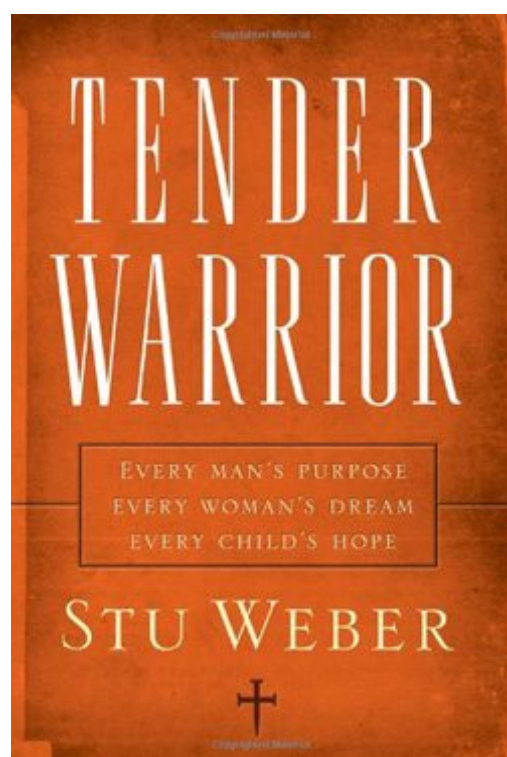


Is the Tender Warrior Wild at Heart? – Characteristics of Christian Manhood

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

The Four Pillars of a Man's Heart

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



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

Christ.

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

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

The Heart of a Warrior portrays that part of a man that wants to shield, guard, defend and protect those around him. We intuitively understand this about men, but so many are inhibited from expressing this today. Movies and the entertainment industry often portray this aspect of manhood in its harsher tones. Consequently, this true aspect of manhood is more a target for suppression than for understanding.

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

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

gentle and tender words in 1 Thess. 2:7-8.

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

A Man and His Family

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

Our culture is horribly confused on this point. Weber sums it up neatly when he says, “Men, as husbands you have been given a trust, a stewardship, a responsibility, a duty, to husband, or manage, or care for the gifts of your wife.”[\[2\]](#) Part of my job as a husband is to create an environment in our home that allows my wife to be all God created her to be. She needs to be able to trust my leadership. She needs to know I will stand up for her and provide a secure environment. She needs to be comfortable in seeking my guidance and instruction. Finally, she needs to know that she is loved with a Christ-like self-sacrificing love. Weber adds, “A woman was made to be provided for, protected, and cared for. A man was made to be a provider, protector, and caregiver. Nothing is more pitiful than a man forfeiting his masculinity or a woman her femininity by transgressing the created order.”[\[3\]](#)

Weber’s discussion of a man and his lady provides numerous helpful insights, exercises, and illustrations on how a man is to love a woman. One commentator suggested that the chapter

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

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

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

A Man and His Friends

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

Men who have weathered tough times together, even fought together, develop a bond that can be stronger than that between a man and a woman. But how many men have such a friendship? There are numerous forces in our culture that

leave most men isolated and cut-off. We see the lonely male model in the movies all the time. Characters played by John Wayne, Bruce Willis, Sylvester Stallone, and Arnold Schwarzenegger tend to be the isolated lonely male types: able, or perhaps, forced to handle life's pressures on their own.

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

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

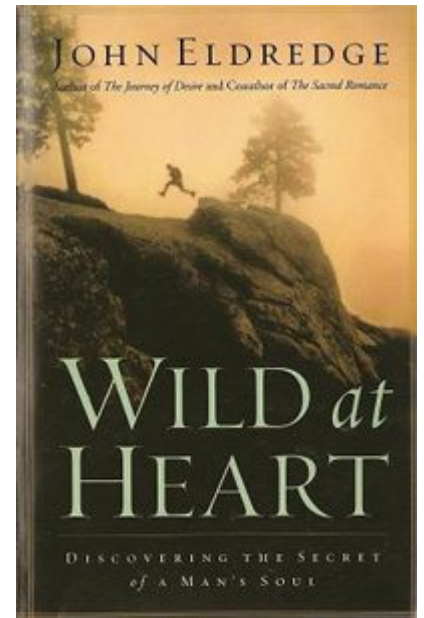
Men long for someone to lock arms with in a struggle greater than themselves. Looking again at David and Jonathan, we learn in 1 Samuel 14 that Jonathan was a warrior just like David, and when David slew Goliath (1 Samuel 18), Jonathan immediately made a connection. They had shared values. They became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

In 1 Samuel 20, David and Jonathan expect that they may never see each other again and weep in each other's embrace. They were transparent. They weren't afraid to be emotional in the other's presence. Do you have a friend like that? I encourage you to seek a friend who shares your values, and work to

develop an unselfish, loyal, and transparent relationship that the Lord will use to guide you through today's muddy waters.

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

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



Eldredge's triumvirate lines up quite well with Weber's four pillars, the Heart of the King, Warrior, Mentor, and Friend. Both Weber and Eldredge assert that a man needs a cause outside himself to fully live out the image of God in him. They just use different terminology.

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

For instance, Eldredge uses many illustrations from physically demanding backcountry experiences to highlight his call to be wild at heart. Early in the book he retells how he and his sons faced the flooded, muddy, and debris-filled Snake River with nothing but a canoe. He says, "I have never floated the

Snake in a canoe, nor any other river for that matter, but what the heck. We jumped in and headed off into the unknown, like Livingstone plunging into the interior of dark Africa.”^{4} Wild? Sure, but reckless and irresponsible, too!

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

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

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

But there’s more. Men need someone to fight for and with. A companion. A beauty. A helpmate. Adam had a great and wonderful world to explore at his creation. But God recognized that he needed something else, a helpmate suitable for him.

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

Healing the Wound

John Eldredge likens many men to a huge male lion in his local zoo. The lion, as powerful and ferocious as he is, is caged in a small cell where he lies around, bored except at feeding time, and is but a shadow of what he was created to be. In a fallen world, where our enemy prowls around looking for

someone to devour, most if not all men have been wounded at the heart of their masculinity. It has sapped their strength and put them on the sidelines.

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

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

So men will often try to answer their question, to heal their wound, by going to some very unwise places. Some rebel, others try to earn their father's respect by becoming driven overachievers. Others retreat into passivity or are haunted by pornography or even drugs. Some search for their masculinity from women or maybe just one woman. But femininity can never bestow masculinity.

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

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

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

Notes

1. Stu Weber, *Tender Warrior* (Sisters, Ore.: Multnomah Books, 1993), p. 43.
2. Ibid., p. 92.
3. Ibid., p. 92.
4. John Eldredge, *Wild at Heart* (Nashville: Thomas Nelson, 2001), p. 5.
5. This last section summarizes chapters 3-7, which are the heart of Eldredge's book, *Wild at Heart*. When reading *Wild at Heart*, one needs to be aware that Eldredge's language is sometimes imprecise and can leave the wrong impression. I'm convinced that Eldredge sees that the real battle we all must face is with spiritual forces, and that our physical tests of strength are only rehearsals for the real thing. But his book can be misinterpreted as an excuse for men to overindulge in risky behavior and some men to take dangerous risks they are not prepared for. For some, *Wild at Heart* can only serve as an appeal to the flesh.

So, is the tender warrior wild at heart? Yes, but not to the degree some choose to believe.

Eldredge uses a great illustration on page 83. “Yes, a man is a dangerous thing. So is a scalpel. It can wound or it can save your life. You don’t make it safe by making it dull; you put it in the hands of someone who knows what he’s doing.” Only the Ultimate Tender Warrior, Jesus Christ qualifies.

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

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



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

Stu Weber, in his book, *Four Pillars of a Man’s Heart: Bringing Strength into Balance*,⁽¹⁾ states that biblical masculinity rests on four pillars. The four pillars represent the four major facets of a man’s life; these aspects of masculinity are: king, warrior, mentor, and friend. Weber believes that when all four “pillars” are balanced, peace and tranquility will prevail in our marriages, our families, our

churches, and in the community and the nation. These institutions rest on the balanced pillars of biblical manhood, and they all collapse when the pillars lean out of balance. The major problems our society faces, for example, are the result of many men having one or more of their personal pillars out of balance—leaning one way or the other. For some men, the pillars have fallen down.

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

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

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

Remember that God created mankind as male and female to be His image in the world. Thus, there is no better way to attack God and His creation or to destroy His relationship with mankind than to deface the image of God. (4) "Satan's effectiveness in destroying God's image through male-female alienation, by whatever means, has been incalculably costly to the human race." (5) This is where the current battle rages.

The first pillars started to wobble a long time ago. In the

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

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

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

A man of vision and character . . . a King.

A man of strength and power . . . a Warrior.

A man of faith and wisdom . . . a Mentor.

A man of heart and love . . . a Friend.(6)

Man as Shepherd-King

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

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

Weber's key thought about the king or shepherd-king is that he

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

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

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

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

A shepherd-king never abandons his flock. To do so is to

violate the most basic ingredient of his calling to-protect. To abandon one's flock is cowardice, the equivalent of desertion in time of war.

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

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

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

Man as Warrior

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

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

The warrior in a godly man doesn't love war. But, because he is a man of high moral standards and principles, he is willing to *live by* those principles and moral standards, spend himself for them, and, if necessary, *die for* them.

The warrior is not a popular figure in today's society. This attitude is understandable, particularly from those who have

experienced life around men whose warrior pillar has leaned toward the brute. Women and children need to be protected from such men by faithful warriors whose lives are in balance.

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

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

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

A warrior's life is full of sacrifice; he is called to sacrifice himself for his wife, his children, his church, the spiritually lost, and the weak and helpless. He sometimes finds it necessary to sacrifice his popularity by saying and

doing the hard things that others won't say. On the other hand, the godly warrior has a heart of mercy for the weak and the helpless. The price of being a warrior is high, but the rewards are great.

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

Man as Mentor

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

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

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

Mentoring is basically passing on the secrets of life: lessons

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

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

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

Man as Friend

The primary function of a friend is "to connect," that is, to link hearts. Someone is a true friend if that person loves to connect, or to link one heart, with another. A true friend is

one who, in spite of his own needs at the time, connects deliberately with another who has a need or a burden. He doesn't just connect when it's convenient and he feels like it. If a man is unable or unwilling to connect, he has failed in his primary duty as a friend.

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

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

He goes on to add:

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

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

a true friend will be greatly enhanced.

Man's Best Friend

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

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

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

Notes

1. Stu Weber, *Four Pillars of A Man's Heart: Bringing Strength into Balance* (Sisters, Ore.:Multnomah, 1997), 13.
2. Ibid., 13.
3. Ibid., 39.
4. Ibid., (Halverson, cited in *Four Pillars*, p. 39)
5. Ibid, Halverson, 40.
6. Weber, 13.
7. Joshua 24:15
8. Weber, 229.
9. Ibid.
10. Ibid., 237.

