts 5:29). These principles apply to issues such as war, civil disobedience, politics, and government.

Biblical Discernment

So how do we sort out what is true and what is false? This is a difficult proposition in a world awash in data. It underscores the need for Christians to develop discernment. This is a word that appears fairly often in the Bible (1 Samuel 25:32-33; 1 Kings 3:10-11; 4:29; Psalm 119:66; Proverbs 2:3; Daniel 2:14; Philippians 1:9 [NASB]). And with so many facts, claims, and opinions being tossed about, we all need to be able to sort through what is true and what is false.

Colossians 2:8 says, “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of

the world, rather than according to Christ.” We need to develop discernment so that we are not taken captive by false ideas. Here are some things to watch for:

1. Equivocation – the use of vague terms. Someone can start off using language we think we understand and then veer off into a new meaning. Most of us are well aware of the fact that religious cults are often guilty of this. A cult member might say that he believes in salvation by grace. But what he really means is that you have to join his cult and work your way toward salvation. Make people define the vague terms they use.

This tactic is used frequently in bioethics. Proponents of embryonic stem cell research often will not acknowledge the distinction between adult stem cells and embryonic stem cells. Those trying to legalize cloning will refer to it as “somatic cell nuclear transfer.” Unless you have a scientific background, you will not know that it is essentially the same thing.

2. Card stacking – the selective use of evidence. Don’t jump on the latest bandwagon and intellectual fad without checking the evidence. Many advocates are guilty of listing all the points in their favor while ignoring the serious points against it.

The major biology textbooks used in high school and college never provide students with evidence against evolution. Jonathan Wells, in his book *Icons of Evolution*, shows that the examples that are used in most textbooks are either wrong or misleading.[\[5\]](#) Some of the examples are known frauds (such as the Haeckel embryos) and continue to show up in textbooks decades after they were shown to be fraudulent.

Another example would be the Y2K fears. Anyone who was concerned about the potential catastrophe in 2000 need only read any of the technical computer journals in the 1990s to see that no computer expert was predicting what the Y2K fear

mongers were predicting at the time.

3. Appeal to authority – relying on authority to the exclusion of logic and evidence. Just because an expert says it, that doesn't necessarily make it true. We live in a culture that worships experts, but not all experts are right. Hiram's Law says: "If you consult enough experts, you can confirm any opinion."

Those who argue that global warming is caused by human activity often say that "the debate in the scientific community is over." But an Internet search of critics of the theories behind global warming will show that there are many scientists with credentials in climatology or meteorology who have questions about the theory. It is not accurate to say that the debate is over when the debate still seems to be taking place.

4. Ad hominem – Latin for "against the man." People using this tactic attack the person instead of dealing with the validity of their argument. Often the soundness of an argument is inversely proportional to the amount of ad hominem rhetoric. If there is evidence for the position, proponents usually argue the merits of the position. When evidence is lacking, they attack the critics.

Christians who want public libraries to filter pornography from minors are accused of censorship. Citizens who want to define marriage as between one man and one woman are called bigots. Scientists who criticize evolution are subjected to withering attacks on their character and scientific credentials. Scientists who question global warming are compared to holocaust deniers.

5. Straw man argument – making your opponent's argument seem so ridiculous that it is easy to attack and knock down. Liberal commentators say that evangelical Christians want to implement a religious theocracy in America. That's not true.

But the hyperbole works to marginalize Christian activists who believe they have a responsibility to speak to social and political issues within society.

Those who stand for moral principles in the area of bioethics often see this tactic used against them. They hear from proponents of physician assisted suicide that pro-life advocates don't care about the suffering of the terminally ill. Proponents of embryonic stem cell research level the same charge by saying that pro-life people don't care that these new medical technologies could alleviate the suffering of many with intractable diseases. Nothing could be further from the truth.

6. Sidestepping – dodging the issue by changing the subject. Politicians do this in press conferences by not answering the question asked by the reporter, but instead answering a question they wish someone had asked. Professors sometimes do that when a student points out an inconsistency or a leap in logic.

Ask a proponent of abortion whether the fetus is human and you are likely to see this tactic in action. He or she might start talking about a woman's right to choose or the right of women to control their own bodies. Perhaps you will hear a discourse on the need to tolerate various viewpoints in a pluralistic society. But you probably won't get a straight answer to an important question.

7. Red herring – going off on a tangent (from the practice of luring hunting dogs off the trail with the scent of a herring fish). Proponents of embryonic stem cell research rarely will talk about the morality of destroying human embryos. Instead they will go off on a tangent and talk about the various diseases that could be treated and the thousands of people who could be helped with the research.

Be on the alert when someone in a debate changes the subject.

They may want to argue their points on more familiar ground, or they may know they cannot win their argument on the relevant issue at hand.

In conclusion, we have discussed some of the key biblical principles we should apply to our consideration and debate about social and political issues. We have talked about the sanctity of human life and the equality of human beings. We have discussed a biblical perspective on marriage and on sexual ethics. And we have also talked about a biblical perspective on government and civil authority.

We have also spent some time talking about the importance of developing biblical discernment and looked at many of the logical fallacies that are frequently used in arguing against a biblical perspective on many of the social and political issues of our day.

Every day, it seems, we are confronted with ethical choices and moral complexity. As Christians it is important to consider these biblical principles and consistently apply them to these issues. It is also important that we develop discernment and learn to recognize these tactics. We are called to develop discernment as we tear down false arguments raised up against the knowledge of God. By doing this we will learn to take every thought captive to the obedience to Christ (2 Corinthians 10:4-5).

Notes

1. "A Biblical Worldview Has a Radical Effect on a Person's Life," The Barna Update (Ventura, CA), 1 Dec. 2003.
2. "The Year's Most Intriguing Findings, From Barna Research Studies," The Barna Update (Ventura, CA), 12 Dec. 2000.
3. "Americans Are Most Likely to Base Truth on Feelings," The Barna Update (Ventura, CA), 12 Feb. 2002.
4. James Patterson and Peter Kim, *The Day America Told the Truth* (New York: Prentice Hall Press, 1991).

5. Jonathan Wells, *Icons of Evolution: Science or Myth?* (Washington: Regnery Publishing, 2000).

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Overcoming Anxiety: Finding Real Peace When Life Seems Crazy

What makes you feel anxious? Being late or unprepared for work or appointments? Maybe unresolved interpersonal conflict. Airline travel? Public speaking? Fears of losing love? Serious illness or a friend's death?



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

What makes you feel anxious? Being late or unprepared for work or appointments? Maybe unresolved interpersonal conflict. Airline travel? Public speaking? Fears of losing love? Serious illness or a friend's death?

Pressures from the trivial to the traumatic can prompt feelings of fearfulness or apprehension.

Once at a booksellers convention my wife and I spent an exhausting day on our feet promoting a new book. Late that night, after a reception crowd had thinned down to mostly authors and our publisher, we stood in a circle engaged in conversation. I had to leave her side momentarily to attend to a matter.

Upon returning to the circle, I walked up behind my wife and began gently to massage her shoulders. She seemed to enjoy

this, so I started to put my arms around her waist to give her a little hug. Just then, I looked up at the opposite side of the circle and saw ... my wife.

I had my hands on the wrong woman!

In that instant, I knew the true meaning of fear. Fear of circumstances. Even fear of death! Confusion clouded my mind. Heat enveloped my back, shoulders, neck and head. My face reddened; my stomach knotted.

You've probably had embarrassing moments that generate anxiety. What about more serious causes?

Your Greatest Fear?

Fear of death is perhaps humans' greatest fear. In college, the student living next door to me was struck and killed instantly by lightening on a golf course one springtime afternoon. Shock gripped our fraternity house. "What does it mean if life can be snuffed out in an instant?" my friends asked. "Is there a life after death and, if so, how can we experience it?" Confusion and anxiety reigned.

If you can't answer the question "What will happen when you die?" you may become anxious.

How can you find real peace in a chaotic world? Consider a possible solution. It involves the spiritual realm.

As a university student, I wrote a paper for an abnormal psychology class investigating a biblical therapy for anxiety. I had come to faith as a freshman and found it brought me peace of mind. Complex psychological disorders often stem from more basic problems like anxiety, problems for which faith offers practical solutions.

I sent a copy of my paper to the author of our textbook, a prominent UCLA psychologist. A month later, he replied that he

liked the paper and asked permission to quote from it in his revised textbook.

Somewhat amazed, I readily agreed. I also sent a copy of his letter to my parents in Miami, who were beginning to wonder about their son's campus spiritual involvement.

This professor felt that the principles in the paper—which certainly were not original with me—had both academic and personal relevance. Several months later, we met at his lovely home in Malibu overlooking the Pacific Ocean. As we sat in his back yard, this professor told me he lacked personal peace and wanted to know God personally. I showed him a simple four-point outline based on one of Jesus' statements: "God so loved the world that he gave his only Son, so that everyone who believes in him will not perish but have eternal life."[\[1\]](#)

We discussed God's unconditional love for us, our dilemma of being unplugged from Him and the flaws (selfishness and "sins") that result. I noted that Jesus, through His death in our place and return to life, came to plug us back into God by paying the penalty we owed for our sins.

Finding Real Peace

This professor decided to place his faith in God and asked Jesus to forgive him and enter his life. We kept in touch. Later, over the phone, he told me that as he looked out over the ocean and saw the setting sun, "I really believe I'm a part of all this. Before I didn't, but now I do." He was seeing how he fit into God's universe. An internationally acclaimed scholar linked up with, if you will, the greatest Psychologist.

One of Jesus' earlier followers wrote to some friends about a divine aid for anxiety: "Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. If you do this, you will experience God's

peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”[\[2\]](#)

Faith in God does not make life perfect and is no automatic solution to anxiety. Illness, chemical imbalance, emotional wounds and more can hamper coping. But a good starting place is to become linked with the One who loves us and knows best what makes us fulfilled.

Might it be time for you to consider Him?

Notes

1. John 3:16 *NLT* (*New Living Translation*).
2. Philippians 4:6-7 (*NLT*).

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Despite Media Claims, Condoms Don't Prevent STDs

If terrorists were caught attempting to manipulate the environment at America's colleges and universities so that 85 percent of all coeds would graduate infected with a life threatening virus, they would be vilified and prosecuted to the full extent of the law. Many media reports on a recent study about the effectiveness of condom use in deterring the spread of HPV have the potential to produce the same result. Irresponsible and/or ignorant journalism producing a false sense of security may be able to accomplish what the most sophisticated terrorist operation would be unable to pull off.

Human papilloma virus (HPV)—which can cause cervical cancer, genital warts and vaginal, vulvar, anal and penile cancers—is the most common sexually transmitted disease, infecting about 80 percent of young women within five years of becoming sexually active. One of the arguments for abstinence prior to marriage is that condoms have not been shown to be effective in protecting against HPV and other sexually transmitted diseases. A new study report, published in the June 22 edition of the *New England Journal of Medicine*, is titled “Condom Use and the Risk of Genital Human Papillomavirus Infection in Young Women”{1}. This study was structured to provide better information on the impact of male condom use on the likelihood of women contracting HPV.

What new insights are gained from this study on the relationship of condom use and HPV? The most important result is that sexually active college women whose male partners used condoms 100 percent of the time (both with the women in the study and with other sexual partners) have roughly a 38 percent chance of contracting HPV within the first year of becoming sexually active.{2} If she has at least one different partner per year for four years, the probability that she will leave college with an HPV infection is greater than 85 percent. The obvious conclusion of the study is that **condom use is not an effective means of preventing HPV.**

The study did find that sexually active college women whose male partners used condoms less than 100 percent of the time had a probability of contracting HPV within the first year of becoming sexually active ranging from 62 percent to virtually 100 percent depending upon the regularity of condom use by their male partners. Although the study does show that male condom use did reduce the probability of sexually active women contracting HPV, it did not reduce it to a level that any thinking person would consider safe. Based on the study results, it is reasonable to conclude that any woman who is sexually active with multiple partners during her college

years will almost certainly contract HPV whether she ensures their partners use condoms or not.

One would expect the headlines for the media reports on this topic to read, "Condoms Shown to be Ineffective Against HPV." The body of the article would point out that these results vindicate the proponents' of abstinence emphasis in preventing the spread of sexually transmitted diseases. However, the exact opposite is being purported by the media. Here are some samples from the headlines:

- **Condoms Reduce HPV Risk After All, Without Increasing Likelihood of Sex**

(American Council on Science and Health)

- **Condoms Proven to Protect Against Virus**

(Associated Press, *Yuma Sun*)

- **Condoms Reduce Risk of Cervical Cancer, Survey Says**

(*Dallas Morning News*, June 22, 2006)

These headlines take a half truth and present it in a way that is designed to further a political agenda while endangering the health of America's youth and young adults. Even more dangerous is the first line of the Associated Press report, "For the first time, scientists have proof that condoms offer women **impressive protection** against the virus that causes cervical cancer." I do not consider an 85 percent chance of catching the virus in four years impressive. I would consider it dismal! The AP report then adds insult to injury by including this quote from an obscure expert:

*That's pretty awesome. There aren't too many times when you can have an intervention that would offer **so much protection**, said Dr. Patricia Kloser, an infectious-disease specialist at the University of Medicine and Dentistry of New Jersey who was not a part of the study.*

The use of the words "impressive protection" and "so much protection" in conjunction with the results of this study

borders on criminal. We need to hold our journalists to task for such biased (or, in the best case, shoddy) reporting. Even more important, we need to get out the real conclusion supported by the study: Abstinence or a completely monogamous relationship is the only effective protection against sexually transmitted diseases. As Christians, we would point to marriage as the only valid venue for a monogamous relationship, but that is outside the scope of the study.

To determine the number of coeds at risk, we need to consider how many are sexually active. In order to participate in this study, the college coeds had to have refrained from vaginal intercourse prior to the two weeks preceding the start of the study. In other words, the participants were virgins at the beginning of the study. Over the three year study period, 45 percent of those originally enrolled remained virgins. According to a report from the U.S. Center for Disease Control^[3], in 2002, 70 percent of never-married teens under the age of 18 had not engaged in sex. Taking the 55 percent from the study who started sexual activity in college with the 30 percent who were already sexually active, one would predict that 68.5 percent of college coeds would be sexually active. This tracks well with the CDC data that 68 percent of never-married females have engaged in sex before they were 20. Thus, if coed sexual activity remains at the same level and 100 percent condom use is practiced, we can expect approximately 60 percent of college coeds to graduate with an HPV versus 68 percent with 50 percent condom usage. In contrast, if we could cut the number of sexually active coeds in half, the HPV infection rate among graduates could drop to 33 percent or less regardless of condom usage.

Notes

1. *New England Journal of Medicine*, Volume 354, June 22, 2006, Number 25, "Condom Use and the Risk of Genital Human Papillomavirus Infection in Young Women," Rachel L. Winer, Ph.D., James P. Hughes, Ph.D., Qinghua Feng, Ph.D., Sandra

O'Reilly, B.S., Nancy B. Kiviat, M.D., King K. Holmes, M.D., Ph.D., and Laura A. Koutsky, Ph.D.

2. Study actually calculates rate per 100 hundred at risk years which is somewhat different than the probability of occurrence since some women reported multiple infections over the course of the study.

3. "Teenagers in the United States: Sexual Activity, Contraceptive Use, and Childbearing," 2002, U.S. Department of Health and Human Services, Centers for Disease Control and Prevention, December 2004.

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Leftist Jewish Journalist Survives Evangelical Beat

Quiz: What do you get when you take one leftist Jewish journalist, assign him to the evangelical Christian beat for major newspapers on both US coasts, sprinkle in some fiery sermons and politically conservative speeches, mix thoroughly, and bake with the heat of fiercely contested national elections?

Note: This is not a joke.

Sound like a recipe for nitroglycerin shortcake? Maybe you'd expect mutual animosity: "Those wacko God-squaders are at it again, imposing their beliefs and politics on the rest of us sane people." "He's just another example of the biased secular humanist liberal media that's ruining America."

Yet this cake hides no explosives. The leftist Jewish journalist made a significant discovery on the road to meeting

deadlines, one he feels can instruct his colleagues and us all.

He says to effectively cover the strange tribe to which he was assigned, it helps to know its members as neighbors and friends. His lesson has affected his writing in ways that have conservative evangelicals commending him for fairness and that provide useful illustrations for managing today's turbulent culture wars.

A Jew Among the Evangelicals

[Mark Pinsky's new book](#), *A Jew Among the Evangelicals: A Guide for the Perplexed* (Westminster John Knox), tells how this "nice Jewish boy from Jersey" ended up attending church "more often than many Christians" and sometimes more often than he attends his own synagogue. During his ten years covering religion for the *Los Angeles Times*, he focused on leaders of major evangelical ministries and had little connection with local grassroots evangelicals.

When he moved to Florida in 1995 to write for the *Orlando Sentinel*, they were everywhere: In the neighborhood, at kids sporting events, birthday parties, PTA meetings, Scouts, "I encountered evangelicals simply as people, rather than as subjects or sources of quotes for my stories."

Still a committed Jew, Pinsky found they were neither monolithic nor, as *The Washington Post* once claimed, "'poor, uneducated and easy to command.'" They displayed surprising diversity on a range of issues including the Iraq war, environmentalism, tax policy, women in leadership, and immigration.

The Readable Radical

Disclaimer: Pinsky, whom I've known since our university days, is a personal friend, so I'm biased. But I've also observed a

curious development here that merits wider consideration. His *Duke Chronicle* column was entitled “The Readable Radical” and he was at the vanguard of late-1960s campus leftist causes. I didn’t always agree with his politics, but I admired his concerns about justice, hypocrisy and the disenfranchised.

He still votes with the Democratic left, but he also understands the Christian subculture he covers better than many of its members. Mutual respect characterizes his relations with its leaders.

Pinsky is not without good natured humor as he highlights evangelical quirks. Example: the Orlando golf club that hyped its Easter sunrise service and “Easter Egg Scramble” golf tournament. And, perhaps-not-so-tongue-in-cheek, he admits he especially likes about evangelical Christians that “if you are sorry, they have to forgive you.” He knows their boss said, “When you are praying, first forgive anyone you are holding a grudge against^{[1](#)}”.

Lessons for Life in the Larger World

His book draws lessons from his peculiar and unlikely journey for life in the larger world. His stories of “how people just like you wrestle with feelings, values, and beliefs that touch the core of their beings” provide “a glimpse of someone learning to understand and get along with folks whose convictions differ from his own.”

Get to know your intellectual and philosophical adversaries, he recommends. Take them to lunch. Ratchet down the rhetoric. Maybe connection can produce understanding and civility can grow into bridgebuilding.

Not bad advice in a world too-often filled with brickbats and name calling.

Note

Reflections of a Caregiver

Former Probe staff member Rick Rood lovingly cared for his wife Polly through their twenty-year battle with the degenerative ravages of Huntington's Disease. He wrote this intensely personal and insightful essay a couple of months after Polly's death in the fall of 2003. We gratefully provide his reflections on that journey.



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

During these first few months of adjusting to being alone without my dear wife Polly, I've had occasion to reflect quite a bit not only on our nearly 32 years of marriage, but particularly on these past twenty years of walking with her through her journey with Huntington's Disease (HD). And particularly how they impacted me personally. I admit that this is going to be a very personal essay. And parts of it may be tedious at best. But I feel that at the end of this twenty year journey, this is an appropriate time for me to share some of my thoughts, and to fill in some of the gaps in Polly's story. My purpose is not only to share some of my heart, but also to provide a glimpse at some of the ways in which the Lord was at work through this experience, at least to my perception.

Polly and I met during our college years at Seattle Pacific University, and got to know each other well during the year that we both served in student government. I remember to this day being "captured" by Polly's disarming warmth and

cheerfulness, as well as by her servant heart. Polly used to spend her summers working at Christian camps. And the summer before we served in student government together, she served as a summer missionary among the Indians of British Columbia. Polly was an elementary education major, and also was a very good pianist. When she was younger she had also been a cheerleader, and was a member of her school's swim team.

When we married on Sept. 11, 1971, we had no idea that thirteen years later, almost to the day, our lives would be impacted in the way they were when she was diagnosed with HD. There was no clinical test for HD back then. No way to know that you carried this illness, until the symptoms began to reveal themselves. But over the course of a year, and two visits to the University of Texas Health Science Center in Dallas, Polly's doctor concluded that he was "99% certain" that she had this illness. From that moment on, no aspect of our life would be untouched by this reality—physical, emotional, relational, social, vocational, and spiritual. We also knew that her health would gradually decline over the course of the next fifteen years or so, and that only a very small percentage of HD patients survive more than twenty years after onset.

I could detail every step of Polly's journey with HD (and later also with cancer), and fill several pages. But that's not my purpose in this essay. I will only say that her limitations affected every aspect of her person, and that they proceeded slowly and gradually over the course of the next nineteen years, until she was taken home to heaven on August 6 of this year. There were, however, certain "milestones" along the way which I will share with you. The most notable of these was when it became obvious to us that it was time for her to take up residence in a nursing home in August of 1992. Polly never held back from the challenges she was confronted with by this illness. She continued to do all she possibly could. But she gradually had to give up one activity after another:

driving, cooking, dressing and feeding herself, etc., etc.

The year prior to her entering the nursing home, I was able to work almost entirely at home for the ministry I served with at the time (International Students). It was unsafe to leave Polly alone, since she easily lost her balance. And she needed someone to feed her at mealtimes, and help her with the other aspects of her life. We had discussed nursing home residency in the past, though it was not something either of us was entirely comfortable with. But I well remember the day when she sat in our living room and said to me, "Rick, I think it's time for me to move to a nursing home." I think we both knew it was time. Polly needed someone with her at all hours of the day and night. Yet we also had two children to continue raising (Jeff and Jill were 12 and 15 at the time), and a full-time ministry to pursue.

The day I helped Polly move into her room at the nursing home, I stayed with her over the lunch hour. I had never spent much time in nursing homes before. And looking around the room, I realized that we were entering a very different world. Most of the people in this nursing home were quite disabled. It was a culture shock! But with my nightly visits, and development of relationships with the staff and the other residents, Polly's nursing home soon became my home as well. Her world became my world. The highlight of my day for the next eleven years was to drive to her nursing home to be with her in the evening, and when I could to go at lunchtime to feed her her meal! At first, Polly used a walker, and we would walk down to the dining room to sit alone at a table, and talk about our day. She always wanted me to get a Dr Pepper or iced tea, and lift it to her mouth so she could drink it by straw. She loved for me to read to her from various books, and especially from the Bible. I think we read through most of the Bible together—some books several times. She loved Genesis, Isaiah, the Psalms, and the Gospels. Soon Polly was in a wheelchair, and I used to wheel her outside to a bench that was shaded by trees. We

would sit and watch the birds, and pray together.

A statement Polly made to me a few days after she entered the nursing home reveals something of what kind of person Polly was. She said to me, "Rick, do you think I should start witnessing to the people here?" I've encountered people through the years whose zeal for witnessing probably had the opposite effect they desired. But Polly was not one of them. Just her quiet perseverance and cheerful manner spoke volumes to me, as I believe it did to many others around her. The social worker at the nursing home where she spent her first four years made these comments about her: "Polly was a very cheerful person. Whenever you would see her she had a smile on her face that could cheer up the world. She was always complimenting others for things they do. She loved a challenge. She played a major part on our balloon volleyball team. Although her health condition limited her in doing some things by herself, she did as much as she could by herself, trying so hard to be independent as much as she could. I remember her face when she used to tell me that she was going out on pass to go to a ballgame, she was so excited. Polly was a very kind and sweet individual who loved her family and she will be missed."

Many fun activities were provided by the nursing home staff, including "balloon volleyball" (which Polly seemed to enjoy a lot), special holiday dinners (she would dress up in her finest dress, and accompany me down the hall to the dining room), outings to various events in the city (e.g. to concerts, the state fair). Actually, Polly's move to the nursing home enhanced our life in many ways. For the year prior to her taking up residence, almost all our time was devoted to "keeping our head above water" (which we didn't always manage to do). We were beginning to sink under the load of all the activities necessary just to maintain our life. But with all the assistance of the nursing home staff to cover many of these things, the time we spent together could now be

devoted to other things that added to Polly's quality of life.

For several years I always brought Polly home on the weekends, and always scheduled a special outing or two—to a ballgame, a concert, a movie, a drive to a lake, etc., etc. I found that the anticipation of these events brought an element of hope and joy to Polly during the long weeks at the nursing home. We all need hope—the little hopes of a change of pace each weekend. I well remember one day probably 8 or 9 years ago now when Polly looked at me and said in her then slurred speech, "Rick, you help make my life worthwhile." My reporting that to you sounds self-serving, and maybe it is. But I will tell you that that one statement stayed in my heart for many years! On another occasion I recall asking Polly how she kept going in spite of the at times overwhelming difficulties. She simply said to me, "I have the Lord. And I have my family."

About six years ago it became very difficult for Polly to continue eating, and she decided to permit her physician to insert a feeding tube in her stomach. For a while I continued bringing Polly home on the weekends. But with the tube feedings every four hours, neither of us got much sleep, and by Sunday night we were both exhausted. But even after we discontinued her coming home for these extended stays, we still went out Friday evenings (mostly to high school ballgames) and Saturday afternoons, and even to church Sunday mornings (where we sat at the back of the sanctuary). These outings brought me great joy. And it was so satisfying to see Polly smiling, even though she could barely speak anymore.

Polly's physical condition was declining pretty rapidly now. And it was getting much more difficult to transport her places. I well remember one day I think nearly four years ago, when I realized that this particular Saturday was the last time I would likely ever be able to take her out. It was. From that day on, Polly rarely was removed from her bed, except when we transported her to the shower room. Henceforth, it became a matter no longer of bringing Polly to places she

could enjoy, but of bringing joy to Polly in her room. While we continued many of our daily routines, it seemed to me that worship became more and more our most meaningful activity. Polly couldn't speak at all anymore, and I am not much of a musician. But I could tell that the worship music that we frequently listened to brought a great deal of comfort to her . . . and to me too. In fact, the past few years it was worship that brought most comfort and joy to my own heart as Polly's caregiver and husband . . . to the very last day of her life. Just before she left us, I was preparing to play some music. We never got to it. But I'm convinced that she was welcomed into heaven by far more beautiful music and meaningful worship than anything I could provide for her!

As I have reflected more and more on these past twenty years, I've asked many questions. It was only natural, especially at first, to ask "Why?" But we knew that we live in a fallen world, and none of us can claim immunity from life's struggles and even tragedies. It never really entered my mind to ask "What?" That is, "What shall I do as Polly's husband?" I knew that I was with her for the "long haul." No matter what. But I did at times ask "How?" "How are we going to do this?" How am I going to care for her, raise our two children, continue in full-time ministry, and for a few years during this journey also help care for my mother with Alzheimer's, and my dad when he was so seriously ill as a result of working so hard at caring for her. It didn't take me long to realize that apart from the Lord there was no way to do this. It was an impossible task. But I also knew that we weren't "apart from the Lord." He had shown himself faithful to us in so many ways through the years. He couldn't stop now.

Shortly after Polly was diagnosed with HD in 1984, I was reading through the Psalms, and I came to this statement: "Cast your burden upon the Lord and he will sustain you; He will never allow the righteous to be shaken (literally "totter")" (Psalm 55:22). In the margin I read that the word

“burden” could be rendered “what He has given you.” At that moment, the Lord impressed on me that the burden we had been handed was also in some mysterious way I could not yet understand, a “gift” from the Lord. Not something He had caused. But something that He could touch and transform. It would be many years before I would even begin to see how this could possibly be true. As I progressed through my reading of the Psalms, I also came to this statement: “Blessed be the Lord, who *daily* bears our burden” (Ps. 68:19). I knew that if we were going to finish this race, it would be by doing what these two verses urged us to do . . . and to do it one day at a time. I had for some time kept a journal in which I recorded evidences of God’s hand on our life. And over the next twenty years I returned to this discipline many times. Today, this journal is one of my most precious possessions, because it is full of the record of God’s faithfulness to us, even though at times my own personal faith was very much of the “mustard seed” variety, if even that! I was also very aware that we needed the prayer support of many other people. And I cannot tell you the encouragement it was for both of us to hear from so many friends across the country that they were praying for us even daily. When I encounter people in the hospital who are under a burden too heavy for them to bear, I always encourage them to enlist the daily prayer support of as many friends as possible. And to ask them to keep praying until they go to heaven!

As I read through this journal, I find evidence of the Lord’s activity in our lives in two primary ways. First, in the many things that He did **for** us. I’m sure that there were innumerable ways in which He was working in our behalf, of which we were totally unaware. But I will mention a few of the ways of which I was aware. For one, it became evident to me as the years went by that God had been *preparing* us for this long chapter of our lives—primarily by providing models for us. I think for instance of my own paternal grandparents. Among my earliest memories in life are those of watching my grandmother

care for my grandfather during the years following his major stroke, in the early 1950s. Then there was the model He provided for us of Bill and Dorothea Hart, who were members of our church in the Seattle area in the late 1970s. Bill suffered from Parkinson's for many years. And he and his dear, caring wife were regular attendees at the church I pastored for five years. What a sterling example they were to us. There was the model of Polly's mother Elsie, who tirelessly cared for Polly's brother Chris for so many years. There was my own father who was so dedicated in caring for my mom during all her years with Alzheimer's. There was the couple we met in Hayward, CA in 1987, Sherwood and Harvette Peters. Harvette had M.S., and relied on Sherwood's loving care for many years before her homegoing. There were our neighbors, Al and Jeane Olson, who lived directly across the street from us. (Little did we know what a blessing they would be to us when we bought our home, not even knowing they lived there!) Al suffered from a neurological disorder for many years, and his wife Jeane provided such a wonderful model by patiently caring for him. I could mention others, such as Greg and Lisa Hatteberg at Dallas Seminary, who are still contending with Lisa's M.S. And so many others whom God brought across our path to serve as models and examples, particularly for me.

In addition to preparing us, it was also evident that the Lord was *guiding* us and *providing* for us. God's guidance and provision was evident first of all in his enabling me to remain in full-time ministry through these past twenty years, but in ways that allowed me the flexibility to provide the increasing level of care that Polly needed. I frankly did not know how this could be. But how grateful I am for the years I was allowed to serve at Dallas Seminary, International Students, Probe Ministries, and since 1996 in hospital chaplaincy. And for the many, many faithful friends who have supported us in these efforts!

I think of the special families who lived near us, and who

helped us shepherd our dear children during the years they were growing up, and we were being stretched beyond our capacities.

The Lord's guidance and provision was also evident at points along the way when we had to make important decisions. I think for instance of when it came time for Polly to enter the nursing home. It was our neighbor Melanie Miller, a nurse, who informed us of Brentwood Place—the one facility in Dallas County that had a preponderance of younger residents (Polly was only 41); and then four years later when Polly's needs were increasing, she informed us of the opening of a new nursing home on the shores of Lake Ray Hubbard (Sr. Care) where Polly resided for over seven years. I remember also when Polly and I were discussing this decision, being captivated by a story on the evening news that very week about a couple's going through the process of making the same decision we were.

When she first entered the nursing home, we had to jump through a number of legal and financial hoops, including applying for Medicaid assistance for Polly. This was the only way we could afford this level of care. Only those whose total assets fall under a certain limit are able to qualify for this assistance, which ours did at that time. We later learned, however, that if we had waited one more month to apply, we would have been disqualified, and Polly would not have been able to enter the home for perhaps two more years. This was the Lord's doing, and his timing for her.

At other times of decision it seemed that God brought people across our path who had just the insight or encouragement we needed at that particular time. When Polly had to make a decision about a feeding tube for example (which really is a huge decision), the very day that we were contemplating it I entered a room at the hospital where I serve as chaplain, only to find a HD patient and her husband. She had made the same decision Polly was contemplating. I only encounter HD patients in the hospital about once a year! But I encountered her on

the very day I needed some encouragement with regard to Polly's decision.

One of our most constant companions these past twenty years was the temptation to discouragement. I'm convinced that there is a spiritual battle that surrounds issues such as these in our lives. There is an enemy who wants to defeat and destroy us. And I found that one of the ways that the Lord encouraged us (I'm speaking for myself here), was through the many small evidences of his presence in our lives. If you were to read several pages of my journal, you would conclude that I had recorded a number of interesting "coincidences" in our life. But when you string together so many events like these over the course of not only years but decades, it becomes not "coincidence" but "providence."

For example, I remember a day in the early 90s when a package containing a book came to my desk at Probe Ministries, where I was serving as Director of Publications. Accompanying this package was a letter from the authors of the book. They were asking if we would consider marketing and distributing this book. This was the only request like this that I remember receiving during the years I worked there. I noticed from the cover that the book was a biography or story. How they happened to send this book to us at Probe (an academic/educational ministry), I still do not know. The authors had no way of knowing me, or anything about our life. But what surprised me when I opened the book was that it was the life story of a couple, the husband being affected by HD! Polly's illness. What are the odds? We eventually met the sweet surviving wife of this man about whom the book was written!

I remember another time not long after Polly entered the nursing home that I brought her one evening to a concert at a large church in Dallas. About 4,000 were in attendance. We were a few minutes later than planned, and the lights were already dimmed. It was packed. But there was one seat at the

end of one pew on the ground floor, where Polly could sit next to me in her wheelchair. We took our place. I turned to my right, and found that the person right next to me was the director of nursing from her nursing home! I didn't even know she was a believer, or that she would be there that night. What are the odds? There was also the time when I had just finished reading a portion of a book to Polly at the nursing home, then left to attend a service at a nearby church. The pastor's message was on exactly what I had just read to Polly. What are the odds?

Given any one of these instances, I would not think a great deal about it. But these kinds of events formed a pattern over the course of many years to the very last day of Polly's life! I recounted in my memorial letter about Polly some of the evidences of God's fingerprints on our life during her final weeks and days. But for those who have not read that account, I repeat some of it here. The morning before Polly entered the hospital for the last time, I was preparing for my day and listening to a Christian radio station in the background. As is my custom, before leaving my room I walked over to my bed to sit down and read the day's selection from the devotional "Daily Bread." As I sat down, I reached over to turn off the radio. But before I did, the last words uttered by the spokesperson on the radio caught my attention. He said, "If you knew that today would be your loved one's last day, what would you say to them?" An interesting thought. Then I opened my devotional, and the reading for the day was entitled "Say It Now!" These words appeared in the article: "Recalling the good qualities of deceased friends or relatives at their funeral is appropriate, but how much better to give sincere praise to them while they are still living. It may be the encouragement they desperately need Don't put it off. Say it today. Tomorrow may be too late!"

That night when I went to see Polly, I made a special point to be alone with her and to tell her how much I loved her and

thanked God for her, and to thank her for all she had done for us as a family through the years. Polly had been unable to speak at all the past few years. But the look in her sweet brown eyes spoke more than words could tell. Little did I know that this indeed would be her last full day in the nursing home. The next night I would be sitting with her in the emergency room as she entered the hospital for the last time. Two weeks later I was up early on the morning of August 6, preparing my breakfast before returning to the hospital. The same radio station was playing in the background as two weeks before. This time a commentator came on the air and said, "You know, when it comes time to die, the relationships that will support us during our time of need, are the ones we have cultivated and nurtured all our life. We die the way we lived." Less than two hours later I was standing at Polly's bed as she left this world for heaven.

I share these events with you to simply illustrate how over time I learned to take them as reminders, or "markers" along the way, of God's presence and shepherding care over our life. Even in our most difficult hours. One of the many things that the Lord did for us during Polly's long illness.

But just as important as what the Lord was doing *for* us, if not more so, was what I eventually saw as his work *in* us. At least I knew He was seeking to do this in me. Shortly after Polly died, our daughter Jill said to me (and I quickly corrected her), "Dad, I think the reason God put you with Mom was because He knew you had the qualities that would be needed to care for her." I know my heart better than she does, and I said, "Jill, I think one reason the Lord put us together was because He knew I needed to *acquire* the qualities needed to care for Mom." And it's true. I well remember a day (a moment, really), probably five years after Polly was diagnosed, that it dawned on me what God was doing in my life in this regard. And how much growing I needed to do. I can only speak for myself, but I know that when Polly became ill, God enlisted me

in a life shaping process. Part of this process involved his gently and patiently chipping away at qualities that He knew needed to diminish in my life. The other part was gradually instilling in my heart the qualities He wanted me to acquire. And I saw primarily three.

The first of these was a sounder *faith* in the Lord. Not that there wasn't faith in our hearts before. But this assignment required faith at a different level than I know I personally had. I'm not necessarily speaking of faith in God's healing power (though I know it's real). Candidly, there were occasions over the years when well-meaning individuals urged us to have faith that God would heal Polly miraculously. One fellow once told me that if we had real faith we would discontinue all of Polly's medications. I don't need to tell you that I didn't think about this suggestion very long. The kind of faith I sensed God was aiming at growing in us was a trust in His goodness, and the goodness of His purposes, even when it was unknown to us what they really were. Even though life was getting harder every year. This kind of faith comes only from God.

Over the years the Lord used such things as the reading of scripture, times of prayer, the prayers of others, and the recording of instances like those mentioned above, to nourish our faith in Him. Not that we didn't experience times of doubt or discouragement. We did. One thing I did learn, however, was that the experience of pain and sorrow is not inconsistent with faith in the Lord. Paul's letter to the Philippians is full of exhortations to joy and peace, and contains a wonderful affirmation of our hope that to be with Christ is "better by far." But in the middle of this letter Paul makes the honest confession that if his friend Epaphroditus were to die as a result of his recent illness, he would have experienced "sorrow upon sorrow" (2:27). God's word is so realistic and balanced. That fact helped me endure the stormier seasons (as it does now).

The second quality I sensed God working on, and this is really an outgrowth of the first, was *hope*. I am not by nature a very hopeful person. But I learned to grow in this area. I see hope as simply “faith oriented to the future.” (I read this somewhere.) An expectation not just of “good times to come,” but that as God’s goodness has been revealed in the past, so it will be unveiled in the future—even if it comes through encounter with illness and pain. That what the enemy may intend for evil (and which is evil), God can and ultimately will use for good. Even in the face of death (that alien invader into God’s created order), there is the wonderful hope of eternal life in heaven, and the resurrection to come!

The third quality God was working on is the most important. That was *love*. I say “most important” because the New Testament tells us that if faith doesn’t produce love, we are “nothing” (1 Corinthians 13:2). It is useless and dead. I loved Polly before. But this illness tested our love, and took aim at it. Speaking for myself, God used this illness to transform my love for Polly. I learned just how much I needed to grow in genuine self-giving and self-sacrificing love. Not that I didn’t need to take time to care for myself. It is possible to neglect your own legitimate needs as a caregiver. And I see some caregivers in the hospital who do this. I remembered that even the “Good Samaritan” delegated some of his caregiving to others so that he could tend to his other obligations (Luke 10:35). But there is a difference between taking care of our needs, and catering only to our own desires. And this is what the Lord was showing to me.

He was showing me just how many ways there are to spell “love.” Dressing, bathing, feeding, carrying, smiling, laughing, crying, reading, singing, just sitting quietly I learned that in a society that places its highest premium on appearance and ability, it is very easy for people whose illness robs them of these very things to feel not only diminished, but also *devalued*. At times the words and actions

of others can reinforce this false belief. I learned that the most significant gift I could give to Polly was to communicate to her by my own words and by my actions that she was the most valuable human being in my life. And she was.

I must not fail to mention at this point that not only did I sense the Lord transforming my love for Polly, but also deepening my love for Him. There were times when I felt confused and upset about what the Lord was allowing to happen in our life. I still feel the pain of some of these memories. But as the years went by, and we experienced more and more of God's shepherding care over our lives (even during the very trying times), my love for Him and sense of indebtedness to Him grew and grew. As a result, I sensed a growing passion in my heart to simply worship Him. Both private and corporate worship became the focus and highlight of my week. I remember reading as a young boy the verse that says, "We love (Him) because He first loved us" (1 John 4:19). It's true. The love I feel for Him and the worship I find flowing from my heart, is simply the natural response to His great love, expressed to us in so many ways. When my heart grows cold, and at times it does, one of the things I've learned to do is to bring to mind the many ways in which God has so graciously loved us these past twenty years. "Faith, hope and love; these three remain. But the *greatest of these is love*" (1 Corinthians 13:13).

I will tell you honestly that the greatest blessing of my life was caring for Polly. I miss it deeply. And though I would never want her to go through again what she did these twenty years, . . . if she had to, I would be first in line to go through it with her again.

Several years ago, I was reading through the Gospel of John. When I reached the end of the book my attention was drawn to a statement Jesus made to Peter in which he signified to him "by what kind of death he would *glorify God*" (21:19). I had always thought about "*living* to the glory of God." But I had never thought about our "*dying* to the glory of God." I knew at that

point that Polly's remaining years were likely few. And I began praying almost daily that whenever it came time for her to leave us, that her departure would bring glory to Him in some way. That was a hard prayer for me to offer. And I don't feel like I was ready for it to be answered until her very last hospital stay. But now that that day has come and gone, I believe God has answered that prayer. In my mind, He has answered it in part by magnifying through Polly all that He has done **for** us, and all He's doing **in** us. And will continue to do until we see Him in glory. *Soli Deo Gloria*.

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The Myth of Happily Ever After vs. A Biblical Worldview Perspective on Marriage

Sue Bohlin examines unrealistic expectations that can torpedo a marriage that should be based on biblical worldview principles. As she examines these expectations from a Christian perspective, one begins to understand how they run counter to the marriage principles contained in the Bible.

Happily Ever After

The wedding of Prince Charles and Lady Diana was one of the most-watched romantic real-life events of the twentieth century. Between the legitimate longings of our hearts, and the way the Disney empire has fed our romantic fantasies for fairy tales, we are captivated by storybook romance.

The Archbishop of Canterbury, who presided at the royal wedding, gave a marvelous sermon that day. In it he said, "Here is the stuff of which fairy tales are made, the prince and princess on their wedding day. But fairy tales usually end at this point with the simple phrase, 'They lived happily ever after.' This may be because fairy tales regard marriage as an anticlimax after the romance of courtship. This is not the Christian view. Our faith sees the wedding day not as a place of arrival but the place where the adventure begins."[\[1\]](#)

The divorce rate in our culture is at an all-time high. Whatever happened to "happily ever after"? Why is it so hard to maintain the hopes and dreams that surround a beautiful wedding with all its promises of love and fidelity, sacrifice and service?

Marriage counselors Les and Leslie Parrott have an idea.

In their excellent book *Saving Your Marriage Before It Starts*, they suggest four myths that have torpedoed many marriages because of unrealistic expectations and misconceptions about what marriage should be. In what follows, we'll look at four marriage myths that are the most harmful and most common:

- We expect exactly the same things from marriage.
- Everything good in our marriage will get better.
- Everything bad in my life will disappear.
- My spouse will make me whole.

"For too long," the Parrotts write, "marriage has been saddled with unrealistic expectation and misguided assumptions. Liberated from these four myths, couples can settle into the real world of marriage—with all its joys and sorrows, passion and pain."[\[2\]](#)

Many people know that something is wrong but they don't know what; and you can't fix or change something if you don't know what's wrong in the first place. Many of our marriage problems are due to harmful expectations and beliefs that fly in the

face of “real reality.” One divorce lawyer told the Parrotts that the number-one reason people split up is that they “refuse to accept the fact that they are married to a *human being*.”[\[3\]](#) In this article we bust the myth of “happily ever after.”

Myth #1: “We Expect Exactly the Same Things From Marriage”

When people are in love, it’s easy to assume that the other person has the same values and expectations as we do. But every family has its own culture, so to speak, and we tend to expect life will continue the same way once we’re adults as it was while we were growing up. One way these differing expectations play out is in the unspoken rules of each family.

We are usually not aware of our unspoken rules and expectations until the other person violates them. I recently heard a great word of wisdom: “Expectations are the mother of resentments.” How true is that?! When our spouse doesn’t live up to our unspoken expectations, we can feel frustrated and irritated, and often we don’t even know why we’re upset because we don’t know what’s wrong. It’s helpful to think through “the rules” of one’s family so that unspoken rules and expectations are brought out into the light of examination. Here are some rules from various families:

- Don’t ask for help unless you’re desperate.
- Downplay your successes.
- Be invisible.
- Get someone else to do the hard or dirty work.
- Don’t get sick.
- Never get angry.
- Don’t talk about your body.
- Don’t go to bed without cleaning the kitchen.
- Don’t talk about your feelings.
- Never order dessert at a restaurant.

- Don't ever upset Daddy.

Can you see how these unspoken rules can cause havoc if a spouse doesn't know about them?

Another source of mismatched expectations is the unconscious roles that spouses fall into, the way an actor follows a script. We inherit expectations about how wives and husbands act by watching our parents and other adults, and we often play out those roles the same way unless we choose to change it. For example, one new husband surprised his wife at dinner by picking up his empty iced tea glass and tinkling the ice cubes. His father had always signaled this way to his mother that he was ready for more tea. The bride was not pleased to learn that her husband expected to play the role of pampered king whose every whim was gladly granted!

The myth that "we expect exactly the same things from marriage" is busted by identifying and talking about unspoken expectations and unconscious roles. The more openly couples discuss their differing expectations, the more likely they are to create a vision of marriage that they can agree on.

Myth #2: "Everything Good in Our Relationship Will Get Better"

Most people, when they fall in love, really believe their love will last forever because it's so intense and intoxicating. It's hard not to believe that everything good about the relationship will just continue to get better and better as time goes on. But reality "is that not *everything* gets better. Many things improve in relationships, but some things become more difficult. Every successful marriage requires necessary losses, and in choosing to marry, you inevitably go through a mourning process." [\[4\]](#)

For some, marriage means giving up childhood. It means giving up the safety and security of being your parents' child, and

becoming a full-fledged adult. God makes this statement in Genesis 2:24 when He says, " For this reason a man *will leave his father and mother* and be united to his wife, and they will become one flesh." Marriage means the end of childhood, and that can feel like a loss to be mourned.

Marriage also "means giving up a carefree lifestyle and coming to terms with new limits. It means unexpected inconveniences."[\[5\]](#) Marriage means always passing one's plans and choices through the filter of "us." Since "the two become one," many of our even mundane life choices impact someone else. That can feel like a loss to be faced, as well.

The Parrotts write, "By far the most dramatic loss experienced in a new marriage is the idealized image you have of your partner. This was the toughest myth we encountered in our marriage. Each of us had an airbrushed mental picture of who the other was. But eventually, married life asked us to look reality square in the face and reckon with the fact that we did not marry the person we thought we did."[\[6\]](#)

It is an illusion that the intense romantic thrill of the beginning of a relationship will last forever. "Debunking the myth of eternal romance will do more than just about anything to help . . . build a lifelong happy marriage."[\[7\]](#) When we get past the myth of continual bliss with a perfect partner, we can embrace the reality that we married another flawed and fallen human being. This is good news, because God only gives grace for reality, nor for illusion or temporary enchantment. And this is good news because intimacy is only available with a real person, not with an idealized image.

Myth #3: "Everything Bad in My Life Will Disappear"

Remember the story of Cinderella? A poor, mistreated stepchild who is forced to serve her wicked stepfamily is magically turned into a beautiful princess. She is rescued by her Prince

Charming and they live . . . all together now . . . “happily ever after.” And don’t we all long for a Prince Charming or a beautiful princess to make us happy and wipe away every tear from our eyes?

The myth of a “happily ever after” life is a legitimate longing of our hearts. We ache to return to Eden where everything bad in our lives *will* disappear. God promises that He will eventually make all things right again, but it doesn’t happen in marriage between two fallen human beings living in a fallen world.

Marriage is a glorious institution invented by God, but it “does not erase personal pain or eliminate loneliness. Why? Because people get married primarily to further their own well-being, not to take care of their partners’ needs. The bad traits and feelings you carried around before you were married remain with you as you leave the wedding chapel. A marriage certificate is not a magical glass slipper.”[\[8\]](#)

The Parrotts write, “Getting married cannot instantly cure all our ills, but marriage *can* become a powerful healing agent over time. If you are patient, marriage can help you overcome even some of the toughest of tribulations.”[\[9\]](#) Perhaps the biggest reason for this is the amazing *power* of love. I believe God’s love is the strongest healing agent in the universe. In marriage, He can love us through our spouses; He can be “Jesus with skin on” to each of us.

A healthy marriage can become a place to wrap up unfinished business from childhood and deal with unresolved hurts. God showed me this truth personally. I had experienced a great deal of rejection in relationships before I met my husband. He told me that we were married ten years before he could say the words, “I need to talk to you about something” and I wouldn’t automatically wince and pull back in fear. Over time, Ray’s faithful love and acceptance of me healed the rejection wounds.

It's a myth that everything bad in our lives will disappear when we say "I do," but God's grace is bigger than the myth. We still live in a fallen world with a fallen spouse, but God can bring much grace through mutual love.

Myth #4: "My Spouse Will Make Me Whole"

One of the greatest lines in all of movie history belongs to Tom Cruise in *Jerry Maguire* where he tells his wife, "You complete me." It is romantic and feels emotionally satisfying—but in reality, it's just not true.

Couples who swallow the myth that their spouse will make them whole are in danger of going to one of two extremes. One is an unhealthy dependence on the other that the Parrotts term an *enmeshed* relationship. They unconsciously make their partner completely responsible for their well-being. They are like ticks that constantly attempt to suck life and love and meaning from their spouse. It is a form of idolatry, because they are looking to their partner to provide emotional "living water" that only God can give.

The other extreme is a *disengaged* relationship of what the Parrotts call "rugged self-reliance." These spouses are so isolated and independent from each other that they function more like neighbors or business associates than a God-created union of two souls. The first kind of couple is looking for wholeness from their partner; the second kind of couple is looking for wholeness from within. It is also a form of idolatry, because they are looking to themselves instead of God to provide meaning for life.

Neither enmeshed nor disengaged relationships are healthy, and neither will allow the people in them to experience wholeness. A sense of wholeness is found in an *interdependent* relationship where two people with self-respect and dignity make a commitment to nurture their own spiritual and emotional growth as well as their partner's.

Enmeshed relationships are like the capital letter A. They lean on each other so much that if one moves, the whole structure falls down. Their security is in another person instead of in God. Disengaged relationships are like the letter H. Partners stand virtually alone. If one lets go, the other hardly feels a thing. Interdependent relationships are like the letter M. They could stand on their own, but they choose to stay connected to the other out of their fullness, not out of their emptiness. If one lets go, the other feels a loss but can recover.

Every marriage is between two broken and fallen people who cannot make each other whole. We are called to love and respect each other, serve and celebrate each other—but only God can make us whole.

“Happily ever after” may be for fairy tales, but that doesn’t mean there is no such thing as a happy, rich, fulfilling marriage. But it’s only possible for those who live in reality, not in the fantasy of make-believe myths. May God give us grace to trust Him to walk in truth and not illusion.

Notes

1. Les and Leslie Parrott. *Saving Your Marriage Before It Starts*. (Grand Rapids: Zondervan, 1995), 26.
2. Ibid., 16.
3. Ibid., 23.
4. Ibid., 21.
5. Ibid., 22.
6. Ibid.
7. Ibid.
8. Ibid., 24.
9. Ibid., 25.

Christianity: The Best Thing That Ever Happened to Women

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

The Low Status of Women in Jesus' Day

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

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



Ephesus, 'Husbands, love your wives, just as Christ loved the church and gave himself up for her.' And he added, 'He who loves his wife loves himself.'" {3}

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

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

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

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

Jesus and Women

Jesus' treatment of women was very different:

The extremely low status that the Greek, Roman, and Jewish woman had for centuries was radically affected by the appearance of Jesus Christ. His actions and teachings raised the status of women to new heights, often to the consternation and dismay of his friends and enemies. By word and deed, he went against the ancient, taken-for-granted beliefs and practices that defined woman as socially, intellectually, and spiritually inferior.

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

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

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

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

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

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

Paul, Peter, and Women

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

In a culture that feared the power of a woman's external beauty and feminine influence, Peter encouraged women to see themselves as valuable because God saw them as valuable. His call to aspire to the inner beauty of a trusting and tranquil

spirit is staggeringly counter-cultural. He writes, "Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful."

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

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

Paul also provided highly countercultural direction for the New Testament church. In the Jewish synagogue, women had no place and no voice in worship. In the pagan temples, the place of women was to serve as prostitutes. The church, on the other hand, was a place for women to pray and prophecy out loud (1 Cor. 11:5). The spiritual gifts—supernatural enablings to

build God's church—are given to women as well as men. Older women are commanded to teach younger ones. The invitation to women to participate in worship of Jesus was unthinkable—but true.

Misogyny in the Church

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

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

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

In the second century Clement of Alexandria believed and taught that every woman should blush because she is a woman. Tertullian, who lived about the same time, said, "You [Eve] are the devil's gateway. . . . You destroyed so easily God's image, man. On account of your desert, that is death, even the

Son of God had to die.” Augustine, in the fourth century, believed that a woman’s image of God was inferior to that of the man’s.[{13}](#) And unfortunately it gets even nastier than that.

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

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

Effects of Christianity on Culture

As Christianity spread throughout the world, its redemptive effects elevated women and set them free in many ways. The Christian ethic declared equal worth and value for both men and women. Husbands were commanded to love their wives and not exasperate their children. These principles were in direct conflict with the Roman institution of *patria potestas*, which gave absolute power of life and death over a man’s family, including his wife. When *patria potestas* was finally repealed

by an emperor who was moved by high biblical standards, what a tremendous effect that had on the culture! Women were also granted basically the same control over their property as men, and, for the first time, mothers were allowed to be guardians of their children.[{15}](#)

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

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

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

As a result of Jesus Christ and His teachings, women in much of the world today, especially in the West, enjoy more privileges and rights than at any other time in history. It takes only a cursory trip to an Arab nation or to a Third

World country to see how little freedom women have in countries where Christianity has had little or no presence.[\[19\]](#) It's the best thing that ever happened to women.

Notes

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

<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=154>.

15. Ibid., p. 111.

16. Ibid., pp. 111-112.

17. Ibid., p. 115.

18. Ibid., pp. 118-119.

19. Ibid., p. 115.

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Grappling with Guilt

What Makes You Feel Guilty?

What makes you feel guilty?

Has a relationship gone sour and you find yourself agonizing about what might have been if you'd acted or spoken differently? Maybe your slave-driver boss hassles you for being behind. Are your kids wondering why they ended up with you as a parent?

These days, food guilt is common. With super-slim models gracing supermarket tabloids and magazine covers (admit it, now; you've peeked), even a fit, petite-sized former cheerleader can get depressed standing in the checkout line. "No-Guilt Nachos," offers a *Ladies' Home Journal* recipe.

America Online has a special guilt section dealing with "Relationship Guilt," "Parental Guilt," "Food Guilt,"

“Workforce Guilt,” “Pricey Guilt,” “I’m-a-Rotten-Person Guilt,” “Stay-in-Touch Guilt,” and “Trying-to-Please-Everyone Guilt.” Whew!

Ever been late paying a family bill due to negligence or overspending? Been unfaithful to your spouse? Lied to the IRS or a friend? Been angry without reason?

When we fall short of our own – or others’ – standards, guilt feelings can result. Unresolved guilt can bring anxiety, depression, ulcers, low self-esteem and more.

I am a recovering perfectionist. As a teenager, I could be pretty hard on myself. I once fouled out of a high school basketball game in the final seconds with our team ahead. The opposing player made his free throws, putting his team ahead. I felt bleak. Our team’s desperation inbounds pass went to midcourt, where a teammate caught the ball and threw up a prayer. The ball swished through the net as time expired. We had won. I was the second happiest player there. I probably would have excoriated myself had he missed.

A single man I know became involved with another man’s wife. Her rocky marriage had sent her lonely heart wandering and his youthful enthusiasm and libido met many of her wants. They dreamed, schemed, sneaked, and rendezvoused. When discovered, he lied and sought to perpetuate the affair. Eventually, friends convinced him to break things off. He felt guilty for having the fling, guilty for lying about it, and guilty for dumping her.

Feeling guilty can cripple you emotionally. Serious ethical or moral lapses can bring blame and shame. A seemingly minor flaw can sometimes bug the daylights out of you. This article looks at healthy, biblical ways to deal with guilt, and how to know that you are really forgiven.

Some Causes of Guilt Feelings

Why does guilt affect us so, and how can we alleviate it? Some psychologists emphasize that problems in our past can plague us in the present. Inability to reconcile or move past unhealthy relationships with parents, siblings, teachers or classmates may color our emotions. Other authorities feel that people may be following overly rigid standards.

Suggested solutions have included discovering and resolving past hang-ups, relaxing moral codes or easing personal expectations. Certainly many people still suffer from past problems or set unrealistic standards. Forty-eight hours of tasks won't fit into one day, so don't necessarily castigate yourself when only half your ambitious to-do list gets accomplished. If you find yourself sneaking a diet-busting snack, maybe rewarding yourself occasionally is better than whipping yourself. But it seems wise to also consider that, at least in some instances, we may feel guilty because we are guilty.

If this is true, then therapy for a guilty person could begin with getting them to admit their shortcoming. That's not always easy.

Admitting you're wrong can be hard. Perhaps you've heard of the writer who asked his domineering editor if he'd ever been wrong. "Yes," replied the editor. "I was wrong once. It was when I thought I was wrong but I wasn't."

University of Illinois psychologist O. H. Mowrer pointed out a common dilemma in trying to face your own shortcomings:

Here, too, we encounter difficulty, because human beings do not change radically until first they acknowledge their sins, but it is hard for one to make such an acknowledgement unless he has "already changed." In other words, the full realization of deep worthlessness is a severe ego "insult,"

and one must have a new source of strength to endure it.[{1}](#)

I understand this inner weakness problem. As a teenager, I found success through athletics, academics, and student government. I was attending one of my nation's leading secondary schools. President John F. Kennedy and actor Michael Douglas were alumni. But my achievements didn't bring the personal satisfaction I wanted. Guilt, anxiety, and a poor self-image often plagued me on the inside.

My first year in university, I met some students who said that the spiritual side of life offered a solution to the guilt problem. A relationship with God, they said, could give me the "new source of strength" necessary to face my own flaws and seek help. Because of them, I discovered practical reasons why faith could help me overcome my guilt.

A Solution to Guilt

The hit movie *Bruce Almighty* depicts God's attempts to contact the main character (played by Jim Carrey) by leaving a number on his pager. Turns out the phone number is valid in many area codes. After the film's release, people and businesses began getting calls from folks asking for God.

A Florida woman threatened to sue the film studio after twenty calls per hour clogged her cell phone. A Denver radio station built a contest around the fluke. Some callers to the station seemed to think they'd really discovered a direct line to God. One even left a message confessing her adultery.[{2}](#)

Owning up to guilt can help clear your conscience.

Those college students I mentioned earlier had a joy and enthusiasm that attracted me. They claimed to have a personal relationship with Jesus of Nazareth. I couldn't believe it all. I kept returning to their meetings because I was curious and because it was a good place to get a date. Especially

because it was a good place to get a date!

They explained that God loved me, but that my own self-centeredness or sin had separated me from Him. They said His Son, Jesus, died to pay the penalty for my sins, and rose from the dead so I could receive forgiveness as a free gift. Eventually, it made sense.[{3}](#) Through a simple heart attitude, I invited Jesus to enter my life, forgive me, and become my friend. There was no thunder and lightning, no angels appeared, and I did not become perfect overnight. But I found a new inner peace, freedom from guilt, assurance that I would be with God forever, and the best friend I could ever have.

Of course, my experience is not unique. Harvard psychologist William James, in his classic book *The Varieties of Religious Experience* cites Henry Alline who placed his faith in Christ: "the burden of guilt and condemnation was gone . . . my whole soul, that was a few minutes ago groaning under mountains of death . . . was now filled with immortal love . . . freed from the chains of death and darkness...."[{4}](#)

One early believer wrote: "God made you alive with Christ. He forgave all our sins. He canceled the record that contained the charges against us. He took it and destroyed it by nailing it to Christ's cross."[{5}](#) I found that my own guilt was gone, but I also had to draw on His power daily.

A friend of Jesus wrote, "If we confess our sins to him, he [God] is faithful and just to forgive us and to cleanse us from every wrong."[{6}](#) Some call this statement the believer's "bar of soap." We confess, being honest with God. He forgives and cleanses us.

But what if you don't feel forgiven? Is there such a thing as false guilt?

True or False?

A reader who signed his e-mail “Guilt plagued” told me of his struggles:

A few years ago, out of desperation, I made a series of terrible mistakes. I am committed to the Lord and confessed my sins. I’m terribly ashamed and embarrassed about what I have done, and I feel ten times worse because I can’t make restitution. . . . I’m having a difficult time processing the idea that He has forgiven me. . . . Please help me . . . what should I do? The guilt is eating me alive.

Sometimes we feel guilty because we are guilty. Other times we feel guilty without cause. Is your guilt true or false, and what can you do about the feelings?[\[7\]](#)

When my wife, Meg, was in graduate school at Stanford, she regularly parked on the street near her campus office. One afternoon she discovered a parking ticket on her windshield. During that day – while she was parked there – campus management had painted the curb red, signifying “No Parking.” (The curb had never had paint during her tenure.) Was she guilty?

Her dilemma was both laughable and burdensome. Meg would have to either pay a fine or go to court. She appeared in court and told the judge what had happened. He dropped the charges. (I should *hope* he would!)

The law and the judge’s application of it determined guilt or innocence. Similarly, if we violate God’s proscriptions, we stand guilty. If we do not violate biblical principles, then we may or may not be guilty.

If you know your guilt is real, your solution begins with placing your trust in Christ to forgive you. Once you have, and you become aware of sins in your daily life, simply admit

them to God.

Keep short accounts with God. As the proverbial country preacher said, “I ‘fesses ‘em as I does ‘em.” Feelings may lag behind, but if you’ve admitted your sin to God, He has forgiven you.

What if you’re unsure if your guilt is true or false, or if you confess your sins but still don’t feel forgiven?

Consider *the Holy Spirit’s guidance*. Jesus sent His Holy Spirit to guide us into truth,[{8}](#) especially concerning sin.[{9}](#) If the Bible doesn’t prohibit certain behaviors, you – if you’re a follower of Jesus – can ask the Holy Spirit for wisdom about them. Jesus’ brother James wrote, “If you need wisdom—if you want to know what God wants you to do—ask him, and he will gladly tell you.”[{10}](#) Discerning God’s guidance is not a perfect science, but His inner conviction can help you sort things out.

Making Things Right

What do you do if you’re not sure if your guilt feelings are legitimate, or if you don’t feel forgiven?

Realize that *God’s promises trump your own self-criticism*. Members of God’s family can trust His opinion even when they don’t feel like it’s true. We can “set our hearts at rest in his presence whenever our hearts condemn us. For God is greater than our hearts, and he knows everything.”[{11}](#) Does your heart condemn you unjustly? You can say, “Listen, heart. I’m a child of God. I’ve confessed my sin and He says I’m forgiven. I refuse to believe your condemnation.”

I recommend that you converse with yourself in private rather than in public! For a variety of psychological and spiritual reasons, your guilt feelings may not disappear immediately. Changing established emotional patterns can take time. Choosing to believe God is good starting point.

Realize also that *God's promises trump the real enemy*. This may be hard to swallow, but it's important. Jesus taught the existence of "Satan," a "liar and the father of lies,"[{12}](#) the "accuser" of believers.[{13}](#)

I once considered myself too intellectual to believe in Satan. Our university mascot was the "Blue Devil." To me, the devil was some guy in a blue costume with a pitchfork who ran around at basketball games. Then I heard that Satan the deceiver has some people so deceived that they don't believe he exists. Jesus' life and teachings eventually convinced me that Satan was real. If you experience false guilt feelings, realize that they may have a lower source. You needn't deny the feelings, but you can deny false guilt based on Jesus' friendship with you.[{14}](#)

You may need to *make restitution*. My second year in college, I swiped a plastic bucket from behind the lectern in the psychology lecture hall. It had been there every day during the semester. "No one wants it," I convinced myself. "It deserves to be taken." I used it to wash my car.

Two years later, I read a booklet about God's forgiveness. That bucket kept coming to mind. I not only needed to admit my theft to God. I needed to make restitution.

My booty long since lost, I purchased a new bucket and carried it sheepishly across campus one afternoon. Finding no one in the psychology building to confess to, I left the bucket in a broom closet with a note of explanation. Maybe a janitor read it. My conscience was clear.

After hearing of this stolen bucket episode in a lecture, one friend wrote his former employer to confess all the items he had stolen and to offer restitution. "We all probably have some plastic buckets in our lives," observed another associate.

Feeling guilty? You may just need to relax unrealistic

standards in a stress-filled world. But you also may need to face genuine personal shortcomings. If you do, you can know that the complete forgiveness that Jesus offers is free and that His truth trumps all challengers.

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Notes

1. O. H. Mowrer, "Sin, the Lesser of Two Evils," quoted in Henry R. Brandt, *The Struggle for Peace* (Wheaton, IL: Scripture Press Publications, 1965).
2. Mitch Stacy, "'Bruce Almighty' Phone Number Annoys Many," *Associated Press/AOL News*, May 28, 2003.
3. For detailed information on Jesus and evidence to support His claims, see www.WhoIsJesus-Really.com.
4. *The Life and Journal of the Rev. Mr. Henry Alline* (Boston, 1806), 31-40; selection abridged in Henry James, *The Varieties of Religious Experience* (New York: The Modern Library/Random House, 1936 [original copyright 1902]), 214-215.
5. Colossians 2:13-14 NLT.
6. 1 John 1:9 NLT.
7. For more on false guilt, see, Kerby Anderson, "False Guilt," www.probe.org/false-guilt/ and Sue Bohlin, "It's Not Your Fault!" www.probe.org/its-not-your-fault/.
8. John 16:13.
9. John 16:8.
10. James 1:5 NLT.
11. 1 John 3:18-20 NIV.
12. John 8:44 NASB.
13. Revelation 12:9-10 NASB.
14. 1 John 4:4 NLT.