

Gentle

Daughters of Jerusalem: Unveiling the Feminine in Faith

Gentle

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Phantastes in 1095

When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she travelled [2000 miles] to prove Solomon with enigmas.

And she said to the king, "The report was true that I heard in my own land of your words and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard. Happy are your men!

-Queen of Sheba,

1 Kings 10:6,7-8 ESV

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Foreword

The love of money and wealth is the root of every evil. In other words, every conceivable evil can be caused by the love of wealth. However, alongside this primary root, there surely exists another source of numerous evils.

Since the writing of this book, we have witnessed the destructive consequences of tribalistic thinking wreak havoc in America in deadly ways. Lives have been lost. We are now watching the flood gates of damning evidence against the “failure of men” gush out through nearly every major news media outlet. The rate of single men dating has declined alarmingly. The work rate of men of prime working age (25-54) descended to Depression-era levels as the movement of men leaving the workforce has become almost like a contagion. Fewer men are looking for work than at any previous time in history. The New Yorker published an article in January 2023 entitled, “What’s the Matter with Men?” as though it isn’t even a question anymore that something is wrong. And, as usual, these inquiries overlook and disregard the true underlying causes of the problem while silencing the voices of men. These root causes can be readily identified by simply listening to men themselves, if they were allowed to speak. A female columnist for Washington Post comments that “Men are lost” to which an anonymous male commenter responds “I’m not lost, I have never been more aware in my life.” And there is indeed a truly provocative awareness brewing in the world of men that few manage to see. When a self-help book sweeps through the realm of men and sells over five million copies in just a couple of years—Jordan Peterson’s 12 Rules for Life—it is evidence enough for this widespread

underground awareness among men. They are desperate for some sense of order amidst the chaos. Numerous male movements have now been squashed or pushed underground and the breadth of the disconnect of society from reality grows. How much more fake and chaotic must society become before Heaven itself can no longer bear it and it all collapses under its own weight?

This book, which primarily focuses on the guidance, words, and revelations of the Lord concerning what can be considered the most fundamental of all human identities—sexuality—is meant to serve as an antidote to this root of countless evils in the world and within America, namely, the love of power. The conflict for power between the sexes is resulting in, at the very least, a cascade of grave consequences, including murder, hatred, discord, rivalry, brutal behavior, infidelity, disloyalty, conceit, greed, theft, vitriolic anger, abuse, boastful arrogance, and an abundance of falsehoods. Amidst the many forms of evil plaguing our society, these two may be among the most profound and deeply rooted.

It's crucial to recognize that the war of the sexes is not a war from God. It is not his will that men and women should be divided against each other but rather that the "two become one". However, much like the story of Job, He has allowed our condition to unravel, that we might come to acknowledge the depravity of our condition and turn away from attempting to justify ourselves solely "as a man" or "as a woman." Instead, we should seek the undeserved justification found through the blood of His Son. It should not be "as a man" or "as a woman" but rather "as a sinner saved."

For who are you, O woman? Who are you O man to darken counsel by words without knowledge? Where were you when God laid the foundation of the earth? Where were you when He made the man and the woman? Were you the first man ever born? The first woman? Were you brought forth before the hills? Have the gates of death been revealed to you? Have you seen the gates of the shadow of death? Have you comprehended the breadth of the earth?

Tell me, if you know all this.

Preface

People are going to die.

In March 2014, the Pew Research Center released a study titled “Millennials in Adulthood – Detached from Institutions, Networked with Friends.” The title itself conveys the message. Young individuals across the globe appear disconnected, uninformed, self-reliant, self-absorbed, and heavily dependent on virtual followings, akin to a methamphetamine addiction.

In the realm of social media, it seems as though we are witnessing one of the most profound “debates” in American history, perhaps even on a global scale. This debate doesn’t follow the traditional format of one group’s representative debating another’s over a single topic. Instead, every individual contributes arguments to any contentious matter presented to them. Controversial subjects invariably erupt into intense battlegrounds within minutes. Amidst this relentless crossfire, it becomes evident that deep sentiments are brewing within people’s hearts.

Controversial issues are taken more personally than ever, and representative leaders are losing their influence. While perusing these online debates, a prevalent theme emerges. People, particularly the younger generation, are exalting individual rights as the paramount human idol. The self appears to be evolving into a “supreme god,” if not already the supreme deity. When all other arguments falter in the arena of debate, individual rights are often invoked as the last line of defense for one’s viewpoints. No matter how disproven a perspective may be, an individual’s rights are frequently invoked as a final recourse.

“It is my right!”

“You don’t have the right!”
“What gives you the right?”

In the past year or two, I have observed that these protests have transformed into something more sinister—an escalation to a venomous level of condemnation: cursing the adversary.

“**** YOU!”
“GO TO HELL!”
“*****PHOBE!”
“*****IST!”

Murder is the end of the path of rage and anger. Yes, people are going to die.

I firmly believe that the current trend represents not merely a departure from the values of the 1950s or the traditional beliefs held by Grandma Jane and Grandpa Jim, but also a departure from the very concept of authority itself. Throughout the annals of civilization, there has been a recurring pattern of straying from and returning to established forms of authority.

The belief in a single Creator God, monotheism, stands as the ultimate authority to which all that lives, breathes, and moves submits and obeys. This God reigns above all other gods, bearing a Name that surpasses all names. In contrast, when a civilization believes in multiple gods, polytheism prevails, and authority becomes more dispersed and fragmented. Indigenous communities may look to ancestral spirits, an unknown creator spirit, or worship idols, tree deities, animal deities, and the like, as their higher authorities.

To the best of my knowledge, there is no record of any civilization that has forsaken all forms of authority and exalted the individual to the status of a god—except for our own. In our society, the individual has been elevated to the position of supreme authority. This transformation is a central aspect of the current cultural trends, and it is indeed a phenomenon without precedent.

In every facet of life, it appears that our civilization is undergoing a seismic shift, akin to a pressure cooker releasing steam, where radical individualism is dismantling the foundations of our collective identity. America, once characterized by its unity as “E pluribus Unum,” *out of many, one*, has now become a nation of scattered goats. Throughout a much of human history, our advancement has been constructed upon collective ideologies that promote unity, forging a common purpose out of diverse backgrounds. This progress did not stem from a single purpose descending into chaos and the divisive categorization based on race, ethnicity, gender, or sexual orientation. America was founded with this very purpose in mind, as reflected in the motto “E pluribus Unum,” which was engraved on the Great Seal of the United States in 1782. This motto, later replaced by “In God We Trust” in 1956, carries the implication of a singular authority and purpose.

The concept of unity, however, is impossible without some form of singular direction or authority. Why? Because humans naturally tend to disagree before they reach consensus. Once consensus is reached, it takes the form of an agreement, a covenant, a treaty, a promise, or something similar, which then becomes the authority.

At one point in our history, the nation largely agreed on the authority of God, which led to the adoption of “In God We Trust” as the national motto. Agreements hold authoritative and binding significance in our existence. Individuals who break their promises and agreements are seen as dishonorable, wretched, and detrimental to society or a group. To some extent, we have all fallen short in keeping our promises and agreements, which is why, in varying degrees, we are all considered dishonorable, wretched, and miserable creatures.

The prophet Amos queried, “Do two walk together unless they have agreed to do so?” (Amos 3:3).

Why does all this matter? Because with each passing generation, we seem to be descending further into profound disagreements with one another. Just take a look at social media platforms like Facebook.

In the present era, authority is often viewed with suspicion, while self-supremacy is celebrated, especially among the young. Social media users, in particular, have shown a remarkable inclination to assume the roles of judges and arbiters of all matters on Earth.

However, it's important to distinguish between feeling good about oneself and the pernicious concepts of self-idolatry (narcissism). Self-idolatry emerges when individuals unilaterally decide what is right and wrong, what is good and evil, positioning themselves as the ultimate source of righteousness, custom-made for their personal preferences. It doesn't take much reflection to realize the destructive potential of this ideology within a civilization. Under the banner of self-idolatry, the individual is placed above everything—marriage, the family unit, the community, the city, the nation, and even the world.

Yet, just as you cannot eliminate bees and expect honey to flow, you cannot abolish authority and expect harmony to prevail. Authority is the source of harmony, while self-idolatry is not. So why are successive generations becoming increasingly discordant with the concepts of authority and obedience?

According to the Pew Research Center, the Millennial generation, aged 18 to 33, is forging a distinctive path into adulthood. They tend to be disengaged from organized politics and religion, interconnected through social media, burdened by debt, wary of interpersonal trust, hold low views of marriage, yet generally optimistic about the future. This generation, in particular, exhibits a palpable aversion to authority in various forms. Politics, religion, and anyone outside their immediate social circles are met with skepticism and resistance. Notice also that even marriage, which constitutes a binding agreement, is declining in favor, as it represents another authoritative element in a person's life.

Economic challenges faced by Millennials, surpassing those experienced by previous generations, have contributed to a decline in marriage rates. Furthermore, the political redefinition of marriage in contemporary times extends beyond issues related to gender differences and roles, delving into the realm of self-idolatry. Under this perspective, marriage becomes whatever an

individual desires it to be. Soon legitimacy will be given to marriage with animals and objects.

Politics has attempted to adjust to this era of self-idolatry because it perceives a necessity to safeguard individual rights and freedoms. Who is Congress to dictate how people should feel or what they can or cannot do with themselves? This dynamic has been prominently exemplified in the ongoing debates surrounding abortion. When a woman believes herself to be supreme over her fetus, who has the authority to contradict her feelings? Supporters of the Constitution, the Declaration of Independence, and the Bill of Rights frequently cite these documents to reinforce the rights of the individual. Ironically, these same documents, often invoked by pro-choice advocates, also suggest that the fetus is a created being with equal rights and endowed with inalienable rights. However in this generation the fetus has lost his or her official designation as a *creation* and is now treated as a non-individual entity with no rights. When the Creator is removed from the equation, this belief may not appear problematic initially. Yet, if one has the insight to discern its path, it becomes evident that this belief ultimately leads to the devaluation of every human as a creation. When humans are no longer regarded as creations of the Creator, the question arises: under whose authority does human existence now fall? The answer becomes whoever happens to be in authority.

Some may ask, “Who is Congress to define personal inviolability for us?” Yet they did just that: “...all men are created equal; that they are endowed by their Creator.” This declaration acknowledges God as the creator of all, and as such, the ultimate authority. This was our binding agreement—an agreement that rests at the core of America’s foundation. To fully grasp the profound implications of this, one need only compare it with the founding documents of other nations:

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed...

(Declaration of Independence)

The intriguing aspect is that this declaration of God as our supreme trust has, in fact, provided the very freedom that allows individuals to believe and think as they wish. The rights we cherish have their roots in the belief that these rights were bestowed upon us by God, not by any human, dictator, state, or religious institution. It is a belief in individual rights, underpinned by the acknowledgment of God as the ultimate authority, that has enabled our freedoms.

Therefore, the challenge we face today is not merely a clash between authority and individualism; it is a reflection of how our society grapples with these shifting dynamics. It prompts us to consider the foundations of our agreements, the nature of authority, and the profound implications of individualism. As we navigate these complex waters, it is essential to remember that true harmony and progress emerge not from self-idolatry, but from the wise and just exercise of authority, grounded in the enduring principles that have guided our society throughout its history.

Who are “we”? We are the people, we are Americans. It’s worth noting that many civilizations that elevated a god as the supreme authority often enforced their beliefs through coercion, even resorting to violence if you did not adopt their god. The American government, on the other hand, was established with the purpose of “securing such rights” as life, liberty, and the pursuit of happiness. The God of America secured for the people the cherished principles of “life, liberty, and the pursuit of happiness.” Consequently, to deprive individuals of these fundamental rights, one only needs to strip away the presence of God.

The older generations have frequently let down the younger ones. Our younger generation believes it has experienced living with the Creator God as the ultimate authority and has made the decision to reject Him. However, the truth is, they have not truly experienced life without Him. They have not endured dictatorship, suffocating legalism, or the fear of death and imprisonment for not conforming to a particular religion or political system. Regrettably, these experiences may soon become

a reality.

Since the Creator God of the Bible was placed above all established authorities—represented by the motto “In God We Trust”—we have all enjoyed the freedom to believe and think as we wish, unburdened by the dictates of religious organizations, dictatorships, or governments. It has also granted us the liberty to choose our paths without the looming threats of death or imprisonment. If atheists, political dissenters, the LGBTQs, or Millennials were wise, they would recognize that preserving the “In God We Trust” motto is essential. This motto has been the foundation of a unique polity, ethic, philosophy, and ideology that has granted them the freedoms they currently enjoy. But we must not put hope in flesh, for all flesh has been lost already.

Millennials often assert that the country’s best years are ahead. But not without God they aren’t. When the next generation continues on in its misdirected optimism down the yellow- brick-road of self-idolatry and replaces “*In God We Trust*” with “*In Self We Trust*” they will find not liberty and personal freedom, but chaos, disagreement, division, illusion, and ultimately something far worse than they ever imagined. For, “If a kingdom is divided against itself, that kingdom cannot stand”(Mark 3:24).

The religion of self embodies absolute directionlessness, akin to the doctrine of Satan, ultimately leading to outer darkness devoid of knowledge, wisdom, and filled only with weeping, gnashing of teeth, and a profound sense of ugliness.

In Sheol, as described in Ecclesiastes 9:10, there exists no capacity for work, thought, knowledge, or wisdom to flourish. These attributes must all follow a specific direction to develop into glorious and virtuous qualities and capabilities. The Scriptures affirm that “a man of knowledge enhances his might” (Proverbs 24:5), indicating the progression from work to thought, from thought to knowledge, and finally to wisdom, in that precise order. Consider a place like Sheol, where such growth and development are unattainable. It is aptly referred to as “abussos” in the New Testament, signifying a bottomless pit or a directionless abyss (cf. Luke 8:31, Revelation 17:2). In the absence of direction, work ceases, progress stalls, and one remains

perpetually thoughtless, deluded, and devoid of wisdom. This stark reality unfortunately characterizes our postmodern American culture of narcissism and self-idolatry.

Jesus proclaimed, “I am the way” (John 14:6), signifying that He is the direction and purpose. He further instructed, “If anyone would come after me, let him deny himself and follow me” (Matthew 16:24). This entails choosing a definite direction, relinquishing self-interests, and embracing God’s priorities. It means renouncing oneself, setting aside personal interpretations, and embracing God’s perspective. It necessitates forsaking personal rights in favor of God’s rights. God “made everything beautiful in its time.” (Ecc. 3:11) Man distorted it. This principle serves as the cornerstone of our exploration into true womanhood, just as it does for true manhood.

It’s not about *you*.

The Juicy Fruit

IN 1848 A WOMAN NAMED Elizabeth Cady Stanton led a group discussion about women's equality issues. She had a church background and had somehow come to have a distaste for the Church. The entire Church. She saw the whole thing as a product of male oppression. Noted for being one of the first igniters of the women's suffrage movement, her real beef was with the clergy. What else was there to get mad about in 1848? Up until at least the 1850s ministry was the most honored of professions in America. Everyone looked up to the pastor or preacher. Compare that with today where only 14% of Americans have any real confidence in a pastor.¹ It is why so many of the Presidents elected had backgrounds in ministry, theology, or clergy training. Early Presidents were sons of ministers or clergymen, married parsonage-born women, preached in pulpits, served as chaplains, or studied for ministry.² Their crucial life choices growing up were along the lines of "Do I go to the Anglican college or to the Presbyterian college?"

Because Christianity was essentially the official culture of America, Stanton and the rest of the women founding the suffrage movement were forced to reckon with it.

Stanton's brilliant idea was to, well, rewrite the Bible. Stanton subsequently came up with what was perhaps one of the first conspiracy theories against the Church's structure and teaching of roles. She accused the men of conspiring in the translating of the Bible which resulted in the many passages that we have which

teach male headship and leadership. So, she decided to take some crash courses in Greek and Hebrew and create her own “translation.” She formed a committee of 26 people to revise the Bible even though none of them were scholars of the ancient languages.

What resulted from this was a commentary entitled, *The Women’s Bible*. Probably the best way to show how off she was from the orthodoxy of the entire history of the Church is to simply note her take on the triune Godhead. She suggested that the Trinity was a heavenly father, *mother*, and son. According to her, our prayers should be addressed to an “ideal Heavenly mother.” Suffice it to say, the clergy rejected it as a “work of Satan.”

Matilda Joslyn Gage and Rachel Foster Avery, other important leaders of the suffrage movement, viewed the *Women’s Bible* as a direct hindrance to their cause and even with Stanton’s best efforts they could not be convinced that it had any place in their cause, especially when it was a hack job devoid of scholarly value. The book was so insidious to the American Christian conscience that Avery had to explain before several Senators from Congress that they wanted nothing to do with it:

As an organization we have been held responsible for the action of an individual, an action which many of our members, far from sympathizing with, feel to be unwise, in issuing a volume with a pretentious title, covering a jumble of comment, not translation as the title would indicate, without either scholarship or literary value, set forth in a spirit which is neither reverent nor inquiring.³

No scholarship, no literary value. It sounds like the first significant feminist propaganda. The book caused quite the ruckus among the women, and might have been the demise of the suffrage movement if they had adopted it. Instead, they promptly kicked Stanton and her book out of the organization.

That is the divisiveness of that ancient Book. Not only did it divide men, it also divided women against each other. Is it the Word of God or just outdated historical literature? In America, the belief in the Book as the Word of God reigned up until the

turn of the 20th century when robust Bible-preachers such as Theodore Roosevelt could still be elected as President and a now far-left city such as Portland, Oregon, now hostile to Christianity, was compared with Brooklyn's nickname as "a city of churches."⁴

Much has changed since then.



The Ladies Home Journal was the leading magazine for women in America. It was the *first* American magazine of all magazines to reach one million subscribers.⁵ By the new millennium the magazine had gone from this in 1917:



To this:



The most distinct change can be seen in what women were about. They were once about community, each other, and children. Now everybody is about themselves.

In the 1970s feminists held an 11-hour sit-in at the Ladies Home Journal office. Even though it was a private publication they demanded that it be changed.⁶ It went from beautiful babies to “forgive yourself”, “nourish yourself”, “how to get free stuff for yourself”, and “flatten your belly.” Even when “someone is very sick” it’s still all about “you.” This is not even biting the apple anymore; this is feasting on the whole tree. In the 1917 issue the President of the United States of America contributed an article of his own. I think the dramatic change speaks for itself.

The cost of truth has a very high price. Does it not feel so high and out of reach? Or at times seemingly impossible to find? What are you willing to pay for it? What’s it worth to you? Will you sell everything you have and do whatever it takes to obtain it? Or will you settle for cheap counterfeits and subscribe to a magazine that capitalizes on people’s proclivity to fantasize that they can have “whatever life they want NOW”?

Since the rise of modern social media, the marketplace of ideas has become so large that on YouTube alone there are over 1.3 billion users, with 1 billion hours of video watched *per day*. It reaches more young adults aged 18-34 than any TV network in the United States. It is quickly overtaking the pay-tv services and will soon make them obsolete. Because every single user has their own virtual TV channel through which they can broadcast, virtually everyone has a soap box and the capability to sell you their version of truth. Never in history has this been possible. As a result, truth is becoming more and more difficult to find. You can hardly trust anyone anymore.

Faces of Humanity

The words *father*, *mother*, *son*, and *daughter* signify four different *faces of humanity* and form the core pattern of the familial relationship between humans. These are not merely roles but functions baked in to our very faces through the process of

evolution. They are rooted in the four basic physical kinds of humans—traditionally called *man*, *woman*, *boy*, *girl*. You can't count any more than this. There are not five types of physical faces. A rose by any other name is still a rose, and these four faces are evident and indubitable whatever they are called. Nature made four distinct faces (regardless of what ambiguities might be found) and no more. The world's languages throughout human history have agreed on four and no more. You can see these visibly and objectively. When people learn to read and understand these distinct faces conflict will cease. They each tell a different story. Confusion in language and communication will stop. It is modern humans, not nature, who have attempted to redefine these four distinct faces into one unnatural, *fluid face*. The fluid face is neither a mother, father, son, or daughter. It is neither man, woman, boy, or girl. So then, what is it? We don't know, and that is why we are struggling to agree on new language. So far it has only produced chaos.

The ancient Hebrew terms are built off of this and are very objective in their meaning. So objective is the Hebrew with male and female terms that the original Hebrew language has dozens of ways of identifying them whether it be according to age, maturity level, marital status, social position, or occupation. Every Hebrew verb conjugation includes separate prefixes and suffixes for the masculine and feminine. As a result, many verbs will have up to forty ways to conjugate them. Every noun has a masculine and feminine form and is matched accordingly by either a masculine or feminine adjective. This is not so in English. We change the pronouns and leave the verbs alone. If the practice of rearranging English pronouns to accommodate gender fluidity was applied to the Hebrew language it would completely destroy it.

This means the words *father*, *mother*, *sons* and *daughters* are not interchangeable and we have to pay attention to them.

For too long the modern, consumerized world has been selling us short on the ultimate relationship each of us are meant to have.

And so, men and women fight with each other like little kids.

We remain stuck in our immaturity. Young boys and girls play cootie games and point the fingers because they are children—they have no maturity yet. Yet this is how the world of adults is acting today. And it's getting worse. Immaturity essentially means enslavement to “the feeling of the moment.” In today's world, if the present moment isn't pleasure or some form of “happiness” then it must mean something is wrong, and we need to fix it *now*. Because only *now* matters.

This philosophy sells us short. Life in the world is a tough journey and nature has already provided a path to guide us through it if we stay disciplined. Discipline is not a positive “feeling of the moment.” It's enduring the discomfort of hard work for a greater reward.

I studied at a heavily Marxist-Feminist University. I remember one of the college classes I took was taught by a feminist professor and who held to a philosophy that education should be easy and feel good. Every class was a practice group-therapy-like session where the chairs were arranged into a circle and we participated in communication activities, and then discussed our feelings. I am not kidding. One activity was passing a few different sized balls around to each other. The activities were so basic they were akin to what one would find in a preschool class, literally. This professor assumed that men and women solved conflict the same way. Yet nothing could be further from the truth. There were two assigned books for the class, but they were optional to read.

Optional.

I suppose they were only assigned out of obligation to the standards of accreditation still at work in academia which require that we use, you know, books in college courses. We were assigned maybe one paper to write and there was no final exam that required any serious study. Everyone got an A. I'll never forget what she said one day with the full force of belief in every word: “I really think this is the future of education!”

This can only mean that everything that was necessary for her to obtain her own PhD and become a teacher—the extensive research and writing, the exams, and incredibly hard and difficult

work—she was against. That, or her PhD was a sham to begin with.

In the real world one must work hard, or they suffer. We are continually on the cusp of extinction and have always been, save for one thing: hope. If we refuse to stay disciplined and believe in the hope we hope for, we are done for.

Feel Energy vs. Fight Energy

Women are known for their ability to feel and help. This is the female energy. The female energy is delicate and can be wounded easily. This behooves a man to learn how to live with them in an understanding way so as not to hurt them. No woman wants to be hurt and the vast majority of women want men to understand this. Women want men to be delicate with their hearts, careful with their souls, and gentle with their bodies. But this voice of women has been silenced by radical feminism which wants men to believe that the female energy embodies strength rather than something delicate, and that *this* is how men can avoid causing harm to them. This asinine ideology is one of the greatest disservices to women in human history and has resulted in more harm to them from men than not. For how are men treating women now? What are the consequences? Have we not seen males physically punching females in fights, the underground “red-pill” world deeming it socially acceptable on terms of equality, and the feminist world completely silent about it? Millions of men throughout underground movements are now saying “women want equality in *everything* so now they have equality in *everything*.” Who educated these men? It wasn’t their grandfathers. It wasn’t historical books on traditional marriage. Was it not the radical feminists? Yet the silencing of these male communities means women will not know it. Any search done on Google for such male sentiments will steer the user only to pro-feminist content leaving women totally in the dark about the mass underground men’s movements that have emerged in the last decade.

Events in a female's life that wound her do not enrage her soul easily but much more likely subdues it into fear. If her heart explodes it explodes into a shower of tears. Men are known for their ability to fight. This is the male energy. The male energy is severe and hard. It does not get wounded easily but becomes enraged easily. Events that might be considered wounds in a male's life might subdue the male energy into fear but much more likely enrages it. If it explodes it explodes into a shower of violence and fury.

We do not feel or react equally. Empathy, comfort, nurture—the woman has those qualities and they are powerful attributes. Men, not so much. Men calculate and assess risk and danger and fight it off. But here is the caveat, as Paul so 'eloquently' put it two millennia ago, "Adam was not deceived, but the woman was deceived" (1 Timothy 2:14).

Strategic Soft Spots

The mythical archetypes of Adam and Eve both had soft spots. These soft spots were qualities and only became weaknesses when they were in the presence of an antagonist wanting to take control of them. An enemy looks for the soft spots so that he may exploit them in order to conquer.

The enemy's main interest in this story was to bring down the man, not the woman. But what for? For control. To control people you must take control of both the male and female energies. But if the male energy is aggressive, hard, severe, and dangerous this presents a great difficulty. Every smart antagonist knows to go after the soft spot. But male energy has no soft spot. Or does it?

As it turns out there *was* a soft spot in male energy after all, and this antagonist knew he had to go after it and this was the only way to conquer him. And what was his soft spot? His woman.

So, in turning to the woman, he had to deceive her to use her

against her man.

The deception of the woman was the fact that she didn't know she was being used to bring down the man but rather thought she was *helping* him. And as the story goes, she was a helper, and it was her nature to help, and she definitely, assuredly, *wants to help*. Yet her deception led her to 'help him' to destruction. This archetypal model would tell us that one of the worst things that high powers can do to lowly human societies is to turn the women against the men, by leading them to believe they are actually helping men when they are actually being complicit in their downfall. Because remember, "A man will do anything for a woman he loves."

The wise woman of Proverbs 8 said, "I possess knowledge and discretion." The woman's deception therefore was *not* on account of the female nature. On the contrary, the woman in the garden had the knowledge and was even taught by God—but because of her inclination to the feeling and desire to help she missed it. She failed to exercise discretion not because she couldn't—for then she could not have been held accountable and punished as a child would be—but because she lost control to her female energy and followed her feelings *instead*. It is just as difficult for a woman to exercise control of her female energy as it is for a man to exercise control over his male energy. Discipline is how a man learns to control his temper. Discipline is how a woman learns to control her feelings.

A woman's emotions are a glory to her and the world just like a young man's muscle is a glory to him and the world. But as a man should not trust in his own strength, a woman should not trust in her own feelings.

Our feelings and temper get the best of all of us, at one point or another.

This leads to what I think is perhaps the greatest deception among women today—that their feelings are compasses of right and wrong and that they are not deceived, ever. Women can possess wisdom and discretion, yet the high powers have been seducing them away from these by getting in front of them wherever they happen to be (all the places women like to direct

their faces) and selling them a sweet, sweet lie.

Traditionally women were known to be excellent arbiters of right and wrong. They could possess discretion that not even great men could. Pontius Pilate's wife was the one providing the discretion of right and wrong in the world's foremost historical story of justice and innocence that exists—the trial of the Christ.

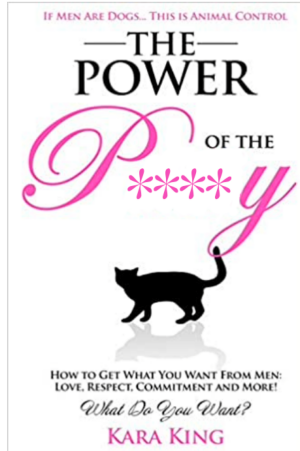
Yet the modern movement is pushing the idea that right and wrong are oppressive constructs of the male sex, when the male energy was not engineered to focus on such things but rather survival, risk assessment, and problem solving. Notice the lack of feel males have when hunting animals or killing enemies. That is a hunter-warrior instinct baked in to the male energy and is no construct. The pressing need to overcome the risk and danger usurps the need to know what is right and wrong. "Is it right or wrong to shoot the deer? No bother, we need to eat." We cannot presume to think that such instinct can be deleted or that such severe energy can be reconstructed socially. This is foolish. It is there, and it must be reckoned with. It was the female energy that brought right and wrong to the land of the living, *not* men. But women for some reason are buying the lie. Naïve women are now acquitted of all susceptibility to seduction. The objective is now oppressive and the subjective is now the new objective. Truth, right and wrong, and morality are all toxic, aggressive, and hold everyone down, so long as the male is the minister of them, because they are relative to him, we are told. He invented them for his own good. So, for today's deceived woman, the *subjective* is the new truth, the new right and wrong, and the new morality. And many a confused man are struggling to follow their women because it is not in *themselves* to understand right and wrong, but the women are no longer bringing us the discretion. Men will feel ashamed when they shouldn't, or proud when they shouldn't, or feel angry when they shouldn't, or feel sad when they shouldn't, or they will not feel hope when they should, or not feel happy when they should, etc. All the facets of male energy when it meets the female energy should get a heavy dose of right or wrong that puts the male energy in a shalom-like harmony.

Betty Friedan's "problem that has no name" was a piece of

rhetoric aimed at a particular feeling (boredom) and taught that *feelings* would lead us in righteousness. The feminists revolutionaries said sex should be free and that women should not limit themselves. But it handed the woman a sweet, sweet lie that told her that it was *the man* who was the cause of her boredom, and to fix this she needed to “help him” understand that it was his fault and that he needed now to change his construct. It told her that limiting herself sexually was a construct of *the man* when in fact it was female energy and discretion that limited sexuality *to men* and consequently empowered women by compelling men to be more disciplined and committed. With free sex, only the male benefits, and the female loses. But where females once limited sex, the male was forced to be more focused, committed, disciplined, and limit *himself* to one female if he was going to get any. This benefited *the women* massively. But respect for his male energy was lost. Where she was once holding up his sense of moral and morality, and compelling him to stay faithful to her, she was now wrecking it and giving him free reign to fulfill his sexual desires with no commitment.

“If you love me you’ll eat this.”

It’s tough as hell being in a place where you must choose between the two, especially if she’s attractive. But that’s the story, and the archetype, of Adam and his woman and how they fell. If women are despairing over why men have become such passive and apathetic morsels of milquetoast maybe they should ask themselves whether they have allowed men to become this? When was the last time they used their sexual attractiveness collectively to compel and shape men to become husband material? Instead they use their sexual attractiveness individually for fleeting purposes, some cash, or just attention, until they feel emptied, powerless, and alone. Where is the empowerment in that? The power they have collectively has shaped men and changed the fabric of social life fundamentally throughout the ages. And they scarcely know it anymore. Or maybe they do? When it comes to females collectively exercising their power they are not ignorant of what works:



“If men are dogs, this is animal control”

This best-selling book published in 2012 would seem to underscore this very power I’ve been talking about—that they *can* shape, compel, and motivate men socially, and that they *always could* in any free civilization. But now, this power is only being capitalized on for profit. Women are not being told to use their power for good—to shape and uphold high moral standard, ethics, spirituality, or noble, valiant behavior in males. Instead they are being told to use their power nefariously—to manipulate, control, and exploit male weakness to get “what they want.” And “what they want” amounts to impulsive gratification and does not go beyond the “living in the now” moment in which the only thing that matters is ego, attention, money, status, material finery, Facebook and Instagram likes, social media followers, etc. The lack of discretion in a woman “living only for now” is so saliently visible it is hard not to notice.

I cannot think, even by any stretch of the imagination, that there is anything more *impossible* to men than trying to figure out how to gain control over women. The multi-million dollar publishing industries are also capitalizing on men’s want of being able to just *persuade her*. They sell men the “secrets” and “strategies” that are “certain” to help him get what he wants.



Males want females to like them. If a man can just get only *one* he considers himself a “lucky” man. Lucky! Yet these kind of conspiracies are easy to believe, so long as you are enslaved to “the feeling of the moment” and don’t give truth time to reveal itself. Pessimism is far easier for the human soul than optimism.

Man is not independent of woman and woman is not independent of man. The earth and ground were believed to be gift givers to the male. Males found great joy in all the ecological diversity, hunt, harvest, and dirt. Males liked trees, dirt, animals, and rocks. For him they are gifts. But do men pick up rocks and give them to women as gifts? They don’t. They must be hard earned valuables. There must be a sufficient sweat-to-gift ratio to make the gift truly a gift. So, men give expensive gems to their women. They give them houses, cars, gold, silver, keepsakes, furniture, furs, costly attire, and on and on the list goes. Shah Jahan built the Taj Mahal in Agra, India for his wife. The Pharaoh King of Egypt gave his daughter, the wife of King Solomon an entire city after capturing it (1 Kings 9:16). Such things don’t come easy. What did these women do to deserve it? They acted like women.

Yahweh himself does exactly this kind of lavishing luxuries on *his* “woman” in Ezekiel 16. This tradition of lavishing fine gifts on women goes back to the beginning of time and has always been part-and-parcel to the male experience and even core to the gospel of Christ itself with all the gifts and riches he promises to bestow on *his* “woman” the “bride” of Christ. All the ancient practices, patriarchies, religions, and traditions have this principle

baked in. It is universally evident in all human cultures.

Similarly, if men give wealth, houses, lands, livestock, cities, etc. to women, what can women give back? Men just want women's *hearts*. Of course, some don't but in general it is true. Men aren't looking for women to earn their favor because they are enough *as they are*. Historically the male energy has always been the one needing to be refined in the fiery trials of discipline, training, and exercise. More burden is on them to change, shape up, and man up then is on the female. Females don't need hard, suffering fiery trials to "woman up". Females were protected from suffering as much as possible because males didn't want hard, calloused, wounded females. Males will only have this training opportunity from their father. Military boot camps have always been about training men and "making men" through sending them through fire and suffering. But military boot camps cannot train and discipline five year olds. When a five year old male falls and hurts himself, he needs a father male to tell him to stand back up and shake it off.

What compels men to give to women so much? I have talked with girls who have expressed to me how they simply couldn't understand "why men were like that." These were invariably the girls who believed lies about themselves, namely that they weren't beautiful or desirable enough. They were the girls who scarcely or never heard it from their fathers. For them, when a guy goes head over heels for their *beauty*, they become as a deer caught in headlights. If a man they trusted—a father—reinforced this in them while they were growing up they shouldn't be in shock. Why would they? Men hope to earn the love and honor of women. And so they should.

Today's attitudes reflect an extraordinary gulf between the sexes. The language of the Western world has been steeped in sexist vernacular for many decades while a "battle of the sexes" rages across the earth. After so much history of duking it out how do you think things have turned out? Worse. There is no worse human division than when men and women are enemies of each other.

If we, men and women, had been loving and respecting each other the whole time things would be far different than they are now, don't you agree? Well, that is exactly my point. We are both trying to capitalize on each other rather than give to each other.

The Apostle Peter wrote that this gentleness was *poluteles* in the eye of Theos. *Poluteles* is the Greek word rendered “great worth” or “very precious.” The word was also used in the following scriptural context:

And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly [*poluteles*], and she broke the flask and poured it over his head. (Mark 14:3)

The same Greek word is used to describe the pearl of “great price”.⁷

In my decades of research into manhood and what the Bible has to say about it, I did not forget to pay attention to what it had to say about women. One thing that stood out is how nearly all instructive counsel and admonishment on womanhood seemed to be given by men. In one case a man passed on counsel—or an oracle to be exact—which he learned from his mother, the well-known “Proverbs 31 woman.” From Adam to Moses to King Solomon to King Lemuel to the prophets to Jesus to Paul to Peter however, we find doctrinal instruction was always from a male figure.

How can a rule book with tons of instruction for the female not be regarded as oppressive to her? Where are the female voices? If, as I have argued, women have always been the powerful force behind societal shaping and morality of men, how is the Bible, the great book of morality, not written by women?

A century of attempts ever since Elizabeth Stanton to sexually balance the book have been all but futile. Take for example the feminist book, *Eve's Bible* where the author opens with the following statement:

The Bible is a dangerous book. Written by men for men, it has been

used for thousands of years to keep women in their place.⁸

This is true. Men wrote it for men. And it certainly has been used to control women in countless ways. But what exactly are the 66 books of the Bible really about? That is the only question that really matters. Is it about a law book for socio-political life? Or is it a book of archetypes, mythos, and narratives containing deep mystery and wisdom that has to be carefully sought for? If merely a rule book written by men, then indeed we might as well throw it out because then it is only those few ancient nomadic herdsman, Moses, and Jesus iconoclasts that are telling the world what to do.

But if it is a collection of writings carefully thought out and designed to make people think, ponder, wonder, and explore the depths of wisdom and understanding, then it cannot be used by *anyone* to control *anybody*, and we need to throw out the bad traditions, orthodoxies, and indoctrination. We need to redefine the role of authority within the church, moving away from a power-driven dynamic and towards a more compassionate and enlightened leadership, characterized by wisdom and discretion. We need to replace the “adulteress” with a “woman of discretion.”

I found it striking that Jesus would use the words “you have heard it said” when referring to the Pharisees traditional understanding of the books of Moses as socio-political “laws” and how he attacked them for being hypocrites only trying to control people by enforcing these “laws”. Things that are said about the books are not the same as things that are actually written. According to him the “things that are said” are traditions of men trying to control:

You have sent away the order of God, you seize the tradition of men, the dipping of pots and cups, and other similar ones, of these much you make... invalidating the message of God for the tradition you have handed over..., (Mark 7:8,13)

What the author of *Eve's Bible* forgets is that the issue of the books being used to control people was already a point of contention 2000 years ago, and it wasn't only being used to

control women, but *everybody*. Men at large were not benefiting from the traditions taught about the biblical books. The ones benefiting were the hypocritical high powers and priests.

A cursory reading shows overwhelmingly that the biblical books don't focus on controlling women but rather incessantly go after and criticize *the men*. I found the books to be incredibly hard on *men*. Women could appreciate this. They could use it to their benefit. They could point to it and say to men, "99% of it is focused on *you*."

The Bible does not roll out the red carpet and sing songs of Pomp and Circumstance for men or puff up their egos. The texts go after the man and *crushes* him and tells him how responsible for the world's problems *he* is. Therefore, I don't think that any woman who wants "biblical equality" is really aware of what she's saying.

The term "man of God" is found in the texts some twenty times while "woman of God" does not exist even once in the text. Perhaps this is because every one of those listed as "men of God" had the kind of lives nobody would ever want. They were often horrendous lives filled with pain and anguish. Elijah, perhaps the most mysterious figure in the Old Testament tried to kill himself by walking into the desert a whole day.

And himself has walked a road of a day, and he has come and has sat down under a broom tree of one. And he asked his soul to die, saying, "Much, now, Yahweh, take my soul, for no good is myself from my fathers." (1 Kings 19:4)

And what about Job? Does a woman really want *equality* with that man? Does she think there should be an equivalent story about a woman? A story of an evil being loosed on her to wreak hell on her life, destroy her family, her work, her reputation, turn her husband on her, and plague her with the worst kind of physical suffering? I noticed there were no similar female archetypes in the Scriptures. I found no females chosen out by Yahweh that were beat up, taunted, or had Satan loosed upon them. If Elizabeth Stanton wanted to balance the bible why didn't she add a female archetype of Job as she added a female goddess

to the trinity? If men must learn the lesson of suffering at that level, why shouldn't women also?

Heroes are those who are slaves of their people. They've sold themselves out to their nation, kingdom, or tribe. Their sword or shield is hung over the mantles and hallways of the castle because that's all that's left of them. They've abandoned all personal interest for the interests of others—*they gave up their right to live*. Why do men do that so much?

Esther, a devoted woman in the Bible was also willing to give up her right to live but it was for the same reason: for her people.

...I am going toward the king, which is not according to the decree,
and as such, I have perished, I have perished. (Esther 4:16)

The reason heroes give up their individual rights is because they know they have none in the first place. The only thing that matters to them is the *rights of their own people*. In an age of bitter war over rights we forget that humans ultimately have *none* in the universe. It decides your birth and decides your death. Remember that quote of William Wallace in the movie Braveheart? "Every man dies, but not every man truly lives."

Birth and death comes for us all, without regard to race, ethnicity, background, gender, religion, or political slant. Birth is not equal opportunity, but death is equal outcome for everyone all the way to the grave.

For centuries the Church has fallen into the trap of male superiority in varying degrees. A century ago some reverends and preachers were heard speaking about the story of Adam and Eve as though the fall of man was the woman's fault. But this is yet another hypocritical tradition invalidating the message.

Therefore, just as sin came into the world **through one man**, and death through sin, and so death spread to all men because all sinned.
(Romans 5:12)

That could one of the most profound statements to men and women in all the Bible. Did Elizabeth Stanton think to add in "woman" to this verse?

“Through **one man and one woman** sin came into the world”

More strange is that a book supposedly “written by men for men to keep women in their place” doesn’t tell us,

“Through **one woman** sin came into the world”

Through *one man* sin and death comes in and spreads to everyone’s life for the rest of human history. That is the archetype man apparently being laid out in the books by men. No one argues that men have achieved the maximum evil that a human can do. We know a woman cannot be “worse than Hitler.” At the other end of the spectrum is the archetype of the Christ who is the embodiment of the “maximum good” that can be achieved by a human, and this apparently shows that a woman cannot do “better than Christ”. But no one can do even close to as good as the Christ. That archetype is an impossible standard for any man to achieve. It is worth a man’s effort to aim for such a high standard? Why bother? There would have to be a good reason for it. Apparently the reason for Christ himself to achieve this standard was for “his bride”. Somehow even in the gospel story of the “ultimate good” a *woman* is the reason and cause. There is a lot of psychology and philosophy behind these archetypes. Clearly a lot of deep thought exists behind the construction of these narratives by the men who penned them.

My core warning stems from the following perspective: contemporary women grapple with oppression from the relentless false promises of modern society, characterized by ever-shifting trends, consumerism, alluring temptations of wealth and power, the comfort of idleness, and materialism all explicitly targeting *them*. These societal forces inflict considerable injustice upon women, often leaving them disheartened and in a worse state than before. They frequently find themselves mired in ignominy, isolation, disillusionment with love, and sadness. They feel they have striven and have gone nowhere. A common feeling among women seems to be “maybe something is wrong with *me?*” The

sheer amount of promises being made to them leave them all but in despair should they not succeed in obtaining them.

In contrast men are getting off easier. In what way? Men are no longer bound by the ideals of noble causes, honor systems, high standards, or the pursuit of the highest moral good in a Christ-like manner. They have ceased to undergo rites of passage that would usher them into mature manhood. Burdens they traditionally were obligated to bear have been placed on women. Any masculine models advocating self-sacrifice are being *dishonored*. All these high social standards are now being put on the shoulders of women. She doesn't think it is fair for the young man to bear the yoke anymore—she wants to bear it now. She would like for Lamentations 3:27-33 to be re-written to include the woman:

*It is good for a woman that she should bear
The yoke in her youth.*

Let her sit alone and be silent
Since He has laid *it* on her.

Let her put her mouth in the dust,
Perhaps there is hope.

Let her give her cheek to the smiter,
Let her be filled with reproach.

For the Lord will not reject forever,

For if He causes grief,
Then He will have compassion
According to His abundant lovingkindness.

For He does not afflict willingly
Or grieve the daughters of men.

Consequently, instead of embracing self-sacrifice, men are increasingly prone to sacrificing others, as the modern world tends to honor the self-serving woman more than the self-

sacrificing man. Women now, it seems, are giving men everything they desire without demanding any meaningful effort or sacrifice in return.

How does this come to be? Men, particularly in their adolescent phase, often desire or need little more than sexual gratification. They may wonder why they should bother growing up or maturing when women now offer them the very thing they desire most, freely, without imposing any expectations of maturity. Once, women possessed the power to compel men to step into mature, responsible roles, knowing that outside of such lifelong commitment, their only recourse was limited to encounters with prostitutes. It may seem like a stretch to suggest that men were driven to become responsible adults solely for the prospect of marriage and sex, but that was indeed the influence women once wielded over men. However, in the 21st century, women have relinquished this power to the benefit of immature males.

Now, discontented with these results, many women can only criticize from the screens of social media, television, and news outlets. They have lost all influence over them. When this patronizing fails to produce the desired effect (men have never changed from women patronizing them) women are inclined to turn to anti-male behaviors and become even more destructive to themselves as they try to compete with men on all fronts. They turn to more extreme methods of control: cancel culture, social shaming, blacklisting, and ostracism. These methods involve excluding men from various opportunities, interactions, or social circles as a means of exerting control or punishment. In this way they think to coerce men into “voluntary submission.”

What happens then? Matriarchy becomes the next logical step in which totalitarian feminists seek to control men by force, and now, where there used to be a powerful influence in the role of spurring men to higher standards, women have completely lost their control to a totalitarian regime, or worse, anarchy. Maybe this was the goal all along?

I wouldn't argue that modern feminist ideals directly created sexually toxic adolescent-adult males. However, it's not far-fetched to suggest that modern women, inadvertently or otherwise, enable

and contribute to this problem on a daily basis.

Women want to be loved, while men want “the reward” of their suffering. But what we have to deal with now is women getting no love, and men being free from having to grow up out of adolescence to earn sexual reward, favor, and honor. When men no longer have to work at manhood for sexual reward, and women become like men, men will care less about her honor and favor. Men already know how to earn honor from other men. If the feminine is destroyed, the feminine honor is also destroyed and men will have nothing to look forward to, and no reason to fight for it. A masculine woman’s honor will never be as valuable to men, if valuable at all, as a masculine man’s honor is. She may be able to achieve the same feats as a man, and a man may praise her for that, but he is unlikely to compare himself with her or aspire to “be like her” when there are far more men of equal and greater standing to compare himself with. So she neglects her own female energy and the male doesn’t honor his. The result is desolation, and a lot of children born in shame.

We need to clear up the meaning of the word *misogynist*. The definition of misogynist is *hatred* for women. It comes from the Greek *misos* “hatred” + *gune* “woman. At least ninety-nine percent of the population of men who have walked this earth were not misogynists. To equate Nazi’s feelings for Jews with men’s belief about women is reprehensible. Men may be foolish about women or dangerous around them—there are more than enough examples—but nowhere in the annals of history are there any records of scores of men *bating* women.

Any time I see that word used in publications or academic writing I steer clear of it. It is endemic to the self-righteousness of our generation and the re-writing of the entire human history. Even other religions which were and are repressive toward women, as I discuss later in this book, are not inundated with *hate* for the female sex. The judgement against the woman at Eden was “he will rule over you” and not “he will hate you.” This sort of narrative as it grows might be causing a lot of modern men to hate certain groups or classes of women, but it is quite safe to say that men everywhere *like, lust, desire, fawn for, chase after, fight for, ogle*

at, worship, become infatuated with, show off to, or otherwise pay high prices for women. Even bad men who treat women as property or slaves take them captive because they *like* them. Men who pay lots of money to “buy” a woman are not showing they “hate” them but rather showing that they cannot earn her any other way. She is a “must have” highly coveted by the vast majority of men worldwide and one must explain away the marketing of the woman which may very well exceed that of any other consumer product in history. A man who truly despises women would, by definition, be repelled by their presence and will seek to avoid any association with them.

“God is Dead, Nature is Rigged”

What if the women’s movements turned out to be for the worse for women? What if the women’s movements were *not* about women? What if the women’s liberation movements were a sham and women have been deceived all this time?

These questions, which are just questions, produce such a deep animosity and even vitriolic response in so many women that it has become virtually impossible for anyone to have any meaningful discussion on such issues. Questions are not conclusions or even opinions yet. How can there be any productive discussion when a person is already upset by the questions? If it is impermissible to even ask the question to someone, “What if [*insert idea here*] is wrong?” what does that tell you about that person?

A brother offended is more unyielding than a strong city, and quarreling is like the bars of a castle. (Proverbs 18:19)

What a timely Proverb for our times. Ever try to penetrate the bars of a castle? This is precisely the reason many men are afraid to talk about such issues or even ask meaningful questions regarding many women’s movements. Women have shut them out on these subjects. If there is already deep resistance to men at just the *question stage*, what will that mean for a man should the conversation go deeper into *actual feelings* or *opinions*? It becomes hostile territory in the minds of many. Obviously, this is not a

dialectic pursuit of truth anymore but a game of control.

And that brings me to my conclusions on the matter. The problem with the women's movements is not the women's movements. The problem with the women's movements is the hostility toward men that they have cultivated in women. Why do women's movements promote hostility toward men? All movements, revolutions, marches, protests, etc. are, in principle, *fight*s. The civil rights movement, environmental protests, the abolition of slavery, labor strikes, marches for illnesses—whatever the cause, they are declarations of psychological war by the people for some cause. The difference between all those and the women's movement is immediately noticeable. The women's movement is a declaration of war on those who aren't *women*.

A fight, revolution, or movement for the sake of a group identity inherently means that it is a fight against those who do not hold that group identity. If feminism was really a fight purely about equality, why has it never been called "equalism"? Why is it not carried forth under the term civil rights?

It needs to be pointed out how significant it is that the Civil Rights movement has never been referred to as the "Black's Movement." African-Americans during the Civil Rights movement wanted to cooperate in a non-vitriolic fashion with the rest of society. They were not interested in separating themselves out. If you start a fight and label it a *black* fight, then by definition all non-blacks are potential enemies. This was the case with the Black Power Movement that lasted from 1966 to 1977. The Black Power movement wasn't interested in cooperation with whites but advocated violence and retribution. It was separatist. Judgement was to be taken into their own hands. This is very different than standing up and fighting for civil rights. If you stand up for civil rights, then by definition you are fighting for a *principle*—freedom from discrimination. The abolition of slavery was a fight against *slavery* and was first begun by white Quakers (many of whom did own slaves). The Church's own William Wilberforce is considered a hero in the abolition of slavery and he was a white Englishman of the Evangelical Anglican Church.

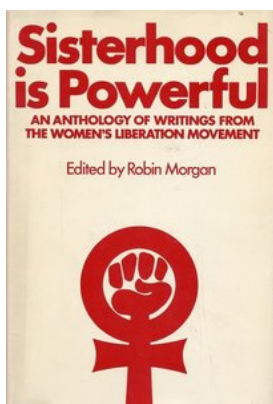
This is why the feminist movement is not a civil rights

movement at heart. It is not interested in cooperation. It is a separatist movement. Judgement is to be taken into their own hands. A white movement that raises its fist and proclaims, “white power” is a white supremacist movement—the most well-known being the KKK movement which was at its peak in the 1920s. For them Jesus was a blue-eyed, blonde-haired white guy. Likewise, a movement that raises its fist and proclaims, “black power” is a black supremacist movement. For them Jesus is a black guy with dread locks. So, why is it any different when women raise their fist and proclaim, “girl power” and tell us that God is female?

Any internet search for “symbol of feminism” will flood your results with this:



A major book of the feminist movement, *Sisterhood is Powerful*, published in 1970 is cited by the New York Library as “one of the 100 most influential books of the 20th century.”⁹ This is its cover:



“But it’s for equality!” they insist. And so said the Black Power Movement also whose symbol was this:



If there was such a thing as a book entitled, “Brotherhood is Powerful” with a big fist stuck in your face I might be inclined to believe it. For context let’s add this:



Male power symbol

How about male power? Feminists would rightly label this as “sexist.” Because males have been at the “top of the food chain” for most of history and males never had a reason for grouping up and fighting off a perceived oppressor of their identity. But neither have males ever viewed “male” or “man” as an identity. So there have never been any organized male-power movements because it doesn’t make sense.

The truth is that *all* of these are based, by necessity, on superiority complexes and perceived identities. It wasn’t until the emergence of social media that people truly started to define their identity in terms of “man” or “woman.” In earlier times, individuals predominantly identified themselves based on their nationality, familial ties, profession, or lineage. Now, individuals have the unprecedented ability to craft and reinvent their self-image within virtual reality, leading to a profound transformation in social identities where little seems to present itself as real

anymore.

Haughtiness, pride, and arrogance are the name of the game in this wasteland of a battle. These attitudes only lead to violence. The feminist movement is arguably the most violent we have seen since communism as it is responsible for the implosion of tens of millions of marriages and families, the deaths of more than 50 million lives in the womb, and the labeling of all men as oppressive. Men nowhere in documented history ever eviscerated such violence *en-mass* against the female identity. Ancient wisdom and counsel gave warning to them against certain kinds of women such as the adulteress or seductress, but never labeled all women as “potential adulteresses” or “potential prostitutes” potentially hunting down the souls of men. Unreasonable or not, a man of the 21st century is likely to ponder the question of what the feminists would do to men were they to overthrow the whole state and its laws in a *coup d'état*? If it wasn't good for marriage, and it wasn't good for babies in a womb, and it wasn't good for men's social status, *will it be good for men at all*? Time will surely tell.

Feminism overall is an incredibly difficult subject to grasp because of its so many loose ends, suspicious inconsistencies, and blatant contradictions. In fact, it is so complex that Universities offer PhDs in Feminist Studies. Maybe you have to be a doctor of philosophy to truly understand it?

But I think its invasive nature into private lives of citizens and outright hypocrisies are revelatory enough. In the 1970s feminists did a really good job in breaking down the division between public and private life. “The personal is the political” they asserted. If you stop and think about that for a moment, is there any more perfect way to destroy the private lives of citizens? By denigrating all that happens in the private life as nothing more than *politics*? Sacred relationships, holy union, familial love, fatherly sacrifice, motherly nurture, the spiritual bonds, all at once reduced to mere “power relationships.”

A patriarchy.

And nothing more.

You must stop and realize just how deprived of love one must be to think this way. These are people whose hearts are seared and shut off out of fear. They live in fear, and their faces reflect that.

They cannot see the good in anything. They cannot see the love and life in creation. Or maybe they can, but just not the *male part* of creation. Thus, they cannot enjoy anything so long as *he* exists lurking around. They are depressives who can't tolerate others who have more joy and life than they. They look on the faces of happy families prancing through the streets of Disneyland and seethe with jealousy. Jealousy flows through their veins. It is not an exaggeration. These are people who sink into such a deprived state of nihilistic existence that they end up seeing the entire world through the single lens of power. Every single issue, problem, obstacle, and question is reduced to who has it and who is under it. This was Karl Marx. Vladimir Lenin. Joseph Stalin. Adolf Hitler. Pol Pot. Mao Zedong. Betty Freidan. The feminist revolutionaries. Once this kind of spirit takes ahold of a nation, it's over.

Mirror, Mirror on the Wall, Who's the Most Narcissistic of All?

The high priestesses of the radical feminist movement and even a few in the suffrage movement in America were of a whole different breed, far from being gentle, forgiving, and gracious. They were marked by a potent envy and disdain of the beautiful, and gentle.

Elizabeth Cady Stanton became a very unhealthy and obese woman who made the church clergy the butt end of her jokes. Betty Friedan was a violent and abusive wife who would attack her husband with knives and scratch him until he bled. He broke silence after 30 years to tell the world, "She operates by terror. Anyone who knows her well will tell you all about what she is really like."¹⁰ Germain Greer who taught women *not* to try to be equal with men but instead liberate themselves from them by asserting, defining, determining, insisting, and overall just being absorbed in themselves (a view that made her disagreeable toward female transgenderism), was a woman who couldn't stay married more than three weeks. Likely this was because she married a fool at a registration office using a ring bought from a pawn shop.¹¹ Kate Millet, author of *Feminist Manifesto*, was abused by her father,

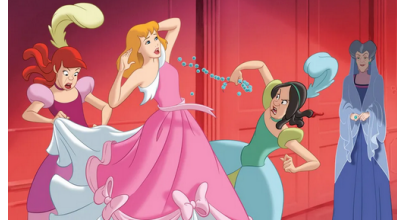
and as an adult had lesbian affairs and an “open-relationship” with a man at the same time. Shulamith Firestone, who taught us all that nature was “rigged” since pregnancy, birth, and child-rearing were all “disadvantages,” never married, had no kids, and sadly died alone in her apartment as a recluse. No one found her body until it started stinking a week later.¹² It’s interesting to me that child birth is seen as a disadvantage today and it is true that a technologically advanced society could easily make women feel that way. A society able to move at hyper-speed creatively and full of the availability of so much power and wealth means they *are* at a disadvantage, but only if the meaning of life is money and power. But how did money and power become more meaningful to women than *love*? Are these women’s personal stories with abusive fathers the reason they gave up on love and gave in to envy?

These are not noble examples to follow. These are tragic stories. They are examples of circumstances we can only hope and pray never happen to us or our loved ones. The characterological images they evoke in your mind are like that of The Little Mermaid’s Ursula, not Ariel. As a civilization we have come to know many fables which revolve around two women or a woman and other women. One side is good, and the other evil. Most can tell you the names of these prominent female characters while virtually no-one will remember the names of the male characters. That’s because these fables were not about *men*. They also seem to follow strikingly common themes where a bad narcissistic woman becomes envious of a good woman, demands to be the most beautiful, sells the good woman a potion in exchange for her voice, and ultimately seeks to destroy her potential for life and love. Her heart seeks vengeance on beauty, love, and femininity. It is only when the good woman is at last seemingly “doomed to her fate” that a male character sees a window of opportunity for love and compassion and enters therein. His “rescue” is only the giving of love.





As far as I'm concerned these female personifications of evil are also personifications of tragedy—a woman who threw in the towel on justice and goodness and gave in to envy when things didn't work out the way she wanted. For this reason, there is a feeling that reverberates among men across the world even if they are afraid to speak it because it sounds too unpolitically correct—a feeling that would say to women, “Please, do not look up to them!” We would spare you the tragedy and that's the truth. But we'd rather hold our tongue than get entangled in a battle between feminine good and feminine evil. We already have our own to deal with. But I digress, for I understand that many out there apparently believe women like Ursula and the Evil Queen are examples to follow.



There may have been positive accomplishments, and indeed there were, as good can come out of anything. The key point: *good can come out of anything*. But it seems to me that the overall picture of the radical feminist movement is that of a Godzilla monster suddenly emerging from the abyss of the ocean, descending on the incognizant populations of America and mowing down everything in its path.

The women's movements were largely a response to the *Church* and fueled by atheist psychologists like Karl Marx, Jean-Paul Sartre, Sigmund Freud, and Friedrich Nietzsche who said, “God is Dead.” These were also men. What if the women's movements were not even started by women, but *men*? How about a question

like that?

As I have studied the feminism over the years I have come to the conclusion that as vitriolic as it can be, it is largely *men's* fault. They created much of it. Women don't create feminists, *men* do. The biggest cause of feminism is the mass disappearance of good fathers. Betty Friedan's father was very strict and disconnected, and their relationship was sour. She went on to start a feminist movement.

Women may enable other women to turn against men, but it is men that have given women reason to turn on them in the first place. The Bible has a saying, "your sin will find you out." Men are largely reaping what they have sown by being passive, self-righteous, and arrogant themselves. Is it too much of a stretch to say that arrogant men will reap arrogant women? Or self-righteous men will reap self-righteous women? Perhaps this change in the male condition en-masse was a result of the World Wars during which tens of millions of young men around the West and the world became severely psychologically damaged from shell-shock and trench warfare. Many studies have been done on the psychological impacts since then. The wars of the 20th century were not proving grounds for men going to "glorious battle" but dumping grounds for males to hide out waiting to die. These men grown up and becoming fathers perhaps began the current generational cycle of "fathers present but absent in mind."

Feminism is of a spirit of revenge on this absenteeism. But this does nothing to stop the vicious cycle of corrupted fathers breeding corrupted sons, generation by generation.

"And He created them Oppressors and Oppressed"

My first girlfriend endured a traumatic experience as a child, having been a victim of rape. When we first met, she harbored deep resentment toward men, viewing them as inherently cruel and mean beings. Paradoxically, she also longed for marriage and motherhood. However, her inner conflict prevented her from forming genuine relationships with men, often leading to superficial connections with exploitative guys. It seemed

implausible that one man's actions from her distant past could entirely shape her worldview about men. Such a transformation would require more than that; it would necessitate the absence of any man who showed her unconditional love and appreciation. Moreover, societal narratives that depicted men as natural oppressors played a role, teaching her to cope with her shame by projecting it onto others.

Her father's alcoholism and absence in her life further contributed to her perception of men, leaving the societal narrative as the dominant influence. Her past abuse by a man made her more susceptible to embracing this narrative, as it offered no positive views of men.

During our relationship, which was my first serious one, I endured alongside her for a year and a half, despite the darkness that surrounded us. It was a challenging period, marked by indecision and hurtful words. She alternated between endearing and detesting me, often expressing conflicting emotions. I lacked the understanding to comprehend the reasons behind her behavior, but my care for her motivated me to persist, showing patience and grace.

However, my unwavering patience and understanding coupled with my inability to empathize with her traumatic past placed great stress on her. This was because my actions contradicted the societal narrative she had internalized about men. The tension from this conflicting experience, combined with my own stress, eventually led to the downfall of our relationship. Neither of us fully grasped what had been eroding our connection. It wasn't until a year later that she admitted to mistreating me, relieving me of the burden of self-doubt. The world often suggests dealing with one's shame by projecting it onto others, but this realization shed light on the true dynamics that had strained our relationship.

I'll never forget those words she confided in me: "I thought all men were cruel." And so, for a year and a half, she treated me accordingly. The stress and shame it caused me due to my ignorance were torturous. However, during that time, it seems I managed to break through the protective barrier she had built around her soul throughout her life. The fact that she, a victim, could apologize to me as a man in such a way has always been

something I deeply appreciate. It required a profound revelation and a confrontation with her own feminine energy to ultimately free her from the destructive lies about men.

These lies, if left unchallenged, would undoubtedly have kept her trapped in her own shame, vulnerability, and isolation for the rest of her life, leading to a lonely and undignified end. When I later learned that she was able to marry many years afterward, I reached out to congratulate her and expressed how proud I was of her. Her response was deeply impactful, as she said she had a deep respect for me, greater than for any man she had ever met.

With the rise of this social stigma placed on men over the last half century, men have incurred a great deal of social debt and are now made to feel as though they owe women big time. They're put into a trench from which they cannot get out. Grace and forgiveness have been withdrawn from them and they are now compelled to give it out of debt. Approval is only granted to them if they accept the dogma that they are oppressive and women are the oppressed. To earn a woman's grace or respect *in addition* to having to earn her love is a truly disheartening thing for any man. Time once was that a man had to do something or say something bad to lose her respect. As a result, many give up trying.

Male Feminists

But where did this stigma come from? It wasn't just happenstance nor was it birthed by the feminist revolutionaries (Greer, Millet, or Firestone) or even the founders of the feminist movement (Friedan, Beauvoir, etc.).

These forgers of feminism built their agendas on anti-masculine ideas already at work within Western Civilization and America. For example, where Freud and Nietzsche taught nihilism and transcendence, the feminists took liberty to teach *female* nihilism and transcendence. In other words, where Freud and Nietzsche taught that masculinity and femininity were social structures *imposed* on the individual, Friedan et. al taught that womanhood was *imposed* on them and thus they could be more

like “men”, or manly. And because they could be manly, they should be manly otherwise they will be missing out on everything manliness has to offer. And, being social constructions *imposed* on women, what does this make men out to be? Oppressors of women.



*Manliness for women. "We" is
no longer "men and women"
but just women.*

By manliness of course, we mean the assertive, aggressive, fighting nature that is traditionally ascribed to the word *manly*. Feminists just don't use the word *manly* for obvious reasons.

After the infamous Frankfurt School appeared in America in 1934, which consisted of German atheist psychologists who had fled Nazi Germany, an underground Marxist movement took root in America.¹³ Political Marxist revolutions had failed previously in other countries. This time they wanted to spread their atheistic ideology through a “quiet” revolution from the “bottom up” in society starting with the educational system. It is referred to today as “cultural Marxism” and even though it has now usurped the traditional principle of Universities and public schools (free exchange of ideas, moral education) and turned the lot of them into centers of indoctrination, few are aware of it. One of the main Marxist doctrines students were being taught across the country was the *Critical Theory* (question and be critical of everything) which more or less amounted to the belief that the individual's own mind was superior to truth because it was the originator of truth. This is at work in the most influential places of society today. Oprah Winfrey was just heard speaking to

celebrities and the world at the Golden Globe Awards about standing up and fighting for “your truth.”¹⁴ This postmodern idea means essentially there is no truth but one—*power*. Power is the only element left of truth. Truth was *reduced* to mere power. Thus, “speaking your truth” is empowering yourself. This rhetoric dominates the American narrative today, and few realize where it came from.

These outlets of Marxist teaching were driven by the agenda to upturn and usurp the entire Western Civilization which they knew full well was saturated with, and built on fifteen-hundred years of Christian values and principles.

Members of the Frankfurt school were already teaching against the authority of the father figure, pushing for the “sensitive male” (who would be a type of non-dogmatic person who wouldn’t stand up for anything but be accepting of everything), and promoting matriarchal theories well before the feminist movement came along. Karl Marx was already teaching that fatherhood was bad, traditional marriage should be done away with, and that we should have open relationships *in the 1850s*. Karl Marx saw fathers and traditional fatherhood as bad for society because the father was essentially going out and competing with everyone else in the capitalist economy to provide for his own family. Their proposal was to abolish the family entirely. Read his thoughts very carefully.

“Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form, this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution.

The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.

Do you charge us with wanting to stop the exploitation of children by

their parents? To this crime we plead guilty.

But, you say, we destroy the most hallowed of relations, when we replace home education by social.

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention direct or indirect, of society, by means of schools, &c.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

The bourgeois clap-trap about the family and education, about the hallowed co-relation of parents and child, becomes all the more disgusting, the more, by the action of Modern Industry, all the family ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labour.

Our bourgeois, not content with having wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives.

Bourgeois marriage is, in reality, a system of wives in common and thus, at the most, what the Communists might possibly be reproached with is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalised community of women. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private..”¹⁵

This is Marx and his elites capitalizing on a profound understanding of the male and female energy. They understand how to control them. Take Sun Tzu's wisdom seriously here: *If you know the enemy and know yourself, your victory will not stand in doubt.* This is a professional class of men having their wives, the daughters of the working class, the prostitutes, and other men's

wives all “at their disposal.” What else is this but an open and legalized, hedonistic orgy? This is not a breakdown of the family; it is the obliteration of it. And it benefits **elite males** the most.

Marx in effect says, “Fathers exploit wives and children. Modern Industry is tearing apart the families of the working class. The success and aim for private gain for the *family* is to blame for the hardships of the poorer working class and the existence of prostitutes. Get rid of the authoritative and *oppressive* personality—the “patriarchy” and his family. It is selfish. Make sex free for everyone with everyone. Make a community of women and wives available for free and legal sex without recourse because otherwise you *force* less-privileged women into prostitution, an illegal community of women that relegates them to poverty.” Sadly, this sounds a lot like modern day university campuses.

That’s serious male-bashing on account of fatherhood a *century* before Betty Freidan was even born. Karl Marx of course ignores the fact that it is this very competition that bolsters a society’s wealth and prosperity in the first place by giving individuals *incentive* to invent, excel, push limits, and build bigger and better things for all to enjoy, not just themselves.

If you take away the incentive for prosperity what do you have left? You have an impoverished, totalitarian communist country like the failed Soviet Union, or like North Korea.

Almost a century after this the Frankfurt School shows up and devout followers of Marxism make their abode on American soil. We find Wilhelm Reich promoting matriarchal theory, or female dominance, in his 1933 work, *The Mass Psychology of Fascism*. The strange thing about this is that you won’t find this work included on lists of feminist literature. Wikipedia’s own extensive list of feminist literature has but a single entry for the 1930s, *Women in Music*.¹⁶ Another member, Abraham Maslow authored *The Art of Facilitation* in which we find a manual for indoctrinating teachers on how to “facilitate” rather than teach via “sensitivity” training such as group-therapy circles and self-focus exercises.¹⁷ This actually made its way into the military.¹⁸ Get in touch with your subjective feelings, soldier! Yet another member, Frederick Engels wrote in 1884 *The Origins of the Family, Private Property and the State* in which he also blames the patriarchy and promotes matriarchy.

These are just a few of the products of the Marxist agenda. There were already antagonists to the idea of “feminism” by the early 1900s as evidenced by the book *The Fraud of Feminism* written in 1913 which was partly a response to John Stuart Mill’s 1869 work, *The Subjection of Women*. Mill is regarded as one of the first male feminists. Marxism built the platform upon which feminism took stage. And to think that these feminist ideas were the ideas of *men*.

They weren’t so accessible to the common man or woman however until Friedan and the feminist revolutionaries of the sixties and seventies made them so. These feminist radicals were not elite intellectuals themselves but more like tools of a much greater scheme at work. Where do you suppose they got their learning from? What thickens the entire plot even more is how it is a known fact that Betty Friedan was very closely involved with communist communities early in her life and worked hard to hide that fact after it became very uncool to be associated with the “commies.”¹⁹

This Marxist-Feminist ideology has since spread throughout Universities across the nation as more and more feminist professors have risen to the occasion of taking over the roles as teachers of society. Professors were once gurus. They were highly respected because they were so superior in intelligence. They were not heroic figures. They didn’t do anything but read books, translate Latin and Greek, and teach hard subjects that the common agrarian had little use for. The first Universities in America were Bible seminaries because theology was valued more than other subjects and the only real professional job was that of a minister. Not even politics was considered as a career field. Since those days, the Universities have grown into secular podiums of political power and the gurus are largely gone. They are now houses of political agenda where feminists can take control of the podium in the name of “equal opportunity” and not because they are gurus at anything.

And since they’ve been taking over these high places of society you can be sure they have been taking every opportunity to push their agenda on unwitting pupils. As they have been gaining control of the humanities they have been expounding on what you might call “The Rule of **Intersectionality**.” It’s treated as a

law by which they believe the world works, like the law of gravity. It is the latest logical step of Marxism.

Most of what is taught about Intersectionality revolves around identifying the most *oppressed* of society and seems to be harmless, at least in theory. That is, until you apply the same rules of “Intersectionality” to the other end of the spectrum, the most oppressive. Now you see the serious problem. The logical by-product of this teaching, and what makes it so patently Marxist-Feminist is what the identity of the most oppressive kind of person is revealed to be. If you’ve spent any significant time on YouTube in the last year or so you should know who that is.

The process began with Karl Marx identifying *fathers* as the oppressors. Lenin then took over Russia and began to institute communism by starting with a socialist welfare state in which the role of the father and mother were diminished to the point that children were to be raised communist style. Later, after tens of millions of people were wiped out under Stalin’s communist Russia, this theme got revamped by the feminist movement into the idea of *male*-oppression. Forget the fathers, *all* men are oppressive! But it didn’t stop there. After decades of diminishing the role of the male it has adapted itself into the propaganda of today’s rule of Intersectionality, and according to the rule of Intersectionality it’s not just the male who is the oppressor but the *straight, white*, male. He is now the great villain. Ursula is now the victim, and King Triton is now the Villian.



Of course, the Intersectionality of the oppressor can go

further and be broken down into smaller categories just as the Intersectionality of oppressed can. So how far will it go? Remember, the aim of Marxism has always been to have all things in common—power, wealth, property, and wives—and to eradicate the family.

Already there is a great irony unfolding with this. Oppressors are supposed to be the ones in control, with all the power—the majority. Recall that the theory is a *who* and *whom* based theory of politics. *Who* has the power and *whom* is it being exercised over. However, the villain of society as identified by Intersectionality is only about 35% of the population of the US—a *minority*. As long as everyone has the right to vote, those who have control of political power—the majority—are *non*-straight white males. If the straight, white males are the minority, are they *really* the oppressors of everyone else in a democratic society? Or are they—gulp—the *oppressed*? According to the logic of Intersectionality in a democratic republic they *are*. As a group they have *less* political power. Talk about a change in narrative.

Marxism and all its ideological ‘children’ are lies of that put blame in all the wrong places. They are meant to divide neighbors against one another and destroy families and communities. They don’t accomplish anything else. The one hundred million people killed in the last century—the bloodiest century of humanity—more than testifies to that.

One of the bad outcomes of an oppressive agenda that backs all the straight, white males into a corner is the fact that straight, white males tend to have a thing for collecting rifles. They are fully allowed to stock up on them, too. And so they have. The last couple of years in America, 2016 and 2017, have been the biggest years in gun sales *ever*. The most commonly cited reason for buying them? *Protection*.²⁰ When an animal feels trapped in a corner how does it react? Instinct leads it to attack. These guys are arming themselves and their families to the teeth. They will not go down without resistance. How long will it be before things cross the line and the country goes up in smoke?

Marxism, Matriarchy, and the Loss of Soul

If there is one thing to take away from all of this, it should be this: Marxism is at the root of the practice of dividing people politically according to biological or supposed biological differences. I call it the bio-political identity complex because people are trying to create “political identity” out of “biology.” It leads only to pathological outcomes. Important social elements like personhood and citizenship get vanquished under “biological” suppositions. The nihilistic idea of “death of Father God” intrinsically means the death of the human soul. This is why we have sunk so far into biological narcissism and treat ourselves—and one another—like nameless pieces of meat.

A woman only needs to shave her head, add some tattoos, change her clothing style and just like that she has a new “male” identity—she is *empowered*. A man only needs to wear a wig, talk like a girl, and swing his hips when he walks, and he instantly has an entirely new “female” identity. This is why you’ll never come across a person claiming a specific identity who doesn’t strive after the appearance of it. The four natural faces must be forced to look different—unnatural. It is completely appearance based. It is why it is also embarrassingly easy to trick people as radio host Stephen Crowder did at a woman’s march in January of 2017 when he dressed up as a transgender woman.²¹ The wise saying of Jesus was, “Do not judge by appearances, but judge with right judgment.” Yet our conversation with one another has gone from “Where are you from?” and “What’s your family name?” to “What race are you?” and “What gender are you?” We tell people to be proud of how they look because how they look is *who they are*. We interact with each other based on skin color rather than the commonality of our nature.

When men began to preach atheism, a new “religion” began to spread. Atheism is a trade-off of one genesis for another. The genesis of atheism is that *mother* Earth is our source of life rather than a *father* God of Light as our source. Perhaps it is a great irony that humans have struggled as they have with the absence of such a father God. “We see the earth, but, where is this father?” We don’t see him.

So atheism said that random cosmic conditions formed mother earth, and *she* gave us birth from seeds that came from

who knows where. Power and glory were attributed no longer to the heavens but to the earth. The heavens became “just a bunch of emptiness with star-dust floating around” and the earth became the *divine*. All meaning, says atheism, is to be found in mother earth.

Freud, Nietzsche, and their fellow atheists were not exactly feminists, yet as it happened they ended up giving the world the ultimate matriarchal “religion”. Karl Marx was its first “messiah.” Since then the religion has spread throughout the world through its disciples with the absolute worst consequences. The 20th century turned out to be the bloodiest century in the history of humanity, the most cataclysmic loss of life ever to defile the earth. Over one hundred million deaths resulted directly from atheist values and beliefs. This matriarchal religion inevitably spawned feminism and its beliefs that all of society, from top to bottom, should be run by women and all opposition to such an idea should be treated with hostility.

We are at the stage where even scientific research is now persecuted if it doesn’t align with its values. Women are now taking the power of birth itself unto themselves via in-vitro fertilization. Because the establishment of a kingdom of matriarchy is the sole object for this religion, even those women who express opposition to it are persecuted, shamed, and bullied. It is not a woman’s religion, nor are women responsible for it. Men and women have been everywhere seduced into serving it. Many more women have been ensnared, enslaved, and devoured by it like Princess Leia enchained to Jabba the Hutt in a metal bikini. I find that Star Wars scene to be an excellent archetypal image of the matriarchal spirit. A spirit which led one father to criticize the production of the toy figurines of Leia chained to Hutt on a strictly *visual* basis, “I don’t want my daughters *seeing* that.”

This controversy over the toys spread around just a couple of years ago before Carrie Fisher passed away, so she was able to give an impressive response to the criticism which was fully counter to the matriarchal spirit. Listen to how her rebuke is based on the *spiritual* aspect of the archetypal image:

How about telling his daughter that the character is wearing that outfit not because she's chosen to wear it. She's been forced to wear it. She's a prisoner of a giant testicle who has a lot of saliva going on and she does not want to wear that thing and it's ultimately that chain, which you're now indicating is some sort of accessory to S&M, that is used to kill the giant saliva testicle.... That's asinine.²²

Every word in this statement is an attack on this spirit of matriarchy which preaches that our fundamental existence is in the *physical* reality and *nothing else* and therefore all visual, physical representations of power are indicative of absolute truth, beginning with mother earth herself. Therefore, all images of the female *without* power must be eradicated from the face of the planet. We can see this being preached every single day. It's not hard to notice—its female evangelists are charging through the streets topless, wearing obscene hats, interrupting speeches, and literally attacking culture all the way down to Disneyland and Dean Martin's "Baby it's Cold Outside."

I find these words of Fischer prophetic in a certain way. The very chain binding the oppressed can be used to kill the oppressor. It reminds me of the biblical story of Haman who conspired against the Jews, built gallows to hang Mordecai, but then suddenly found himself getting hung on them. Haman's conspiracy came back to take his own head. How? Because of Esther.

Despite his wake of totalitarian destruction, Karl Marx, the great prophet of this "Jabba the Hutt" is still revered and worshipped, and the monster grows in power. This is precisely why this epidemic of matriarchal narcissism began with the attack on the father. A father is not an earthly identity, but a soulish and spiritual identity. God is a father, and God is *spirit*.

In talking about such grotesque consequences of atheism, the matriarchal spirit, and the death of our souls, it is difficult not to draw a connection with the suicide crisis. A man is most happy when he is working a job that he can *identify* with. When a man's work becomes an emblem of *who* he is, and when he is recognized and honored for his work, his sense of self-respect is uplifted, encouraged, and strengthened in ways that are hard to miss. This

has not changed in thousands of years and remains the same today. When America went through its first great trial of a mass loss of work—the Great Depression—men were 650% more likely to kill themselves than women.²³ According to the U.S. Department of Health and Human Services unemployed men commit suicide at *twice* the rate of employed men.²⁴ Comparatively, there is no difference in suicide rates between unemployed and employed women. It happened again during the Great Recession between 2008 and 2010 when it was found that while the rate of both men and women's suicide went up, men's suicide increased four times as much as women's.²⁵ Many reports claim that women are more “suicidal” than men. These are based on surveys that ignore the fact that women are a hundred percent more likely to talk about and reveal their feelings, pains, weaknesses, and depressions than men. When men have suicidal thoughts and feelings, they don't even like to admit it to themselves. Men are often shamed by women for being weak. Feminism has *not* changed that. If anything it has *increased* the shame placed upon men. When men lose their jobs or work they often lose the respect of their women. This compounds the pain that men feel for their own flesh and bone is now rejecting them. In the biblical story of Job, his own wife was an example of this. She was quite discontent with having to sell herself into servanthood “from house to house” when Job lost everything and upon visiting Job told him to just give up, curse God, and die. When women lose their jobs, husbands are not so likely to shame them or leave them. The expectation that women “man-up” and get a job was scarcely held over their heads by men in the first place. The standard exists for men, but it does not for women.

Women had a much more intact family and social network back then and the Great Depression didn't destroy them but made those networks tighter and more necessary. Many families, such as my own great grandparents shared houses with other families to make ends meet. Today, the typical women's social and family network has been all but broken down and now many live alone.²⁶ According to the U.S. Department of Commerce Economics and Statistics Administration in 1970, 81 percent of households were family households. Today that number has

shrunk to 66 percent. In the early days of America virtually no one lived alone. Today, 15 percent of women and 12 percent of men live alone. Men are generally more vulnerable in aloneness as social isolation for them creates a susceptibility to more health risks and a higher mortality rate. God said that it was “not good for man to be alone.” What is commonly overlooked is that Eve was made of Adam’s own substance thus it also applies to *her*. It is not good for either man or woman to be alone for they are both of the same nature. But men have less of a proclivity toward social relationships and networks than women. Women will get out and join social clubs, organizations, and churches much more frequently and naturally. This could be considered a weakness of men but we must keep in mind that the archetype of Adam had a *strong* proclivity toward a single relationship of which he gave a “poem”:

This *at last* is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man. (Genesis 2:23)

I took a closer look at the Hebrew for “at last” and found that it is translated from a word that means literally *this step*. It was an expression of approval on Adam’s part. The *Cambridge Bible for Schools and Colleges* comments,

The exclamation of joy and wonder is expressed in the rhythmical language of poetry. It is as if the man, after passing in review the animals, recognizes instantaneously in woman the fulfilment of his hope. “This is now” is equivalent to “here at last”; the German “Diese endlich.”²⁷

Adam’s soft spot.

The woman was the ultimate step of many steps in his life. Aloneness creates significantly more pressure on the woman to “make it” in life—however that comes to be defined. Without Adam, she is responsible for her own security, her own welfare, and her own happiness. So, is she happier now? The facts say no. The suicide rates of women have not been decreasing as one

might expect considering everything that feminism has been able to achieve for them. Instead they have been *surging* ever since. A New York Times article was published in April of 2016 that noted how two specific groups of women were particularly susceptible—middle aged women and young girls aged 10-14.²⁸ They explain the reason for the spike in middle-aged women's suicide rates as being linked to the "loss or distress of jobs." When I think about that conclusion I greatly wonder, "Do they mean it would have been better for them if they never sought jobs or careers in the first place but sought to start a family instead?" These women ended up *killing themselves* over the loss of career. Nothing is guaranteed in this world and the stakes are high. Men have traditionally been the ones to take these risks and fight for the lives of their families so their families wouldn't have to. Or perhaps their conclusion is misguided. We did just see how the suicide rates between unemployed and employed females is the same and that their rates rose four times less than men's during the recession. Either way these women found themselves disturbingly disillusioned with life. Remember, feminism has been *winning*. About the recent spike among 10 to 14-year-old girls they have nothing to say. They "just don't know."

Japan provides a possible answer. The BBC reported that in 2014, "for the first time, the most common cause of death of those aged 10 to 19 in Japan was suicide."²⁹ It has long been known that Japanese culture places "intense pressure" on students to achieve.³⁰ Atheist and egalitarian ideals led to what is often referred to as an "examination hell" where an individual's performance on a single test has life-long consequences. Bullying is a huge by-product of this performance-based culture which extends even into teacher abuse.

Teachers exert pressure upon students by using their high social status and influence with parents to control students' lives. Student behaviors are closely scrutinized by teachers who believe that everything that a student does must in some way lead towards academic achievement. Consequently, students are under-the-thumb of teachers who do whatever it takes, including physical abuse, to guarantee students' academic success.³¹

Underachievers are reduced to evolutionary “losers” or lower-caste citizens. While a learning-based environment is good for children, an achievement-based environment is bad. While this has created some exceptionally smart students, it has left in its wake *lots* of death. So why are 10-14 year old girls suddenly killing themselves? Perhaps because of an increasing pressure on young girls, who have no fathers, to achieve and fulfill a Marxist-Feminist morality and the subsequent reprimanding by teachers or bullying by students if they don’t? I would bet my left arm that the majority of these girls’ dads were absent from their lives.

For feminists these dire facts mean more to complain about because things have obviously gotten worse for women and girls. I would imagine that if feminism were truly accomplishing everything it has promised, less and less women should be unhappy and killing themselves. But again, it’s not really about women. In one of the most scandalous events to surface in 2017, and one of the most self-damning things to the current strain of feminism I think we’ve ever witnessed, Lindsay Shepherd, a Canadian student and teacher’s assistant, was reprimanded, lied to, and bullied by two male professors and another manager of “gendered-violence prevention and support” for *not* following the new Marxist morality of “safe-spaces”, “intersectionality”, and “trigger warnings”—moralities which are theoretically supposed to *protect* her, being a *woman*.³² Lindsay had simply shown a video of a discussion over the use of gender-neutral pronouns which included a professor not much liked by Marxist teachers. She gave no opinion of her own nor had any clue that she was doing anything controversial. But because of the content and associated figures within it she was summoned and interrogated like a criminal, literally, as soon as it was discovered.

She recorded the entire beat down from the oppressive male professors and campus-morality police and released it to the media. In the interrogation she was accused of possibly violating the Ontario human-rights code and the university’s policy on “gender-based violence” and the professor stated to her that there were “multiple complaints” when the truth was there were *none*. He and the other male professor were caught red-handed abusing their power and treating her like garbage. The self-damning aspect

of all this is in the fact that the whole charade was done in the name of *preventing* gender-violence (a violence which can now include speech). They will come to the rescue of a woman who experiences “harm” by certain words, yet lambast the same woman for forty-five minutes if she accidentally transgresses their Marxist moral law.³³

Now, you might think that feminists would have taken to the streets in protest or vented their anger all over social media over this overt oppression against a woman. But they did not. No mainstream media came to her aid, no discipline or punishment was given to the teacher, no hashtag support on Twitter by celebrities, no nothing. On the contrary, mainstream news outlets *downplayed* the story. “Nothing to see here! Move along!”

For several years I organized and led outdoor activity-based groups and clubs in both the local church and the secular environment. These groups were specifically based on the activity, not a demographic. Yet I found that nearly one hundred percent of the time only singles who were alone came. Rarely did pairs or groups of friends ever join and I never saw families or couples participate even when I tried to accommodate them. It became obvious why couples, families, and kids never participated in the events. They did not need them. They had intact social networks. They had family. They had friends. They had significant others.

I came to realize that the whole idea of “connect groups” and “activity clubs” were essentially social band-aids covering up a deep gash in American social life. The groups were little more than expedient vehicles of coping with loss or lack or even running away from them. I had hoped for something a little different. Something a little more enriching or edifying. I did not have interest in facilitating these kinds of quasi-outdoor-singles-therapy groups, so eventually I quit leading them.

That deep gash in American social life has been the destruction of the human soul. A man’s soul is closely bound with his work and a woman’s soul is closely bound with her social and family life. The reality is, the human soul has died, and we have killed it.

The New World Religion

“We will never have a democracy until we have democratic families and a society without the invented categories of both race and gender,” wrote Ms. Steinem to the former First Lady Michelle Obama.

Gloria Steinem has been a feminist activist for 40 years and her statement shows the breadth and width of the “feminist” movement in a revealing way. It’s not just about women’s rights—at least not anymore—but, ironically, the feminist mandate seems to call for the elimination the very term “woman.” Contradiction is part-and-parcel to the movement—how can you uphold and be against the same thing at the same time? Usually the responses are rhetorical and through not-so-subtle ways they excuse themselves for not making any sense and blame everyone else for not understanding. It’s not a kind deed by any stretch of the imagination.

The other interesting term, “democratic family”, is used to express opposition to the traditional “headship” family, obviously. Of course, it can be argued that a headship family *is* democratic if the “head” is listening to what its “body” wants rather than ignoring it. And what of the fact that the woman “votes into office” the head of the household? She had many candidates to choose from. Then there is the question of “how can a democracy exist without a leader or a chief?” Already you can see how the family, as we have always known it, is being put on trial in these sorts of messages, falling right in line with what Marx did. What did the traditional “family unit” do to deserve such negative treatment like this? Apparently, it did something wrong, at least to its plaintiffs. Clearly these movements do not want to only promote alternative forms of “family” but are aggressively challenging the “traditional family” and “headship” paradigms, and even the male-female categories altogether and portraying them as *oppressive*. Whatever positive things these movements may have accomplished (I applaud the fight for women’s rights), they have also damaged two things perhaps more than any other: fatherhood and authority. These two ideas are both treated today with a profound contempt. And that’s no good for anybody. For the Church it is crucial to be aware of this because the Bible

teaches that the most powerful authority in the universe is the Father.

Interestingly, this seems to be the same agenda behind the LGBT movement. Mary Bernstein, a sociologist, writes that one of the LGBT movement's goals is about "challenging dominant constructions of masculinity and femininity" (a.k.a. manhood and womanhood).³⁴ If the movement's main agenda is to advocate for their acceptance and rights in society, why do they feel the need to challenge traditional manhood and womanhood? Ding! That's right, they're *oppressive*.

If we are going to tackle these issues appropriately—with wisdom and love—it behooves us to gain an understanding of this culture war. Getting your bearings on this war is a critical to not only to understanding the divided state of American society but also to protecting yourself from the lies besieging it. I would venture to guess that there are a great many people who subscribe to one side or the other and don't have the slightest idea of what they're really identifying themselves with. It requires a fair amount of time and energy to acquaint oneself with the big players, the influential literature, and the various organizations and lobbyists of either side. And really, who has time for all that? So, we rely on the media to take care of it, not realizing that even the media takes sides.

Nevertheless, when I try to think about what exactly a society without any race or gender categories would look like—the very words "male", "female", "man", "woman", "boy", "girl", etc.—I imagine a world with *no* diversity, no faces, one that is quite boring, and even frighteningly confusing. Not to mention it would be particularly bad for law enforcement trying to apprehend criminals while relying on witness descriptions.

Perhaps people like Steinem have thought it all through, after all, she's been advocating for this sort of thing for forty years. But I have yet to read anything on how such a vacuum would be filled. And there would be a vacuum. These tokens of every human language (practically all 7,000 of them) have been around for thousands of years to help us communicate regarding all our differences and diversity. But feminist leaders argue that these categories are oppressive inventions of men.

The whole of the Christian faith is predicated on a God who is a *father*, who disseminates the revelation of himself through some forty different authors who are all *men*, who write the Scriptures from which we learn that *men* are to be the pastors and ministers of his instruction, who in turn are to instruct *men* to be responsible of their households, communities, and civilizations. It's a philosophical thread that begins with a God of the universe and goes all the way down to the man of a house. It is predicated on the idea that everything has a source. Father means *source*. The Hebrews gave the first two letters of the alphabet to that name—aleph and bet. A and B. Ab or Abba. The early pictorial Hebrew was that of an Ox (A) and House (B) going back 4000 years. It represented something along the lines of *power that bears the load of a household*.

Contrary to perhaps everything we've been taught, this is very good because of how the revelation confronts men. It is not a men's liberation movement. It challenges them in a way that women may never grasp.

Denying father-source-theism, the Marxist-feminist-atheist's hope and salvation for the future essentially lies in some sort of homogeneous society of androgynous human beings. This is what makes the LGBT/feminist movement rather perplexing since the LGBT movement, signified by the rainbow colors, advocates for diversity and the feminist movement uses femine-ism. Nobody is using the term "androgynism."

To add to the confusion, they point to evolution as a basis or justification for their beliefs when evolution and natural selection dictated all our differences as humans for the purpose of survival. If that's the case, it worked, and so *we* have survived. Or have we? The prevailing thought now, with our abundance of wealth, power, and technology, is that it is on us to take over where nature left us and figure out how to best *thrive*, that is, create our own paradise. Survival is not the necessity anymore. Survival is boring, and sounds unhappy. But how do we create a paradise?

The only way I can ever see this happening is by defying the existing natural world and creating a micromanaged pseudo-world. First, all languages would need to be eradicated in favor of one language in which there are no words to differentiate between

race or gender and everyone is referred to as simply, “a person” and “it.” Second, personal identity is eliminated in favor of one singular human identity. Unless their agenda is to achieve some kind of cultural token that refers to people as “nobodies” (and I don’t think it is) they will have to somehow refer to people as “somebodies.” And so, when we would be asked the question, “Who are you?” everyone will have the same exact answer. Those who answer differently would be considered discriminatory, shamed, and punished.

I can imagine the frustration and confusion of kids growing up in a society without these categories of language. Children from a very early age inevitably ask these sorts of questions all the time like, “Why is that person different in such and such a way?” The enlightened parents will have to answer these questions with something like, “There is no difference, little one. Go sit in the corner.” And just like that, a child’s intuition and critical thinking capacities are squandered. But they were basic and primitive intuitions anyway, so it’s necessary. In sum, to achieve such an agenda these people will have to create a singular sociopolitical system with a universal, controlled language. It will require a totally different sociocultural construct than anything that has ever existed before, a highly modified language in which all pronouns, gender, and ethnic tokens are banned, and wide-spread governmental control and power to enforce it at every level of society. George Orwell’s 1984.

Karl Marx’s manifesto is treated like the “good news” of this new worldly religion. He is revered like a prophet. The clear evidence of its catastrophic failure and destruction the world over is often treated as a “Marxism done incorrectly.” The ideology itself is not held in contempt (anymore) since at the core of it is anti-patriarchy, or anti-fatherhood. This “gospel” promises utopic good and happiness for all. Socialist and Marxist Paradise sells. But it will be capitalists who sell it. It is being taught in public universities and schools which have become like temples ever since they started creating “safe-spaces” where individuals can go to protect themselves from “other” ideologies. The church sanctuary, mosque, and religious temples of the world have always been considered “safe-spaces” where contradicting religions were

not allowed to be shared or taught so that communicants can feel a sense of refuge and safety. This is especially true in church edifices that were traditionally engineered to direct the thoughts to heavenly things. Iconography, statues, stained-glass windows, murals, candles, and reverberating cathedrals were all meant to induce a sense of the holy things of the father God. College safe-spaces are beginning to mimic this function.

The spirit of feminism is like an antithesis to the Holy Spirit as it yields fruit that is almost directly counter to the fruit of the Holy Spirit (Galatians 5:19-22). Instead of bringing love, joy, peace, patience, kindness, goodness, faithfulness, and gentleness, it has been giving us unimaginable amount of sexual immorality, sensuality, idolatry, enmity, strife, vitriol, rivalry, dissension, division, and envy.

The agenda against manhood and womanhood is part of a new world religion that is already at work. It has swallowed up a large part of America's culture. But it has moved slowly enough over the course of nearly a century, that it has gone virtually undetected. This is why those from the Frankfurt School called it "the long march through the institutions." The time, I believe, is critical. As an International Studies major and a very well-traveled, culturally experienced individual I have seen the value first-hand that America *is* and the role that America plays in the world's affairs and in the lives of billions upon billions of people today of all religions and backgrounds alike. We do not know poverty like much of the world does. We do not know ill-health like they do. We do not know oppression like they do. We have brought them tens of thousands of charity, education, and development programs. We have risked and established countless rescue, humanitarian, and aid initiatives. We have delivered billions worth of medicine and medical aid. We have freed many parts of the world through the sacrifice of countless soldiers from a multitude of oppressive foreign rulers.

America, while it watches late night television making fun of its politicians, is surrounded by nations with political rulers committing mass murder, insurgencies, coups, wars, and systematic execution of dissidents. I'll never forget how I was once treated by a man who picked me up while hitchhiking in

Switzerland once. He was from Kosovo and was working in Switzerland as a dentist. In the Serbian-Kosovo civil war of 1997-98, the Serbs decided to start a campaign of ethnic cleansing against those in Kosovo, the majority of which were Albanian Muslims. America stepped in to save them. None of the neighboring countries could (or would) do anything. When the man picked me up and discovered I was an American, I was treated like a *king* for the rest of the day. I was offered everything I could want. A place to stay, connections, food, and even money. He took me where ever I needed to go. We stopped at a gas station and voluntarily bought me a bunch of food. I could have gotten free dental work if I wanted. I was stunned.

For most people of the earth, America is the only symbol of hope they know. They do, in fact, see it as a *light*. It is not because they believe that America will always come to the rescue at every crisis or that it's a sure insurance against whatever woe may befall them, but because of the fact that the reality of a world *without* America seems all too apparent. What will happen to the rest of the world, if America goes down in to Marxism? It would be the greatest loss the world has ever known.

The Man Cave

WHEN BONNIE TYLER SUNG her song “I Need a Hero” in 1984 she re-enforced some millennia-old standards for men: “He’s gotta be strong, he’s gotta be fast, and he’s gotta be fresh from the fight.” By the end of the lyrical chorus however the pressure mounts, “And it’s gotta be soon, and he’s gotta be larger than life.”

The problem with this is that such high and even impossible standards—larger than life? —were still being maintained for men in the wake of a revolution that had just freed women from having to meet *any* of the standards their male counterparts had for them. In the early 1950s the standards were a little less demanding judging from what The Chordettes, a female quartet, sung optimistically:

Mr. Sandman
Bring me a dream
Give him a pair of eyes with a “come-hither” gleam
Give him a lonely heart like Pagliacci
And lots of wavy hair like Liberace...³⁵

Up until the 1950s the dominant standards and subsequent expectations were based on the Christian view of the world as divided up into two spheres known as the “doctrine of the spheres.”³⁶ The sphere of the world was considered the locus of

sin and evil, a tyrannical world into which people “went” to serve their own interests. The sphere of the home was the refuge *away* from the world. When the Industrial Revolution drastically transformed life, the husband and father began to be pulled further away from his home and the wife and mother increasingly left home alone with the kids. This effectively turned the two spheres into the “man’s sphere” and the “women’s sphere” respectively. This completely changed the idea of a woman being a “keeper of the home.” At the time the Apostles taught women about being “keepers of the home” men were not disappearing into the world at large to do their own thing, leaving the wife and kids at home alone. Nay, *both* worked at or near the home. When occasion called for doing business in the world, it was better to send the man to deal with the tyranny and spare the woman. It was just a gentlemanly thing to do.

Once wealth began to concentrate in cities and men had to spend long hours at jobs away from their families, untold stress began to develop and by the end of World War II when women were compelled to take the place of workmen who were being sent out to get shell-shocked, dismembered, and killed, the family tie was reaching the point of breakage. Sons were now being raised mostly by mother. Daughters were becoming frustrated and insecure. Fathers were coming home depleted after long hours of work and wanting to do little more than recline in a chair with a glass of whisky. Wives were becoming stressed by the additional responsibilities of maintaining a therapeutic sanctuary for the sake of dad and beginning to feel left out. Everyone’s needs were going unmet. And thanks to the disillusionment of the World Wars the Cult of the Youth was becoming the best thing for the young since sliced cheese. The youth saw nothing they liked in their elders or parents. They figured that whatever the parents believed they should believe the opposite. The family string was strung as tight as it could go. Then in 1963, like clockwork, Betty Frieden steps up with *The Feminine Mystique*, and with the flick of a finger—POW—snaps it. Divorce sky-rockets and a fall-out of the family sphere ensues like a nuclear holocaust. I wish I was exaggerating. My own family breakdown was a product of this fall-out when my mother divorced my father over “irreconcilable

differences” in 1984. It was a truly spectacular time for men. Women threw their sex at men and men no longer had to work for it.

As fathers became distant, the cult of the youth, or boy culture, became more and more present. Numerous male-youth programs were already in operation by the start of the 20th century. Young Men’s Christian Association (YMCA) was started in 1844 and “Muscular Christianity” came into vogue in the late 19th century. These focused on sports, exercise and recreational activities for men. But these could not counter the massive effects of the fall-out and eventually, men disappeared.

Now one of the biggest complaints among women is how they are having a really difficult time finding a “good man.” By 1996 Paula Cole is already singing a dirge about it:

Where is my John Wayne
Where is my prairie song
Where is my happy ending
Where have all the cowboys gone...³⁷

In fact, the problem is so huge now that it makes headlines in mainstream media outlets and the publishing industry makes a killing of off books about it. I’ve read countless opinions and reasons on the issue but virtually none address what I think is the obvious. *Why should men bother? Why should women hold men to a standard when men cannot hold women to any standard?*

So where have all the good men gone? For a long time, I wondered the same thing. I thought they more or less just disappeared and that manhood was a lost art. I thought that all that was good about being a man was reduced to little more than artifacts of history. Men today have been born into a world that no man has ever been born into before. For the history of humanity, men have followed a virtually universal path beginning at birth, evident in just about every language, nation, tribe, and people group to ever walk the face of the planet.³⁸ Men of completely different languages and cultures could, in fundamental ways, understand each other when meeting face to face. They knew when one intended to fight or when one intended to make peace. They knew when one had courage or when one was

cowardly. They knew when one took interest in a girl. They could easily tell who was a leader of the group. They could tell when one acted honorably or when one behaved dishonorably. They quickly discerned when one was wise and when one was foolish. Words were not necessary for this because manhood was a universal language. It still is.

All men are the son of one man, Adam. So, would you not expect carnal brothers to have a basic, fundamental understanding of one other even if we have never met nor could speak to each other? This is just stating what is obvious. We are not aliens to one another. We are just divided by a simple inhibition of communication. And as we all know, all it takes to cause a war is a simple inhibition.

This is why the Bible uses numerous terms in the world of manhood (and womanhood) that are not explicitly defined such as honor, nobility, cowardice, peace, courage, kindness, and brotherly love. These words are symbols or tokens of deep aspects in human nature. The Bible assumes that we are already familiar with them because we should be. All humans carry the same capabilities and they become quite evident at a rather early age. This may be stating the obvious, but you might be surprised at how ignorant we've become as a society.

At a busy café in the city recently I noticed some publications that had featured information on in-vitro fertilization and artificial insemination on the front cover. I was just out for some breakfast with the guys, ironically, and this is what we see. This is what we men see everywhere. We are not needed. It's a thing now. Men in our society are officially optional. I had hardly begun to promote my men's ministry on the internet when I immediately started getting vitriolic responses and messages from women. Teaching manhood from the Bible is apparently worse than a crime for many people today, and they don't even know what it is. So not only are we feeling not needed, we are beginning to feel we are not wanted either. But it might even be worse than that because women are also telling us that we ought to be "stepping up." So many conflicting messages. If there is one thing women need to learn to understand, it is the profound effect that this has had on males in our time.

Many years into my studies of the male and female cultures, I discovered something rather eye-opening. I had been under the impression that manhood had become some sort of relic of the past and that we needed to do some serious leg work to “rediscover” it. We needed to get out our little pick tools and brushes and start some archeological digging into our subconscious spirits and the old texts. Quite a few books out there did just that. A famous one in the 90s was Robert Bly’s *Iron John*. But then I came across something that I would have never thought to consider: video games.

“Could it be? What is going on here?” I thought as I started digging in and even playing some of them. For the longest time I wrote them off as just games. Games are things done for fun. When you want to have fun, you play games. I played video games when I was kid, so I knew what they were—a juvenile addiction. Or so I thought. In twenty years technology has become so advanced that we are simulating reality in ways never before thought possible. The virtual reality industry is a multi-billion-dollar industry now. What I found when I began to take a serious look into “video games” was that firstly, these were not “video games” but virtual realities that strove to simulate real life as much as possible but in a way that *you wanted* it to be. What I saw was not a bunch of guys addicted to playing Pac-man or Super Mario Brothers but grown men who were relying on virtual realities in which they got to have things go *their way*. The gaming industry’s primary target market is not 10-year old’s anymore. It is not 20-year old’s either. It is 30-year old’s. In fact, the average gamer is 35 years old. 72% of gamers are over the age of 18. A *gamer* by definition is not someone who plays a game on their smart phones but one who owns a gaming-specific keyboard, mouse, headset, and computer, often worth thousands of dollars. In the days of the arcade games you would only find *kids* playing in the arcades. The older folks were out playing bingo, or hitting up the pool tables at the country bar. Today 26% of gamers are over the age of 50. Gamers are primarily men with a 60-40 male-female split. But the amount of time men are playing games is staggering. The studies came in and found the following:

Young men without college degrees have replaced 75 percent of the

time they used to spend working with time on the computer, mostly playing video games, according to the study, which is based on the Census Bureau's time-use surveys. Before the recession, from 2004 to 2007, young, unemployed men without college degrees were spending 3.4 hours per week playing video games. By 2011 to 2014, that time had shot up to 8.6 hours per week on average.³⁹

If college will not cater to men anymore, then well, I guess this is what you get.

What I am talking about is that I have found manhood to be very much alive—in the games. As men have retreated from a society where they've been pushed aside and forced into man-caves, their rooms, their basements, their parents' house, or even to public gaming cafes they have immersed themselves in other worlds, stunningly impressive in realism and expanse, where they *are* needed. Not just any kind of world, but *manly* worlds. They live, literally, half their lives now in another world where they are in control. This is the gaming industry at heart now. The technology, design, and advancement in gaming are driven primarily by this demand. The push is for greater and greater true-to-life realism, control, and interaction. As a result, the gaming industry is almost entirely shaped around this.

In 2011 *Elder Scrolls V* came out, the latest in a series that's been around since the 90s. It had a development and marketing budget of \$84 million dollars. It sold over 20 million copies that year. It grossed over \$1.3 billion dollars. No, I did not make a typo. That is comparable to the top 10 bestselling *movies* of all time of which the highest grossing movie was just over \$2 billion. And this was just *one* game. Except, it wasn't a game, but a virtual reality simulation. When you choose a character, you take on a particular identity. You get to design everything from looks, clothing, facial features, hair, color, and so on. You get to make your character uniquely *you*. The game follows a peculiar plot; go on adventures, build wealth, gain skill, fight bandits, explore dungeons, kill dragons, save the day, become renown. Moreover, *you* get to decide how the plot unfolds. Whether you develop relationships with other characters or forge alliances with kings, become a thief, or fight in wars, it is up to you. Millions were

spent on voice acting to produce what seems like thousands of characters within the game that all have unique voices and conversations. As you play and progress you can opt to have various characters become your companions. You can even gain female companions with whom you can earn rapport over time and eventually get to marry you. Virtual marriage! And it's not even a girl's game!

There are orphan children that run around and even an orphanage in one town. Go ahead, adopt one or two! It's up to you! Besides you've earned a house by working hard and doing great deeds for the rulers that *you* get to be in charge of and now that you've won a female companion as your wife, you might as well add some kids in there too! And while you're at it, why not tread down to your merchant friend at the store and purchase some gifts for them? It's all part of the game now—made for men, yes. When your done basking in the coziness of your idyllic dream homestead where you are respected as the warrior that you are, you can mount your horse and ride into the fields to hunt giants. Kill powerful dragons and the town will be hailing your name up and down the streets from morning till night.

The artificial intelligence, called AI, is something that constitutes a very large sector of technology and science in its own right. Humans are spending billions on AI technology. It has gone so far that people are actually beginning to think we could create “gods” with it.⁴⁰ As foolish and artificial as AI is (literally) artificiality is yet one of the big *prides* of human accomplishment. Men have a history of carving out artificial idols in their own image and today is no different. Today's idols are just a lot more complicated and expensive. In 2016 between \$26 billion and \$39 billion was invested in AI technology.⁴¹

Don't you wish sometimes you could just step back and tell the world, “Guys, guys...let just *stop* for a second!” But it doesn't stop. This AI technology is what people are insatiably after. The more of that in the virtual reality gaming environment, the better.

Call of Duty is another series of games that sells 20-30 million copies to guys each year. It is such a successful franchise that they release a new game in the series on a yearly basis. *Call of Duty: Modern Warfare 3* sold 26 million copies in 2011. *Call of Duty:*

Black Ops 2 sold 24 million in 2012. The latest Call of Duty: WW2 released in late 2017 sold over \$500 million in its first 3 days and is on track to break the record for the entire series. Call of Duty is the bestselling game of the year every single year. So, what's the game all about? The theme is obvious: duty. Where is that *duty* that men so cherish and esteem? More importantly *what* is that duty? Watch the game and you'll see. It's a *man's* duty. And what is a man's duty? However, that may be philosophically interpreted by all the men who put up \$60 to buy a copy, this much is certain: it's to fight, compete, win, and earn honor. And to think, all these years the educational system has been trying to "socially re-engineer" men to desire exactly the opposite.

Guys want to feel like heroes. They want courage. They want valor. They want honor. They want to be followed by a woman. They want to be needed by that woman. They want to be the good guy protecting people from the bad guy. They want to earn a standing in society. They want the old-school, old-fashioned, nitty gritty honor. They want to be recognized. While everyone in the feminist kingdom is wagging their fingers at them the gaming industry is selling it to them at a premium. If spending billions and billions of dollars on games built exactly on these male themes doesn't testify to that, I don't know what does.

It is spread across the planet in a way that not even Starbucks or McDonalds could ever hope to achieve. Starbucks is a highly visible coffee shop and seems to be everywhere you go. But we are not a Starbucks culture as some would think. We are a virtual reality culture, but most don't realize it because, well, it's not visible anywhere. For every Starbucks there are ten-thousand man-caves where men have hemmed themselves in, perhaps for the long run, out of sight and out of mind where they can re-live the vestiges of a by-gone era of heroism on a 21-inch screen.

The rise of what is known as the Gamergate movement in 2014 is why I refer to the man-cave culture as Helm's Deep. Of course "Helm's Deep" can give the sense that I'm saying they are the "good guys" which I'm not. During that latest episode of the feminist movement, the man-caves essentially experienced what I would call their first besiegement and assault.

Bad idea.

The result was not what anyone might have expected. In the years past men were stepping aside at nearly every demand and request of the women's movements. They were more or less gentlemanly; they were not retaliatory. Even if they didn't agree, men did not take to the streets in protest or confront women to their faces. A couple of men's rights movements began in the 90s but remained exceedingly small and insignificant. The large men's movements in response were always movements *away* from the feminist influence, as with Robert Bly's *Iron John* movement that took millions of men to the forests to pound on drums with their shirts off. Men have scarcely been confrontational to women throughout the social transition of the woman into the "man's world." Shame and honor is still inbred in men and it is still shameful to fight against women. But stepping aside can only happen so much—until you find yourself in a corner and there is no more stepping aside possible without complete emasculation of the soul. That's when instinct kicks in. Most wild animals run when feeling threatened, but most wild animals will attack when cornered.

When the gaming media began criticizing the games men were playing as being misogynistic (remember: saving princesses is misogynistic now) and thus *teaching* men a "social construct" that, I suppose, wouldn't naturally be there, the men did not step aside. To make matters worse, a feminist developer was caught in a scandal that had to do with "sleeping her way to the top" to get her feminist video game that would otherwise have never been taken seriously, published.⁴² What ensued was an epic "flamewar." A flamewar is essentially a virtual online war of words, threats, and derogatory harassing. The point is to offend and upset. There's not much else you can do in an anonymous online environment. Nonetheless with hordes of men engaging in a flamewar of this scale against the criticisms of the feminist theory that were being thrown back at them it can make quite the impact—and it did. Worldwide. The hatred between the two sides is real. Gamergate became a household word among gamers and a widespread media headline. As a purely online war it became difficult to find accurate news on exactly what was happening and why. The Wikipedia entry for Gamergate became a "badly written

battleground” as tweeted by the Wikipedia founder Jimmy Wales, who had to intervene in the situation.⁴³ The Factual Feminist YouTube channel of the American Enterprise Institute posted a video in September 2014 entitled, “Are video games sexist?” in which the commentator C.H. Sommers *denounced* the accusations of misogyny saying that these feminists only “wanted the male gaming culture to die.”⁴⁴ It received over 400,000 views in less than three weeks.

It is obvious that the encroachment crossed the line for these men and that’s why they fought back this time instead of giving in and stepping aside. For them there is nowhere left to go. As I have read many of the comments, posts, and writings stemming from this new online male-paradigm it became clear to me that men were beginning to *fully* and *actually* accept the tenants of “women’s equality with men” which meant they were taking it upon themselves to treat women exactly how they say they want to be treated: *like men*. Obviously problematic.

The lesson here should be obvious. Social re-engineering of men does not work and, if prodded and nagged at long enough, will result in mass fall-out of men’s patience. There’s a phrase worth repeating: *mass fall-out of men’s patience*.

Today’s men are in dire straits. A sad and tragic irony has emerged since The Chordettes sung their song, Mr. Sandman, in 1953. A singer from a music group called SYML recently made a new version of the song in his own words in 2017:

Mr. Sandman,
bring me a dream.
Make her the cutest that I’ve ever seen.
Give her two lips like roses and clover
and tell her that her lonely nights are over.

Sandman,
I’m so alone.
Don’t have nobody to call my own.
Please turn on your magic beam.
Mr. Sandman bring me a dream.⁴⁵

The Chordettes sung theirs in an upbeat, optimistic, major scale. Contrast that with SYML's version—a slow, melancholic dirge in the minor scale. The men are now singing their own song, “where have all the cowgirls gone?” We are not in optimistic times anymore.

A Hero is a Servant

IN A PUBLIC SQUARE IN LONDON a statue of a man named Horatio Nelson sits atop a 156-foot column to commemorate and honor his victory in a sea battle known as the Battle of Trafalgar. In that battle of 1805 Horatio led his wind-powered ships and crews against the French and Spanish fleets and sunk thirty-three of their ships while losing none of his own. Upon defeating the enemy, he was shot by musket fire and died. It was the most decisive naval battle of the Napoleonic Wars.

It was heroic.

Naturally, he became an instant war hero. Shortly after they had a square built and a statue erected in his honor. It was named Trafalgar Square. There was a vacant plinth in the square for many years and it was eventually decided to use it to rotate sculptures. In 2005 a new statue was designed to occupy this plinth for the next eighteen months. It was called *Alison Lapper Pregnant* and was the likeness of a woman named Alison Lapper who was born with a rare genetic disease that left her with no arms and crippled legs. She was also a single mother. The statue portrayed her in the nude and pregnant. “I regard it as a modern tribute to femininity, disability, and motherhood...it is so rare to see disability in everyday life—let alone naked, pregnant and proud.”

That the statue was a work of art depicting someone that we can easily sympathize with is of no dispute. But the intentional juxtaposition of its placement with heroic figures of incredible sacrifice is very interesting. The other three statues in the square

were that of Havelock, Napier, and King George IV. Their military and political leadership were, by the old-time honor traditions, *highly* respectable. Miss Lapper's naked, pregnant, and sitting statue was a direct contradiction—a *reproach*—to everything the square and existing statues were built for. The old-time definition of heroism had been flip-flopped with that of *victimhood*. In other words, victimhood was now the new heroism. Both the Mayor and Miss Lapper even expressed reproach of the old-school heroism. "At least I didn't get here by slaying people," said Miss Lapper. "Alison's life is a struggle to overcome much greater difficulties than many of the men we celebrate and commemorate here," chimed the Mayor. All at once, the notion of protecting King and country was now being scorned as something along the lines of *murder*. Even though Nelson had in fact been disabled from a life of battles protecting his country—he had lost an eye and an arm to name a couple—and was then finally shot to death, Lapper felt that her struggles deserved to be treated "equally" and even as *superior* for, after all, she didn't have to "slay" anyone to get there.

What privilege, what benefit, what glory do you get if you're dead? A rose on your grave? A name carved into a stone? You get nothing. Society, civilization, the earth, and all its wealth, mean nothing to you when you're dead. Naked you come into this world, and naked you depart it. When you undertake the risk to die for your people you, by all rights imaginable, make yourself a *slave* to them. You belong to them tooth, hair, nail, soul, spirit, and body. Death means you keep nothing for yourself. It is those who make themselves slaves to a community, willing to die, that are called heroes. And it's those who actually die at the height of their sacrificial service that are remembered as the greatest heroes.

Type in "South America's hero" in Google and you will get a long list of sites about one man, Simón Bolívar. Simon Bolívar, known as *El Libertador* (The Liberator) has a statue and monument in just about every major city in six different Latin American countries. Nearly every major city in each of the six countries has a designated central park with a statue in his honor. George Washington liberated America and thus has his face imprinted on every one-dollar bill as well as numerous famous

statues erected in his honor. Type “Switzerland’s hero” into Google and you will get “Wilhelm Tell” or “Kenya’s hero” and you will get Jomo Kenyatta. The trend continues, country after country.

These men are honored as heroes because they made themselves slaves to their people. Being willing to die not for themselves, but for their people. So, if one man serves and die for all the people of the world since the beginning what do you get? You get the maximum impossible good no man can achieve:

[Jesus] who, though he was in the form of God, did not count equality [*isos*] with God a thing to be grasped, emptied himself, by *taking the form of a servant*, being born in the likeness of men.
(Philippians 2:6-7 NASB)

The ultimate man takes the form of a *servant* though he was *isos* with God. The Greek word *isos* has to do with equivalency. It is the very principle that the heroism underscoring so much of Western Civilization was built on. Wherever the light of sacrifice shone through the darkness, the West has promptly sought to permanently memorialize it. The story of the Christ was the one who earned a memorialization in the very calendar itself with the words *anno domini*, the year of our Lord. If Jesus did not care about his equality with God, why should women care so much about their equality with men? God knows their equivalency even if men, and many feminists for that matter, do not. If they want to be like Jesus and reach men and see them changed, they’ll wash their feet like Jesus washed Peter’s. Peter was still an immature, rash, and aggressive figure when the Christ washed his feet, remember.

For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? (1 Corinthians 7:16 ESV)

This is where the idea of “servant-leadership” comes from. Pastors and ministers have given their lives to a call that promises hardship. True pastors are not out to make money or gain fame. They are doing something heroic and deserve to be honored for

it. In fact, *doubly*-honored according to the Apostles. But the Church scarcely honors them anymore. Instead they are being shamed or held in contempt by egalitarian Christians who think they deserve the same amount of honor and recognition. It's no surprise they are so quickly burned out.

Christians do not bother with issues of equality. To them *honor* is the important thing. There is no time or place for self-esteem hype where *all* are called to be servant heroes giving up their lives for the one cause. There is only one cause and it is not you or I. All are called to *earn* their crowns. It applies to all of us as we engage the world and our communities. There is zero place for *any* Christian to exalt, elevate, or so much as attempt to take a high place for themselves. From Jesus' own mouth:

When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, and he who invited you both will come and say to you, "Give your place to this person," and then you will begin with shame to take the lowest place. But when you are invited, **go and sit in the lowest place**, so that when your host comes he may say to you, "Friend, move up higher." Then you will be honored in the presence of all who sit at table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted. (Luke 14:8-11)

"Go and sit in the lowest place," He says to us! Is this teaching only for men, and not for women also? Yet so many are doing the exact opposite, taking their seat in the high places *without earning* it by flipping the definition of honor to mean victimhood. "Give me my place of honor because I am a victim," goes the narrative.

Jesus taught a system of honor based on the Greek word *entimos*. The sense of the word meant high regard, valued, respect, or reputation.⁴⁶ The idea was fundamentally based on the Old Testament sense of honor. This system has been in place in the Christian West for centuries, and the evidence for it is everywhere, in stone.

Jesus Teaches Martha

There's plenty to learn from the story of Martha and Mary in Luke 10:38-42. Dividedness, double-mindedness, singleness of heart, and piety to Christ have all been taught from this passage for centuries. But there are at least a few elements in the lesson that represent the classic struggle of women specifically, and this not of my own judgement but of Christian women themselves. Martha became fussy about her sister Mary who was not helping her with preparations at their house. She was worried about being a good hostess. She tirelessly went from one thing to another and neglected to sit down with Mary and learn from the King. "Martha, Martha," the Lord replied, "you are worried and upset about many things."

She worried. She was troubled. The Greek for "troubled" is a rather strong word defined as "turbulent" or "noisy upheaval."⁴⁷ Why was Martha so agitated and anxious? Jesus at that point in time was well-known as a powerful figure and highly influential teacher. He was bold and manly having already stood up to experts in the law and confronted venomous hypocrites with incredible tact. He was so impressive he was even sought after by political leaders like Herod. Upon entering a village Martha found the opportunity to invite him into her home and he obliged, as was his way with his teaching ministry from village to village. Upon taking his place in their home to teach, the two women gave very different reactions to his presence. Martha took to performance and Mary took to awe. This agitated Martha who was no doubt under the impression that she was doing the right thing and Mary the wrong. "Lord, do You not care that my sister has left me to serve alone? Tell her to help me!" Not only was Martha stuck in multiplicity and worry mode, she was critical of the one who wasn't. Her worry was mixed with an air of proudness for she saw herself in the right and Mary in the wrong. She had a plank in her eye and thus couldn't see well enough to take splinters out of her sister's. She was even trying to tell the King what to do!

Saying someone's name twice in a row seems to be indicative of telling someone to pay close attention in a sincere fashion rather than a harsh, commanding one. Jesus addressed others in this way including Simon, Saul, the whole city of Jerusalem, and

even God himself.⁴⁸ I think a case could be made for the incident with Simon to be indicative of the classic struggle of men where Simon and the disciples argued over who was the greatest—that is, the most honored—to which Jesus said, “Simon, Simon, behold, Satan has demanded permission to sift you like wheat” (Luke 22:31 NASB). To Martha Jesus says to take Mary’s example, “Only one thing is necessary. Mary has chosen the good portion, and it will not be taken from her.” Paul later gives a plainer rendition of the same principle when he writes to the Colossians, “Set your minds on things above, not on earthly things” (Colossians 3:2 ESV).

The Barna Research Group ran a survey for Christian women in 2012 in an attempt to gauge women’s sense of their spirituality. They asked them about what their greatest “struggle with sin” was. For men it has long been understood as lust and pride. John made that clear a long time ago by writing, “For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life...” But what about women? Well, we weren’t allowed to talk about women struggling with sinful behaviors in the Church. Such things became taboo since the liberation movements.

The survey found that the greatest struggles for Christian women were overwhelmingly in the areas of “disorganization” or “inefficiency.” Only 36% said anger, 25% selfishness, and 13% envy.⁴⁹ At first it might seem like women don’t struggle much with sin—disorganization? —but if we are to consider the lesson of Martha then maybe we have a correlation between that and performance and seeking recognition. In fact, the Vatican believes, based on their experience with the confessional booths, that while the man’s greatest weakness is lust, the woman’s is *pride* or *envy*. Anne Morrow Lindbergh wrote about this classic struggle of women in 1955 in her book, *Gift from the Sea*:

Life today in America is based on the premise of ever-widening circles of contact and communication...My mind reels with it. What a circus act we women perform every day of our lives! It puts the trapeze artist to shame. Look at us. We run a tightrope daily, balancing a pile of books on the head. Baby-carriage, parasol, kitchen chair, still

under control. This is not the life of simplicity but the life of multiplicity that wise men warn us of. It leads not to unification but to fragmentation. It does not bring grace; it destroys the soul...The problem of multiplicity of life not only condemns the American woman, but also the American man.⁵⁰

This was in 1955. It must be ten times worse now. There is more to be “proud” of in the 21st century self-esteem world than books sold at Amazon. I can only imagine how difficult it must be for a woman trying to surmount the sin of multiplicity while the very pavement and towering idols of success hovering above her are *shaming* her if she doesn’t live that life of multiplicity. To add to her trouble, her proclivity to fear the uncertainty of the future is constantly prodded and exploited. The moment she finds a state of settled emotion she’s jumped by yet something else demanding her undivided attention. Meanwhile men everywhere are undergoing a shame-fest over sexual misconduct even if the allegations aren’t true. At the time of writing the situation has gotten so out of control that even Ravi Zacharias, known to be the most influential apologist of our time, was attacked with false allegations of “sexting.”⁵¹ The real picture of our age seems to emerge—a man is shamed for his lust and sexual drive, a woman is honored for her fragmentation.

The Bible's Value of the Woman

LET'S OPEN THAT BOOK again, *Eve's Bible: A Woman's Guide to the Old Testament*. As noted earlier, it opens with this sentence,

The Bible is a dangerous book. Written by men for men, it has been used for thousands of years to keep women in their place.⁵²

The dangerous Bible. The oppressive patriarchal scheme of defunct, power-greedy men designed to oppress, limit, and keep women “in their place.” *Eve's Bible* is unabashedly anti-Christian and the fact that this PhD author uses such sources as *The Feminist's Companion to the Bible* and tries to direct the reader back towards goddess worship gives this away as a heavily biased and un-academic work not worth the paper it's printed on.

In *The Song of Songs: A Feminist Companion to the Bible*, ten different feminist scholars seek to explain how Song of Songs is oppressive literature. Feminists want so bad to portray the Bible as a product of male oppression that they find themselves forced to severely mutilate the *Song of Songs* above all other Scripture because of how plainly *un-oppressive* it portrays the male and

female relationship. For feminists, historical marriage is not supposed to have any real element of love and romance undergirding it—only politics and power. “The personal is the political,” they claim. The book *Marriage, A History: How Love Conquered Marriage* published in 2006 makes the audacious claim that “marrying for love” is only a recent idea (never mind that the marriage rate has sunk to an all-time low in the West).

Yet *Song of Songs* is as true a testimony as any to the falsehood of such a notion. The entire song is about a *mutual* relationship fueled by a flame of love that leads to marriage. It is entirely *devoid* of any male domination and female subordination. The male character, after finding that his *love* wasn’t opening the door to his respectful knocks, takes the hint and leaves. She is not forced to open the door and he does not force it open. Then we see that the female character is entirely of her own will as she wanders the streets of the city desperately searching for her beloved (*Song of Songs* 5:2). In the greatest and most central illustration of the marriage relationship in the Bible the woman *makes her own choice*.

Yet, the author of “Ten Things Every Feminist Should Know About the Song of Songs” as found in *The Feminist Companion to the Bible* begins by telling us,

At first glance the Song of Songs seems to be a woman’s text: it boldly celebrates female desire...

And very quickly points out to us that we aren’t seeing it *aright*.

So I come now to the first of my “ten things every feminist should know about the Song of Songs”: this text can be hazardous to your critical faculties.⁵³

Song of Songs is hazardous to your critical faculties! Is this not treating women like they are *stupid*? Women’s objective reasoning is questioned, and they are treated like imbeciles who can’t read.

“The Bible’s a dangerous book...”

“Song of Songs is hazardous...”

“Beware of those captivity narratives...”

The editors of the book misleadingly call themselves

professors of “Hebrew Bible” or “Hebrew Scriptures” to make it seem as if they are experts in *Hebrew*. They are not. They have no background in the study of the language and yet tore apart a Hebrew poem like vultures on a helpless animal. This is also the case with the *Women’s Bible Commentary* first published in 1992, a 700-page commentary regarded as a central resource for evangelical feminism. Of its seventy contributors, *not one* is a scholar of either Greek or Hebrew. The bulk are professors of “Biblical Studies”, “Hebrew *Scriptures*”, or “Religious Studies.” It was apparently more important that seventy women professors created their own Bible commentary than to include input from scholars of Hebrew and Greek (most of whom are men). The effort put into it makes you think that they are anything but devoted to the study of the Bible and more devoted to an agenda. Each professor wrote only seven to ten pages on each book of the Bible. That means seventy professors only came up with a 700-page, one-volume, agenda-driven commentary. Contrast this with the *Cambridge Bible for Schools and Colleges* commentary that brought together thirty scholars to write over 15,000 pages over 58 volumes. Now *that’s* devotion. *The Women’s Bible Commentary* also cites *The Feminist Companion to the Bible* and includes the same work on Song of Songs we just mentioned. Despite its lack of appropriate linguistic scholarship the resource is used in many egalitarian churches today. Do you really know what’s floating around in your church?

PhD papers and books that are never cited are considered failures by academic standards. No one in the academic world is citing *Eve’s Bible* or *The Feminist Companion to the Bible*, or the *Woman’s Bible Commentary*, all purportedly put together by PhDs. They seem to only cite each other. It’s like a bubble of redundancy isolated from the outside world. PhDs are supposed to represent the top of the intellectual hierarchy in society and provide the world with new knowledge not preach an agenda. They are the gurus of a society. They have an authority all their own because they’ve earned it. What are we to say then when PhDs without scholarly Hebrew language training write essays and papers about the real meaning of Hebrew poetry that contradicts what actual Hebrew scholars like Gesenius have

written about it for centuries? It is irreverent and dishonorable. It is elevating biased feeling over objective evidence. Suffice it to say, the books were no more a success than Stanton's *Woman's Bible*. There are however two important ironies to consider in light of the opening sentence in *Eve's Bible*.

Firstly, the author is basically correct. The Bible *is* dangerous. It will teach men to be crucified with Christ and look up to the example of John the Baptist who had his head cut off. Submitting to it will get you hated and scorned by the world around you. Teaching it can get you killed. By men for men, yes. Men penned the Bible and as a result its voice heavily caters and speaks to men. Men connect with it in a way which women don't, much in the same way men connect with each other when they are by themselves. I mean, take this verse for example,

No man whose testicles have been crushed or whose penis has been cut off may enter the LORD's assembly. (Deuteronomy 23:1 NLT)

Secondly, and perhaps the most startling, is how similar in spirit it is to books circulating within existing egalitarian churches. In *Good News For Women*, we read the following statement,

We should note that the ancient Hebrew language was an expression of the patriarchal culture.⁵⁴

Translation? The Hebrew language itself is *oppressive*. Thus, the Hebrew word *adam* meaning "mankind" is an oppressive word. She continues,

We cannot conclude, simply because the Bible was written under divine inspiration, that the languages in which the Bible was written were themselves created under divine inspiration. These languages were as male centered as the cultures they reflected and by which they were created.

So, why study and use it at all?

"*Men have used the Bible to keep women in their place.*" We know the Bible has been used, no doubt about that. It's been used for

everything from a means to get Jesus to kill himself (Luke 4:9-11) to rolling paper for smoking tobacco. But what is that place? Let's look at the place of women in other religious texts for comparison.

The Qur'an

The Qur'an has no female archetypes or allegories. No special words for women, either. There are no stories of any woman in the Qur'an. Only one woman is even *named* in the entire text, Mary, the mother of Jesus. The Qur'an gives a redux of the story of Jesus' birth in fragments. Mary is mentioned only in reference to Jesus and she herself is given very little importance:

Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah." (Surah 3:45)

And We made the son of Mary and his mother as a Sign... (Surah 23:50)

Any other female presence in the Qur'an is only in the form of "woman" or "wife." They are anonymous. In Surah 2:282 we learn that two women were the equivalent of one man as witnesses.

Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her.

In the Hadith, a collection of writings containing the sayings of Muhammed, we learn the reason for this Qur'anic verse regarding the necessity of two women witnesses:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind." (Sahih al-Bukhari 2658)

It's an easy conclusion: the Qur'an has nothing for women and certainly does not give them any sense of equivalency. In contrast, the Bible teaches that among all the differences between men and women, their potential to intelligence is the same. The Bible also provides us countless stories of women and even honors ex-prostitutes such as Rahab and women who were possessed by a slew of demons like Mary Magdalene.

The Tao Te Ching

The Tao Te Ching of the 5th century B.C., more of a philosophy than religious text, ascribes the feminine to the *source* of everything:

The mystery of the valley is immortal;
It is known as the Subtle Female.
The gateway of the Subtle Female
Is the source of the Heaven and Earth. (Chapter 6)

The beginning of the world
May be regarded as the Mother of the world. (Chapter 52)

It would seem that Taoism places women at the beginning of everything. Or does it? The philosophical open-ended nature of this text leaves the reader more mystified than satisfied. By referencing a “Mother” as the beginning and the “gateway of the female” as the source one wonders, is there a Father? Lao Tzu mentions “the eternal Name” but does not say any more about it. Some have attempted to interpret Lao Tzu's work as being similar to the Greek's search for “The Unknown God” at the time of the Apostle Paul. At any rate, as feminine as the Tao makes itself out to be, it only speaks a couple of things to being a man:

Man is great. (Chapter 25)

Wise men don't need to prove their point;
men who need to prove their point aren't wise. (Chapter 81)

And nothing to being a woman. There is one interesting stanza

that I find agreeable:

If powerful men and women
could remain centered in the Tao [The Way],
all things would be in harmony. (Chapter 32)

Confucian Books

Confucianism is based on a handful of authoritative texts called the *Five Classics* and the *Four Books*. Confucius had virtually nothing to say about women. No examples, no prominent female figures, no laws, no teachings. Women of the Confucian dynasties were not given specific instructions until some centuries after Confucius in commentaries and writings of scholars. One Confucian scholar made this remark in the first century A.D.:

Yet only to teach men and not to teach women — is this not ignoring the reciprocal relation between them? According to the Rites, book learning begins at the age of eight, and at the age of fifteen one goes off to school. Why, however, should this principle not apply to girls as well as boys? (Ban Zhao, Admonitions for Women)

In the 8th century A.D. two sisters named Song Ruozhao and Song Ruohua, daughters of a high ranking official, came up with *Analects for Women*. They held that certain appearances were crucial aspects of Confucian life for women,

When walking, don't turn your head; when talking, don't open your mouth wide; when sitting, don't move your knees; when standing, don't rustle your skirts; when happy, don't exult with loud laughter; when angry, don't raise your voice. The inner and outer quarters are distinct; the sexes should be segregated. Don't peer over the outer wall or go beyond the outer courtyard. If you must go outside, cover your face; if you peep outside, conceal yourself as much as possible. Do not be on familiar terms with men outside the family; have nothing to do with women of bad character. Establish your proper self so as to become a [true?] human being... (*Analects for Women*)

This gives a high sense of dignified manners. It's almost like

reading the code of conduct for Rivendell in the Lord of the Rings where Elves were most certainly obliged by their culture to a high sense of dignified behavior. Many Asian honor cultures were built with such precision it was almost artistic. In fact, it *was* artistic. Much of the traditional Chinese art and design reflects the exactitude of their ways and traditions. They had thousands of years to develop them. Traditional dance ceremonies and performances were highly, and even excruciatingly disciplined. This way of life and its customs still carry on today. Honor was ritualistic, and women were confined to very tight manners and character,

To be a woman one must learn the rules of ritual decorum. When you expect a female guest, carefully clean and arrange the furniture and tea implements. When she arrives, take time to adjust your clothing, and then, with light steps and your hands drawn up in your sleeves, walk slowly to the door and with lowered voice, invite her in. Ask after her health and how her family is doing. Be attentive to what she says. After chatting in a leisurely way, serve the tea. When she leaves, send her off in a proper manner. (Analects for Women)

Some of their advice seems to be good:

A woman who manages the household should be thrifty and diligent. If she is diligent, the household thrives; if lazy, it declines. (Analects for Women)

Because the Analects for Women were written *by women* it's hard to categorize them as oppressive. If anything, it shows that women esteemed such characteristics. Yet, desired or not, the overarching power was the system of honor which was mainly propagated by a fear of shame,

Yet I am anxious for you, [my daughters] who are about to marry and have not been instructed over the course of time nor heard about proper behavior for wives. I dread that you will *lose face* [when you are living behind] another's gate and *bring shame* on our lineage. (Analects of Women, emp. add.)

The Confucian texts themselves don't give us much to work with. The real control for women came down to the culture itself and how it operated on a wide spectrum of honor and shame. Patrilineal custom and male-headship operated much as they did everywhere else in the world. But Chinese women were afforded great respect. The Chinese honored men for their strength and honored women for their beauty and gentleness. This sense of cultural dignity at least kept abuse, rape, promiscuity, and wife-beating in check for such things were tacitly dishonorable. In my several visits to mainland China and traveling from one remote city to the next I found far more human dignity and respect than I had in almost any country I have visited, which now numbers nearly forty. A bow here, a cup of tea offered there, and a warm hospitable welcome into home and family greeted me nearly everywhere I went. They had a sense of self-control that was far beyond what Americans could ever dream of. Chinese culture is thousands of years old and still looms all throughout the land and its people despite the communist tyranny. Western pundits and teachers who accuse the Chinese of being misogynists are spinning the facts like an angry kid with a crayon. The Elves in Rivendell might as well be called misogynists too. Interestingly, Chinese culture is misrepresented almost as badly as Christianity. Men did not require their women to walk behind them. They were not beat or abused. They didn't prostitute their daughters. Women were well protected and cared for. Whatever dictates of subjugation were made by Confucian scholars, who weren't considered authorities to begin with, there were no laws or punishments written against women, and no written code to hold them accountable to. The real oppression for both men and women was the cultural standards of shame. Shame culture is a public attitude of both men *and* women, not just men. Chinese culture, far from perfect, is a far more honorable option than Islam or Hinduism.

The Hindu Texts

Many years ago, I was given the opportunity to enter a Hindu temple and eat Indian food in my own city of Portland. I was

given job where I worked to drive a bus for a camp of hundreds of junior-high aged Hindus of Indian decent. They were from all over the west coast. On the last day of the camp, we picked them up from what happened to be a Christian camp facility so every time they went to the bathroom they could read verses from the Bible in framed pictures that lined the walls. Before the kids were to depart for home we were to drive them to a Hindu temple in the Portland area. I had not known of any before that time.

It was clear that the girls were treated as lower-class (or caste) because they were separated from the boys and put onto their own buses. The Hindus were adamant about making sure the girls could not be near the boys so when all the buses filled up they complained that they needed another bus. My bus was the last in the line and even though there was more than enough room for the remaining girls and boys they still made a ruckus of the situation. We told them there was no choice because no more buses were available. So, I had the pleasure of carrying all the remaining Hindu kids—both boys and girls. They were not happy about this. The girls were made to sit in the back and the boys sat in the front with as big a gap between them as possible. Two older female counselors or chauffeurs also sat in the back. During the ride a small fight broke out amongst a couple of boys that was quickly over before I knew what happened. When I asked about it everyone was quiet. I noticed that the girls in the back, including the older counselors, did absolutely nothing about the fighting. The female counselors just stared on with their mouths shut. Because Brahmins are the highest caste in Hindu caste system even older women cannot exercise authority over Brahmin boys. I even heard some kids mocking each other in jealousy on the bus for being Brahmins.

At the temple, I observed a very nice compound, richly decorated, vacuumed, hygienic, and upper class. From what I could deduce, it seemed it was of the upper-caste, wealthy Hindus. I was invited inside to eat, and took the opportunity, after removing my shoes, to prayer walk around, as well as try out the spicy vegetarian Indian food and mango drinks. There were lavishly decorated idols, charity chests, and pictures of former Brahmins. I would not have been invited in had I been a woman.

The Hindu religious texts are not your sit-down-with-a-cup-of-coffee-in-the-morning type of reading. The ideas of male and female are unique and often bizarre. Some Hindus, trying to kiss up to the postmodern “equality” movement, point to the god *Ardhanarishvara* where two bifurcated personalities occupy two halves of a human figure as the ultimate example of equality.⁵⁵

The easiest to spot difference between women in the Bible and women in Hinduism is in their concept of rebirth. Jesus taught that men and women could be reborn *right now*, through repentance and faith, into an equal heirship of the Kingdom. Hinduism on the other hand teaches that women are behind men in the rebirth process and must spend their lives working hard and waiting to die before they can find their way out of their lower level of unholiness. Most Hindus who want to wiggle their way out of this obvious condescension of women direct people to the Vedas to learn how women are respected for the Vedas speak positively in many instances about women. But they also speak thus,

Indra [a god] himself hath said, The mind of woman brooks not discipline,
Her intellect hath little weight. (Rig-Veda 8:33:17)

Nay, do not die, Pururavas, nor vanish: let not the evil-omened wolves devour thee. With women there can be no lasting friendship: hearts of hyenas are the hearts of women. (Rig-Veda 10:95:15)

The Vedas are vast collections of hymns. Steeped in eastern-philosophical thought, there is very little content to reason through logically and systematically. Moving into other Hindu literature reveals a darker side of Hinduism. In the Upanishads which contain meditations, narratives, sayings, and philosophical mantras, we read that a male divinity can violently rape women in a religious fashion:

If she do not give in, let him, as he likes, bribe her (with presents).
And if she then do not give in, let him, as he likes, beat her with a stick or with his hand, and overcome her, saying: “With manly strength and glory I take away thy glory,”—and thus she becomes

unglorious. If she give in, he says: “With manly strength and glory I give thee glory,”—and thus they both become glorious.
(Brihadāranyaka Upanishad VI, 4:7-8)

In the Hare Krishna’s Bhagavad Gita, women are blamed for irreligion:

When irreligion is prominent in the family, O Krsna, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vrsni, comes unwanted progeny.
(Chapter 1, Text 40)

The Bhagavad Gita refers the follower to the Manu Smriti,

Now, in the Manu-samhita, it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. (Chapter 16, Text 7)

In the Hindu Manu Smriti, the *Law of the Human Race*, we find a wealth of demeaning verses about women. Some of those include:

It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females. (Swabhav ev narinam, 2:213)

Women have no divine right to perform any religious ritual, nor make vows or observe a fast. Her only duty is to obey and please her husband and she will for that reason alone be exalted in heaven. (Na ast strinam, 5:158)

Any women violating duty and code of conduct towards her husband, is disgraced and becomes a patient of leprosy. After death, she enters womb of Jackal. (Vyabhacharay, 5:167)

There’s plenty more. But I think you get the idea. Ultimately women are born as inferior creatures but have the opportunity, if they do good enough in life, to be reincarnated as men as they work their way up the holy ladder of brahmin-hood. If they mess up though, they may end up in the belly of a jackal. The brahmin

status is the ultimate focus for Hindus, generally, and is an androgynous or genderless state. A belief in this process naturally leads to the manipulation of lower castes. It has even led to the Hindu practice of *devadasi*, the child temple prostitution of very young girls. From the Human Rights Watch:

The practice of devadasi, in which a girl, usually before reaching the age of puberty, is ceremoniously dedicated or married to a deity or to a temple, continues in several southern states including Andhra Pradesh and Karnataka. Literally meaning “female servant of god,” devadasis usually belong to the Dalit community. Once dedicated, the girl is unable to marry, forced to become a prostitute for upper-caste community members, and eventually auctioned into an urban brothel.⁵⁶

Buddhist Sutras

The Sutras are the main sayings of Buddha. Buddhists, like Hindus, believe in a ladder of reincarnation. For women, they are taught that they cannot awaken as Buddha until they are first reborn as men. According to Buddhism “male” and “female” are transcendent stages on the ladder and both eventually reincarnate out of them into an androgynous state.

...the Buddha said, “In all things, there is neither male nor female.”
(Vimalakirti Nirdeśa Sūtra, 7, The Goddess)

This sounds like Paul’s admonition that *in Christ* there is neither male nor female. Yet in the Bible the sexes are not considered transcendent attributes. The sexes are physical and spiritual realities. In Buddhism the female is less holy,

It is impossible that a woman should be the perfect rightfully Enlightened One. It is possible that a man should be the perfect rightfully Enlightened One. (Bahu-Dhātuka Sutta)

Women thus live their entire lives as inferiors of men. Buddhism is relatively benign in its treatment of women, because it is by nature a stoic religion that advocates ascetism for the sake

of enlightenment. It does not advocate enslaving or exploiting women. As inferior beings however, women are spoken of as some sort of “treasure”:

There have been handed down, Ambattha, in our mystic verses thirty-two bodily signs of a great man, — signs which, if a man has, he will become one of two things, and no other. If he dwells at home he will become a sovran of the world, a righteous king, bearing rule even to the shores of the four great oceans, a conqueror, the protector of his people, possessor of the seven royal treasures. And these are the seven treasures that he has—the Wheel, the Elephant, the Horse, the Gem, the Woman, the Treasurer, and the Adviser as a seventh.
(Ambattha Sutta I:5)

The Caatuma Sutra likens women to “the fear of alligators.” Watch out.

In the village he sees a woman not well covered and dressed. Seeing her in that manner, greed assails his mind and with a mind assailed by greed he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for alligators. Bhikkhus, fear for alligators is a synonym for women. (Caatuma Sutta)

It is worth noting that there is a recognition of inherent differences between men and women and the “yin-yang” of the bond of attraction:

The Blessed One said: “A woman attends inwardly to her feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms... Being excited and delighted by that, she attends outwardly to masculine faculties... Being excited and delighted by that, she wants to be bonded to what is outside her, wants whatever pleasure and happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. This is how a woman does not transcend her femininity.

“A man attends inwardly to his masculine faculties, masculine

gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms...Being excited and delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that. Being excited and delighted by that, he wants to be bonded to what is outside him, wants whatever pleasure and happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. This is how a man does not transcend his masculinity. (Saṅḅoga Sutta)

All things considered, I would say that according to each of these religious texts women are up the creek and *have no choice* but to go through men, and be reborn as men, to attain heaven. But hey, at least they still have the opportunity, right?

Indigenous Stories

The indigenous views of women are unique ones. They are surprisingly unoppressive. This is due to the simple fact that the typical tribe is not out to rule the world. They don't view life in terms of power, but in terms of nature. They generally seek to live on terms compliant with the environment rather than on terms of trying to control it. They also generally believe in a supreme creator of the universe. The Apostle Paul says "he did not leave himself without witness, for he did good" by giving "rains from heaven and fruitful seasons" (Acts 14:17). Tribal peoples didn't presume to think they were smarter or greater than God. And it shows.

The Mbaka people of Central Africa Republic believed in *Koro*, the Creator; the Gedeo People of Ethiopia believed in *Magano*, the omnipotent Creator of all that is; the Karen People in Burma believed in *Y'na*, the True God; the Sioux Indians of America believed in *Wakan Tonka*, the Great Spirit. Tribal peoples seemed to be very near to the right track and there is a lot to be said about how these humble peoples can teach the rest of us about God's revelation in nature. The Lakota Indians have a saying that "The Great Spirit made us with bones from stone, bodies from earth,

and souls from himself.”⁵⁷ They knew this before they ever knew about the book of Genesis.

The Blackfoot Indians of Montana have a fascinating narrative of how men and women got together. It’s an endearing story complete with the men failing to respect the women and the women throwing rocks at the men at first sight on account of their smelly odor, dirty hair, and poor dress.⁵⁸ The creator, called the Old Man, remarks at the beginning of the story that he made a mistake “putting women and men in different places.” He says to himself, “Men and women are different from each other, and these different things must be made to unite so that there will be more people.” He discovered that the women had made wonderful things that the men didn’t have and conversely the women discovered that the men had things they didn’t. After the women threw rocks at him and the men when they came to visit, the Old Man remarked, “Women are dangerous. I shouldn’t have created them.”

Eventually the women realized they should have been easier on the men and decided that they could teach the men and make clothes for them instead of shaming them. So, they began to strategize and decided that they would be just as sloppy and stinky as the men in the hopes of attracting them back. The women butchered their nice clothes, matted their hair, and strapped rawhide around themselves. The men meanwhile decided to try again, this time dressing up nicer with feather headdresses and better apparel. When the men encountered the women for the second time the men were repulsed. All the women now stunk and looked awful. “This woman chief is ugly. She’s dressed in rags covered with blood. She stinks. I want nothing to do with a creature like this.”

So, they turned around and went home. The women realized the men were misunderstanding their intentions. They had a communication problem. So, the women decided to try one more time, “Let’s make ourselves beautiful,” they said. They bathed and dressed up in all manner of adornment and “wonderfully decked out, they started on their journey to the men’s camp.” The Old Man at his camp was unhappy and said to himself, “I wish women were beautiful instead of ugly, sweet-smelling instead of

malodorous, good-tempered instead of coming at us with stones or bloody knives in their hands.” That’s when the women approached. When the men in the camp heard they were coming they all jumped into the river, bathed, and dressed themselves up as well as they could. When the Old Man and men saw the women they exclaimed, “Why, these women beings are beautiful!” The chief woman then remarks to her women, “The men beings are really not as uncouth as we thought. Their rawness is a sort of strength...” Once these men and women realized the glories of their differences as such, they were able to honor each other and unite in joy.

The Bible

Every major religion around the world often teaches some form of hierarchy between male and female, where one is considered higher or superior to the other. However, the Bible presents a unique perspective on the relationship between male and female, portraying it as a sense of first and second. It’s crucial to emphasize this distinction. In every instance where the Bible addresses the distinction between male and female, such as male and female slaves, men’s and women’s vows, or the male and female witnesses in marriage, it does not teach a hierarchical sense of value.

For instance, the Law of Moses explicitly states that male and female servants are to be valued monetarily *equally*. The Bible does not impart a hierarchical sense of value between male and female. Instead, it conveys a sense of non-hierarchical order—a relationship of first and second. This concept is central to Paul’s argument regarding why a woman should not teach over a man or assume a man’s authority in the Church (1 Timothy 2:12). It’s important to note that women can hold authority and teach in various contexts, as numerous biblical examples demonstrate. The story of Deborah, for example, showcases a woman who served as a judge over a people. If women were viewed as inherently inferior, we would find no instances of women in authoritative or influential roles within the biblical narrative, just as we do not find such instances in other religious texts.

Order in the Bible seems to reflect the natural flow of life itself. Life can only thrive when things are in their proper order. Therefore, it's significant that Paul wrote, "For Adam was formed first, then Eve" (1 Timothy 2:13), rather than stating "Adam was made superior, and Eve inferior." Order in this context does not imply superiority any more than the order of the letters in the alphabet suggests that "A" is superior to "B" or that the number "1" is superior to "2". However, if you disrupt the order, would it not lead to catastrophic consequences?

Jesus and Women

Immediately we find a startling and serious contrast between Christianity and all the other religions in the fact that there are a host of stories about Jesus, the Holy One, interacting with *all types* of women. Stories of similar value are entirely absent in the Qur'an, Vedas, Analects, Sutras, or the Tao Te Ching. Already 3 billion people on the planet who hold these texts as their most holy books are without any enriching lessons on the value of women. That means some 1.5 billion women in the world are either without explicit teaching of who they are and their inherent value to their most 'holy ones' or they are relegated to the inferior status of "property" and nothing more. Jesus' stories in contrast give clear and explicit examples of how women are to be treated, valued, and loved.

This alone serves as perhaps one of the most provocative testimonies of the revolutionary attitude, and even boldness of the men who penned the New Testament and included such stories even though *they didn't have to*. Adherents could very easily have been left without the examples of Jesus interacting with a prostitute, an adulteress about to be stoned, the woman delivered of seven demons, the two sisters, his own mother, or a woman who had been married five times. Instead these men consciously made an effort to *include* all these stories.

Wisdom Personified as a Woman

The book of Proverbs, authored by a handful of men—

Solomon son of King David, various wise men (Proverbs 22:17), an unknown guy named Agur, and King Lemuel, is the most important book in the realm of wisdom in the Bible. The book teaches us that wisdom is of the highest value and built on understanding and knowledge.

Here we find out that of all the values and principles of the entire *Logon Ton Theo*, the Word of God, it is wisdom that gets personified as a lady. The word for wisdom in Hebrew, *chokmah*, is feminine. Let's try to put this all together: a man who becomes famous for his wisdom world-wide tells us among hundreds of wise proverbs that wisdom is feminine? This, in a heavily biased male chauvinist seventh century B.C. world? To fully appreciate this, you have to imagine yourself in that time period. A historical study of the kingdom of Kush, Persia, Classical Greece, the eastern empires, etc. will provide a stark contrast.

In the middle of the oppressive, pagan societies of earth, King Solomon, one of the most pre-eminent prophets and sages found in the Biblical texts, strolls on to the scene and tells the world, "wisdom is a lady." She will guide the men. "To you, O men, I call" (Proverbs 8:4).

Women used to have profound influence over men in America. The entire cabinet of President Andrew Jackson (1829-1837) is known to have taken sides with their wives on a divisive issue over the background of an ex-barmaid who happened to be the wife of the Secretary of War. It turned into a total imbroglio and forced the resignation of a couple of individuals, including the next President after him, Martin Van Buren.

Wisdom has built her house. (Proverbs 9:1)

A different way to look at homemaking, perhaps?

"She sends out her young girls [*maidens*] she calls out from the arcs of the high places of the city. (Proverbs 9:3)

"High places of the city" refers to the most conspicuous and even influential locations within in public view. Wisdom sends her young maidens out, even to these high places of the city. This concept deviates in no small way from the supposed tradition of

confining women to the household or kitchen.

For such a notion that there could be any relationship between wisdom and the female to pass through the ancient world at that time was unheard of. In fact, it was a woman, a Queen, who undertook a 2600-mile journey by caravan of camels just to hear about it for herself (Cf. 1 Kings 10:1-13)..

In fact, there is great irony in the fact that some of these kingdoms worshiped goddesses and yet still treated their women like property.

The goddess Athena during that period (whence comes “Athens”) was considered a goddess of wisdom of all things. Yet Athenians considered women lesser and unequal. Apparently, goddess worship didn’t do much for women. But the Hebrew Bible attributes two of the most important principles that anyone could learn about in life—wisdom and folly—to the feminine.

Folly is also signified by a woman, “The woman Folly [*or foolish woman*] is loud; she is naïve and knows nothing (Proverbs 9:13). “Naïve” comes from the Hebrew word *petee* which means “easily enticed” or “believing every word.” There’s two parts to this kind of woman. The first is her foolishness which is in what she *does* to herself or others. The second is her *petee* which is her gullibility and seducability that lead her to believe false things that then cause her to do *foolish* things. Keep in mind this is a passage meant to teach *men* about certain things (Cf. Proverbs 1-7).

There is a strange contrast and Hebrew parallelism at work here in Proverbs 8 and 9. Lady Wisdom sends out her young women to call from the highest places of the town while the woman Folly herself takes a seat at the highest places of the town. The picture is of two women making a call to the simple—to those who lack sense. One is loud, lacks sense, and makes a big show of herself. The other does the opposite. One is duping people to steal and takes advantage of people’s simplicity (Proverbs 9:17), the other is trying to get people out of their simplicity to live and walk in insight (Proverbs 9:6). This is wisdom and folly in action.

An ever-increasing number of radical feminists today are hell-bent on making themselves “heard.” They are barging into public meetings, stealing the mics, blocking passageways, and screaming

“silence is violence!” It seems like they are everywhere because they are deliberately trying to be seen and they will be as loud and intrusive as necessary. The wise ones, you must look for. But they are not hiding.

The house is meant to be a place of regeneration. It should add to that idea of being a “keeper of the home” and its importance in our lives. Meanwhile, Lady Wisdom’s opponent, Ms. Loud-mouthed Seductress, is making sure she is in your face and that you don’t finish a day’s duty without her voice ringing in your ears.

Wisdom and truth vs. folly and lies. Think of how the entire industry of visual and audio media and consumer marketing thrives. Capitalists thrive more on folly and lies than on wisdom and truth. Then think of books at a library which sit on a shelf. How do you choose between these? Well it’s very simple. In the media and consumer marketing world, you don’t. It is chosen for you because the Loud-Mouth always wins. But for the books in the library—hidden away out of sight—that is something you must choose. Obviously, paying attention to the paradigms taught through these two allegorical women will mean the difference between wisdom and folly.

Agape Love: The Lost Doctrine

The doctrine of agape love is one of those teachings that I consider a “lost doctrine” in the modern Church. Since the advent of the self-esteem movement, which introduced self-centered, self-focused, and “felt-need” based teachings, agape love has often been misinterpreted as “indiscriminate” love. This is a misleading and profoundly unsatisfactory way to define agape love because it portrays it as something entirely non-reciprocal, encouraging people to become love dead-ends. However, those who become dead-ends of love risk being isolated and cast into the outer darkness. As the saying goes, “A tree is known by its fruit.” Every tree that fails to produce fruit (a return) will eventually be cut down.

The doctrine of agape love is intimately connected to the

eternal realities of the masculine and feminine. The masculine initiates this love, and the feminine reciprocates it. Jesus provided a concrete definition when He said, “Greater love [agape] has no one than this, that someone lay down his life for his friends” (John 15:13). Agape love is sacrificial love, and it can also be described as unconditional love because once you sacrifice your life, there is no turning back. Therefore, unconditional love is possible only when the object of love is *chosen*. Such love is sealed for eternity because you can only die for someone once. Paul further elaborated on this, stating that love [agape] “does not seek its own” (1 Corinthians 13:5).

There is a specific call and distinct responsibility associated with agape love for men, which differs from the expectation for women. How do I know this? Paul stated, “Husbands, love [agape] your wives, as Christ loved [agape] the church and handed himself over for her” (Ephesians 5:25, literal translation). Husbands are instructed to initiate agape love toward their chosen bride, while wives are encouraged to hold deep reverence for it. Ephesians 5:33 emphasizes, “Let the wife see that she fears her husband.” However, it’s essential to recognize that the husband must earn that reverence, just as Christ did.

In the same way, the Church reciprocates reverence for the love bestowed upon her by Christ, and all of creation returns reverence for the love given to her by the Father of Creation. The Apostle John explains to us how Christ fulfilled his own definition of *agape* love,

In this is love [*agape*], not that we have loved [*agape*] God but that he loved [*agape*] us and sent his Son to be the propitiation for our sins. (1 John 4:10)

John then explains how Christ was the initiator of love and that we subsequently return it and pass it on, “We love [*agape*] because he first loved [*agape*] us” (v.19) The returning of his love is fundamentally the definition of feminine submission. “Women, submit to your own men, as to the Lord.” The Church submits to Christ’s *agape* love, the Creation submits to the Father’s *agape* love, and the wife submits to her husband’s *agape* love. Paul is not ignorant of the fact that some spouses, both husbands and wives,

are ignorant to the truth of *agape* love and so provides a wealth of instruction along those lines (Cf. 1 Corinthians 7). He says that “the unbelieving husband is sanctified in the wife” (1 Corinthians 7:14 Berean Literal Bible). She has great power over the unbeliever. You can’t find a teaching like that in any other religion. Peter also teaches,

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, *they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct.* (1 Peter 3:1 ESV)

In a marriage with a disobedient spouse the reciprocity of *agape* love doesn’t flow freely. In such a situation the spouse becomes a witness *to* the truth of *agape* love. She gives to him what is undeserved and thus teaches him (hopefully) of the undeserved love of Christ given to him. Because of the promises of reward in Heaven, a wife’s submission and respect is never in vain just as a man’s work is never in vain no matter how terrible the pay (Colossians 3:23).

Agape love is reciprocal. Paul taught,

He who loves [*agape*] his woman loves [*agape*] himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church (Ephesians 5:28-29)

It’s easy to get confused about love over this passage. It sounds like there could be some “self-seeking” in this idea. But understand that God’s love always *returns* to him. The nature of *agape* love is not self-seeking but mutually reciprocating. That’s the difference. Eternity is constantly in motion and not stagnant. The masculine and feminine paradigms are constantly in motion and not stagnant concepts. Those who are dead-ends of love are called “lovers of self” but notice that the word is not *agape*. “But understand this, that in the last days there will come times of difficulty. For people will be lovers of self [*philautos*]...” (2 Timothy 3:1-2). Love cancels itself out and is impossible in an individual who is self-seeking. A man (or woman) isolated like a speck of dust floating through the universe with no meaning or purpose has no concept of *agape* love. These are definitely the last

days.

πραῦς, *Gentle*

It seems to require miraculous intervention to get through such overt fortification that is characteristic of so many women today. Because if you're a *man* who attempts to teach something about a single word written to women you are by nature disqualified. Disqualified by virtue of being a *man*. "You are not allowed to speak to that because you are a man", the rhetoric goes. I've heard it many times. Even in attempts to ask women questions for research purposes I have been told *not* to write anything for women. I have no right. Or, my views are "outdated." Because of this it could be argued that more women are needed to speak for the truth of the scriptural precedents of womanhood. Unfortunately, there are very few. My ongoing research into books on the biblical woman—those written by women—turn up almost *nothing* that address these most crucial passages in the Bible. That is, unless they oppose their traditionally understood meanings.

A sad irony unfortunately exists where a biblical verse which holds an incredible amount of truth for us to unpack and learn from can be completely ignored or even thrown out because of that *one word* that they don't like. The problem isn't hard to see—when a *man* is using the word in reference to *women*. Depending on whether you project a negative attitude onto him or not predictably can determine how you react to it.

If you believed that Peter was a good man, a fatherly figure, had profound wisdom from his experiences with following Christ, had sacrificed everything only to lead a life of more suffering and persecution and was even preparing himself mentally and emotionally for being martyred (he was to be crucified upside down), you would react very differently to everything he had to say than if you believed he was a misogynist who was trying to keep his high position, status, and comfort levels in check. To think that he or any of the Apostles were misogynistic control-freaks is a gross delusion. Their witness was one of total sacrifice. They were going to all *die* for what they were teaching, and they

knew it. Such accusations against the teachings of the Apostles about women appear all the more baseless when considering the powerful witness of their actions. The Apostles had absolutely nothing to gain from propagating false or biased teachings. How much is your blood worth? And do you think they thought less of *theirs*?

Peter teaches the women, “let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious (1 Peter 3:4).

Two key words are used by Peter to describe that which has “imperishable beauty” and is of “very high value.” The word “precious” comes from the Greek word *poluteles* which is the same word used of the expensive alabaster box (Matt. 26:7) and the pearl of great price (Matt. 13:46). These are the two words:

1. Gentle (*praus*)
2. Quiet spirit (*hésuchios*)

The Greek word *praus* is translated “gentle.” Generally, Greek words are straight forward and reliable. This is because the Greek language has the longest documented history of all the Indo-European languages spanning 34 centuries. Greek was the lingua-franca of the ancient Mediterranean world much like English is of the modern world. Yet, suspiciously, whenever we come to a biblical verse that has something to teach the woman we must arrange committees, recruit professors and scholars, spend lots of money and resources, and search to the furthest reaches of time and space to find whatever we can to come up with an alternative meaning of the words that were used. A meaning that, suspiciously, fits with a particular narrative—one that says women need to be hard, dominate, fist-raising, lone wolves because they are oppressed. So, it’s no surprise that the words are not much liked, and even woefully resented. Such is the case with the word *kephale* (head/headship) for which one could sift through thousands of documented instances in the ancient Greek. These words of the Apostle Peter cannot be so easily twisted. They are too basic.

This word is found in three other places in the NT. “Blessed are the meek [*praus*], for they shall inherit the earth...” (Matthew 5:5), “Take my yoke upon you, for I am gentle [*praus*] and humble...” (Matthew 11:29), and “See, your King comes to you, gentle [*praus*] and riding on a donkey...” (Matthew 21:5). At first it doesn’t appear there is any overt definition given of what this “gentle” means exactly, but looking at the immediate context in which the word was used I think we can get a really good idea. *Praus*-gentleness infers non-violent or non-aggressive.

If you replace each of the instances with the term “non-aggressive” or “not violent”, it fits well with the context and the message:

Blessed are the non-violent, for they shall inherit the earth...

Take my yoke upon you, for I am not aggressive...

Behold your king is coming to you, non-violent, mounted on a donkey...

And finally,

let your adorning be the hidden person of the heart with the imperishable beauty of a non-aggressive and quiet spirit...

This also fits with the way most men feel about aggressive, violent women: not attractive, and even repulsive. It is a surefire way to keep guys from wanting to pursue anything serious with you.

Consider, in the case of the first, how those who hold control of the earth essentially hold it by way of brute force—whether in defense or by stealing. Property requires great strength to keep. Seventeen different countries at any given moment would love to plunder your property right now. Brute-force keeps that from happening. The promise of Jesus is that one day the meek, the lowest of the low, will have their own land and it will not require any brute force to defend. Consider also the case of a king who comes and ushers in a reign. What king can do that non-violently in a world such as ours?

Consider that this is not the same as “delicate.” Women are not

being taught to be delicate, soft, mild, weak, or faint-hearted. In Luke 7:25 Jesus says about John the Baptist (a rugged man), “What then did you go out to see? A man dressed in soft (delicate, Grk. *malakos*) clothing?”

Later the Apostle Paul is heard saying that the “delicate” or “*malakoi*” will not inherit the Kingdom of God. Because *malakoi* here is in the masculine form it explicitly refers to men who are “soft” or “effeminate.” Steer clear of those men. For a more in-depth look into this word see the Liddell-Scott Greek Lexicon entry for *malakos*. If women are the “weaker vessels” as the Apostle Peter says elsewhere (1 Peter 3:7), they are clearly not instructed or called to be weak. The Bible holds men accountable for their own weakness. It does not accept it. Women, however, are off the hook. What women are not off the hook for is the gentle and quiet spirit to which they *are* called.

ἡσυχίος, Quiet

The Greek word *hēsychios* is translated as “quiet.” It speaks of tranquility. Don’t overlook that this refers explicitly to the *spirit*. A tranquil spirit makes you think of a still lake in the morning and not a tumultuous river. It will be peaceable. While being peaceable and peacemaking is necessary for all Christians, tranquility is something women are specifically instructed in. If men were instructed to have tranquil spirits, how can they be instructed to have a fighting spirit, to stand firm and be strong (1 Corinthians 16:13), at the same time? If women were instructed to have a fighting spirit, why is it that the tranquil spirit is so much more valuable (think rare pearl and the alabaster box) to God? These are real questions that must be reckoned with. What if it was because men are generally not prone to that fighting spirit—to standing firm—but are prone to passivity and giving in? What if it was because women are not prone to that gentle and tranquil spirit as seen in Mary, but prone to the restless disorganization complex and controlling attitude as seen in Martha? If we were, would we need the instruction? If we were not prone to sin, would we need to be persuaded relentlessly to flee it?

This Greek word is used in one other place in the New

Testament:

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet [*hesuchios*] life, godly and dignified in every way. (1 Timothy 2:1-2)

This describes the ideal life—one that is peaceful, undisturbed (Grk. *eremos*) and quiet (Grk. *hesuchios*). The NT concurs that this is appropriate for humanity, but that it must be prayed and interceded for. As we want things to be for us in life, under the authority of those in high positions, so God wants things to be for the women he made. That doesn't sound oppressive at all. God, as always, seeks our good.

“Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

ἀσθενής, Weak

The Apostle Peter writes,

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the *weaker* vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. (1 Peter 3:7)

I have heard some well-meaning preachers make the remark that this word does not mean “weak” but rather “delicate.” They try to make the case that we need to see that the woman is just as strong as the man in some more subjective sense—perhaps the soul or spirit. That is well and good, but it is not an accurate representation of the verse. Nobody likes this verse. Men avert it and women resent it. But if we remember that weakness means nothing in the absence of oppression, enemies, and suffering, then we can begin to see the true purpose of this. Adam and Eve were protected in the Garden, so long as they obeyed God. Adam's strength was merely a quality of his work. Eve's softness was a quality of *her* work. Her softness only became a weakness

when an enemy exploited it.

The Greek word for “weaker” is *asthenesterō* and is a comparative adjective of *asthenés*. She is weaker in comparison to men. The word *asthenés* literally means “without strength, weak.” *The HELPS Word Studies* shed more light on the meaning,

772 *asthenés* (an adjective, derived from 1 / *A* “without” and *sthenos*, “vigor, strength”) – properly, without vigor, living in a state of *weakness* (depletion).

The word is used in 26 different places in the New Testament. It is used to refer to the sick,

Heal the sick [*asthenés*] in it and say to them, ‘The kingdom of God has come near to you.’ (Luke. 10:9)

Paul speaks of all of us being weak in heart,

For while we were still weak [*asthenés*], at the right time Christ died for the ungodly. (Romans 5:6)

He draws a comparison between God and Man,

the weakness [*asthenés*] of God is stronger than men. (1 Corinthians 1:25)

He uses it of himself,

We are weak [*asthenés*], but you are strong. You are held in honor, but we in disrepute. (1 Corinthians 4:10)

And even more here,

To the weak [*asthenés*] I became weak [*asthenés*], that I might win the weak [*asthenés*]. (1 Corinthians 9:22)

He taught the Thessalonians,

And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak [*asthenés*], be patient with them all.

Peter was not being condescending or labeling women weak.

If our eyes weren't so trained to strain out gnats we would have noticed the preceding text teaching men about "*showing honor* to the woman as the weaker vessel." Her softness and gentleness are worthy of *honor*. They are *invaluable*.

Seeing that the Bible brings into focus these three key words regarding womanhood, it is worth noting that "attractiveness" is *not* focused on. On YouTube female viewership is relegated mainly to beauty and skin care channels. 38% of YouTube users are female which means that roughly 68 million women in America use YouTube.⁵⁹ Their most preferred channels are the beauty and skin care channels. Over 40% of those watching beauty and skin care channels are women between the ages of 18 and 24.⁶⁰ There is clearly a (short) window of time in which women become highly self-conscious or focused on their looks.

There are no commands, instructions, or admonishments to women to *be physically beautiful*. This is worth thinking about in a consumer world where women are under enormous pressure to look a certain way. The Bible would have them realize it as a fleeting vanity.

Charm is deceitful and beauty is fleeting, but a woman who fears the LORD will be praised. (Proverbs 31:30 NET)

That is a question to ask yourself. Do you fear the Lord?

κεφαλή, The Head

Wayne Grudem's 50-page long article "The Meaning of κεφαλή ("Head"): An Evaluation of New Evidence, Real and Alleged" provides a long, exhaustive exegesis and defense of the Greek word *kephale* which means, "head" and argues convincingly that it is best defined as "ruling or leading."⁶¹ This one word is perhaps the most hated and debated word in the whole Bible. The argument comes down to authority in marriage but also extends to the relationship of Jesus to God as the *son* of God in subjection. I personally try not to confuse the word "authority" with "leadership" because there is another Greek word for authority, *exousia*, which I discuss below.

Egalitarian circles have construed the meaning of *kephale* as

“source” to take away the stinging reality of its plain meaning. Ironically, a doctrine that teaches that the man is the source of the woman is still not what egalitarians really want. What they really want is for the woman to have no connection to the man in any way whatsoever. It’s very difficult (impossible) to get around this when she is Adam’s rib. Any way you look at it she is of *his* flesh and bone and not the other way around. The idea of “source” is only a rare and more abstract meaning which forsakes the overwhelmingly obvious meaning as dictated by most historical texts, Greek scholars, and all the Greek lexicons. It is best understood as “leading” or “ruling” and the Greek translation (LXX) of the Old Testament uses the word in this verse:

So the LORD cut off from Israel head and tail... (Isaiah 9:14)

καὶ ἀφεῖλεν κύριος ἀπὸ Ἰσραὴλ κεφαλὴν καὶ οὐράν... (Isaiah 9:14
LXX)

The Hebrew word for “head” here is *ro’sh* which according to Strong’s Hebrew Dictionary means “chief, head, top of a mountain.”⁶² The Greek translation of the Old Testament was translated by seventy-two Jewish scholars in the third century B.C. This basic meaning of the word *kephale* is at least 2,200 years old. Egalitarians insisting that the word means “source” are forced to filter out an overwhelming amount material to find just one variance on the definition. This is not honest scholarship. We read in the very next verse,

the elder and honored man is the head, and the prophet who teaches
lies is the tail (Isaiah 9:14)

πρεσβύτερον καὶ τοὺς τὰ πρόσωπα θαυμάζοντας αὐτὴ ἡ ἀρχὴ καὶ
προφήτην διδάσκοντα ἄνομα οὗτος ἡ οὐρά... (Isaiah 9:14)

Interestingly, the Jewish scholars don’t translate “head” (Hebrew *ro’sh*) as *kephale* in the next part of the verse. Instead they choose the Greek word, *archē* which means “first, chief, ruler, beginning.”⁶³ While I am not here to play the Greek scholar I do want to point out that *archē* is not quite the same as *exousia* which

is the more direct translation of “authority.”

ἐξουσία, Authority

Exousia authority is more explicitly defined as having power over, the right to decide, or the liberty to do whatever one pleases. In our trigger-ridden age where just to mention the word is enough to incite hatred and anger, I think it’s good for Christians to have a grasp of the true biblical sense. A centurion soldier said to Jesus,

“I also am a man under [*exousia*] authority, with soldiers under me; and I say to this one, “Go!” and he goes, and to another, “Come!” and he comes...” (Matthew 8:9)

Paul in his letter to the Romans describes the relationship between a potter and the clay,

Or does not the potter have a [*exousia*] right over the clay, to make from the same lump one vessel for honorable use and another for common use? (Romans 9:21)

Biblical manhood and headship are not equated scripturally with *exousia* authority. Therefore, Christians do not treat women as property or clay to mold however they see fit. Men do not have the right to do whatever they please just because they are men. *Exousia* authority is a power that comes only from God. Jesus said to Pilate,

You would have no [*exousia*] authority...unless it had been given to you from above. (John 19:11)

All authority and all strength belong to God and are currently in possession of Jesus:

And Jesus came and said to them, “All [*exousia*] authority in heaven and on earth has been given to me. (Matthew 28:18)

When God is removed from the equation, dictatorship or abuse of power inevitably result. This applies to every man that

ever existed. The Apostle Paul writes,

There is no [*exousia*] authority except from God... (Romans 13:1)

I think this speaks volumes to our modern concept of “rights.” Rights are essentially *exousia* authorities that God has given each of us—i.e. the inalienable rights of life, liberty, and the pursuit of happiness. Strength does not mean authority. A father and husband are held responsible as the leader of his wife and children because they are the “weaker vessels” (1 Peter 3:7). Men are held responsible throughout the Bible not because of what they have but because of what they *are*. It is only natural and fitting for the stronger to be held responsible for the weaker. To his wife a man’s strength is supposed to provide safety and leadership. *Exousia* authority allows one to exercise discipline. Unless they live in a communist state, parents have *exousia* authority over their children and thus they discipline them when they are out of line. A man does not exercise discipline on his wife because she is not his child but his *companion*. God *abhors* the tyrannical treatment of wives:

This is another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He no longer regards the offering or accepts it with favor from your hand. Yet you say, ‘For what reason?’ Because the LORD has been a witness between you and the wife of your youth, *against whom you have dealt treacherously, though she is your companion* and your wife by covenant. (Malachi 2:14 NASB).

Instead of disciplining an unruly wife, the Proverbs tell men to just take to the attic:

It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife. (Proverbs 25:24 ESV)

That’s not so bad when you consider that other cultures and religions encourage *beating* wives who are quarrelsome and teach that men *do* have an *exousia* authority over them. Wives are routinely punished, beaten, jailed, and even executed in other

cultures for rebelling. Setting boundaries and practicing healthy communication is important for marriage. I highly recommend Dr. Cloud and Townsend's book, *Boundaries in Marriage* for practical and in depth wisdom on how to do this.

Interestingly, the only place *exousia* authority is discussed within the man-woman context is in Paul's letter to the Corinthians. And Paul teaches that they both have it over each other:

For the wife does not have [*exousia*] authority over her own body, but the husband does. Likewise, the husband does not have [*exousia*] authority over his own body, but the wife does. (1 Corinthians 7:4)

Johann Albrecht Bengel's *Gnomen* expounds on this verse, "(Ἰδίου, of her own) This word with the phrase, she has not power, makes an elegant paradox. The rights of both are equal."⁶⁴

The husband and wife in the Christian religion have equal rights, but the husband is commanded to govern and lead. That's the full picture.

The Woman and Her Hair

It is evident that there was a general representation of "the woman" throughout the Bible's two-thousand-year history that was clearly understood by those who wrote it and those who read it. The reason it must have been clearly understood is because "the woman" was used as a comparison or illustration in various contexts.

The Proverbs speak of physical beauty as valuable as gold, "Like a gold ring in a pig's snout is a beautiful woman without discretion" (Proverbs 11:22).

The prophet Isaiah writes the words of the Lord, "In that day the Egyptians will be like women, and tremble with fear before the hand that the Lord of hosts shakes over them" (Isaiah 19:16). It would seem the Lord believes women are easier to scare than men. Or maybe the men really become just like women? This is not an isolated comparison. The prophet Nahum writes the same, "Behold your troops are women in your midst." What is particularly disturbing about that one is the very next verse, "The

gates of your land are opened wide to your enemies. Fire consumes your gate bars” (Nahum 3:13). Women, or those who act like women, are not a good defense for a nation. Jeremiah also uses this simile,

A sword against her horses and against her chariots, and against all the foreign troops in her midst, that they may become women! A sword against all her treasures, that they may be plundered! (Jeremiah 50:37)

And again,

the warriors of Babylon have ceased fighting, they remain in their strongholds; their strength has failed; they have become women... (Jeremiah 51:30)

These scriptures are written by the prophets and we are supposed to take them as actual oracles of God himself. The book of Jeremiah in particular lays one of the hardest blows to men for their disobedience of all the books in the Bible. God speaks directly to women one time in that book to tell them to “write a dirge for the men.” The entire book is literally aimed at men and I’ll let you in on a secret—it is not to exalt them.

In the Book of Revelation, the Apostle John compares the appearance of locusts as having “faces like the faces of men” and “hair like that of women” (Revelation 9:8). This obviously refers to longer hair.

Women’s hair had an important and symbolic role. In fact, what one woman did with hers was proclaimed by Jesus “a memorial” that would never be forgotten and would be told wherever the Gospel was preached:

and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head... (Luke 7:38)

To which Jesus responded,

and truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her. (Mark 14:9)

If long hair was a symbol of honor and glory during these times then this woman's act is all the more powerful. She didn't just wash Jesus' feet, she washed Jesus' feet *with her hair*. So, was her hair a symbol of glory? It sure was:

Does not *nature* itself teach you that if a man wears long hair it is a disgrace for him, but that if a woman has long hair, it is her *glory*? For long hair is given to her as a covering. (1 Corinthians 11:14)

This woman, Mary, set such an incredible example of humility and honor for all of us by using her tears and her glorious hair to wash the feet of the one who would die for her. The imagery and symbolism in this act is astounding. It teaches us how to surrender our glory at the feet of Jesus. Jesus' lordship is to be the sole object of our glory. If, as the Proverbs say, "the glory of young men is their strength, and the splendor of old men is their gray hair" (Proverbs 20:29) then we have precedent for what *men* should be submitting to the lordship of Jesus. Later John writes for us, "It was Mary who anointed the Lord with ointment and wiped his feet with her hair" (John 11:2).

Of course, these aren't instructions for women to have long hair. But they do have something to teach if one is willing to listen. The important thing to take note of is the fact that the Word of God uses these symbols of women at all. These pictures speak something of her *poluteles*. The delicateness of a flower doesn't make it less valuable, it makes it *more* valuable. The postmodern glasses must be removed to see this aright. Moreover, from these verses we get a sense of the high standard that men are held to. Soldiers are not allowed to be weak. Men are not allowed to leave their homeland undefended.

As for actual instructions to women, those pertain to something much deeper than symbols; they pertain to the soul.

The Bible's Identity of the Woman

The postmodern world around us claims the woman is nothing more than a brick in a man's wall. Or an object to buy and sell. Or an unbound speck of sand at liberty from any and all things. It tells her that she must make herself, create herself, and glorify herself if she is to have any value. But, value to whom? Value to herself, of course. She is taught to value herself *for* herself. Her value is as much as *she* makes it out to be.

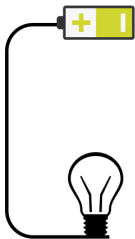
This is a self-defeating, redundant black hole which leads nowhere. It's cruel, destructive, tragic, ugly, and satanic. No amount of self-constructed value can replace the value found in *being loved*. Self-made value actually impedes another's ability to love a woman, because love is a gift that imparts value to the soul. Yet this is what the world is telling our women to do and afterwards leaves them helplessly wondering why they are so "unloved" and feeling "nowhere." Love, and primarily the love of the Father in Christ is what gives us all the value we need. Jesus pointed out,

If I glorify myself, my glory is nothing. It is my Father who glorifies

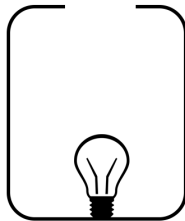
me. (John 8:54)

This is one of those deeper theological truths that invite us to meditate upon very deep and profound things. In saying that the Father *glorifies* him, Jesus is teaching us that the Father *works* in him identity, value, and glory. The idea of glory has everything to do with *work* and *reciprocity*.

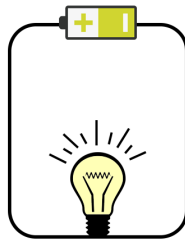
The best way I have found to think of it is in terms of electricity. Electricity is real power. The work of electricity is hidden and invisible but once the work manifests itself, it's bright and beautiful with all sorts of warmth, color, and majesty. It draws everyone in like a campfire on a cold night. In order for electricity to manifest itself however there must be a *closed circuit* or "closed path." Everyone knows that a lamp shuts off when the switch is flipped. But few realize that what is really happening is not that the source of power is being cut off but rather the circular path (the circuit) is being interrupted. Notice that there are *two* (or three) prongs on a plug. One of those prongs supplies the power and the other prong (or two prongs) return it. If the supplied power is not returned there will be no power and consequently no light.



Incomplete Circuit



No Battery



Complete Circuit

Power and glory work on a closed circular path. Power and glory are at once two different things and yet the same thing. Power is the invisible side, and glory is the visible. Power is the work, and glory is the fruit. Power is the digging, sowing, and watering, and glory is the fruit and the harvest. Power is the skill and imagination, and glory is the music. Power is the craft and glory is the construction.

Hebrew thought was rooted in the circular as opposed to the

linear. The cosmic dance between God and all his work is a truly electric one:

O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures. (Psalm 104:24)

The closed path is completed when his works return his glory:

All your works shall give thanks to you, O LORD (Psalm 145:10)

The heavens declare the glory of God, and the sky above proclaims his handiwork. (Psalm 19:1)

Bless the LORD, all you works of His, In all places of His dominion (Psalm 103:22 NASB)

Let everything that has breath praise the LORD! (Psalm 150:6 ESV)

This is the completion of the circuit. If you are a Westerner, chances are you have been raised and taught your whole life to view life as a “linear path” and consequently this revelation will likely feel like a tectonic shift in your thinking. Yet this is the Christian journey of renewal. Our minds must drop the carnal ways of thinking and learn the heavenly ways of thinking.

For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. (Isaiah 55:8)

Paul wrote that this is what the “new life” is all about in Ephesians 4. Notice how he focuses in on two kinds of “minds” in this passage:

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in *the futility of their minds*. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!— assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to

your former manner of life and is corrupt through deceitful desires, and *to be renewed in the spirit of your minds*, and to put on the new self, created after the likeness of God in true righteousness and holiness. (Ephesians 4:17-24)

Postmodernism (infinite number of ways to interpret everything) is the product, more or less, of our Western “linear” way of thinking. A linear path is not a closed path. It has no beginning and no end. It has resulted in a way of thinking that is rooted in nothing and that aims at nothing. This characteristic alone defines far too many men in our society today does it not? This is why the postmodern man is perhaps the most aimless man to walk the face of the earth. Rooted in *nothing* and aimed at *nothing*. They are completely open circuits. They are trees that produce no fruit. They are men who produce no good works. They are light bulbs that shine no light. They are effectively nameless and without any identity.

Identity is something that comes as a product of work. In Hebrew thought it is referred to as *baShem* meaning “the name.” God has the highest name of all and when Moses asked God what his name was, God responded, “I AM WHO I AM” (Exodus 3:14). This means that God’s identity has everything to do with what he *does*. His identity is in how he asserts himself in creation. How he attends himself to the universe as well as within the Godhead as the Father, Son, and Spirit.

For example, God’s name is “Father” because of how he asserts and attends himself to a “Son”. The “Son of God” is so named because of how he attends to the Father. By themselves, alone, they would be nameless. But as it is they are one because they are constantly active in asserting and attending one another in their respective roles. If both were the *same* (i.e. two “Fathers”) you would have a serious conflict. Instead, because of their difference, they create a closed circuit and thus a whole lot of electricity.

Consider the name of God as *Yahweh Yireh*, the God who Provides (Genesis 22:14). Or *Yahweh Bore*, the God who Builds or the God who Forms (Isaiah 40:28). Consider the story of Hagar and how she identified God by what he did for her:

So she called the name of the LORD who spoke to her, “You are a *God of seeing*,” for she said, “Truly here I have seen him who looks after me.” (Genesis 16:13)

This is a tell all verse to how identity works. Can you see the reciprocity in this verse? The closed circuit and the resulting light? Look closely. God sees her and in return she sees him. Out of that reciprocity of God asserting himself and attending to her in a specific way and her attending to him in response, his name *becomes known* as *El Roi*. This is reciprocity in action.

The Hebrew word *barah* for “create” or “Creator” is better understood as *build*, *shape*, or *form* rather than “create” as the Hebrew language is concrete and not abstract. God *formed* [*yatsar*] the man of the dust, and *built* [*banah*] the woman out of his flesh and bone.

Jesus on earth was effectively the manifestation of God’s great power and work. Jesus spoke of himself three times as “the light of the world” (Cf. John 8:12, 9:5, 12:46). In Jesus there was a perfectly closed path for the glory to manifest. A perfect harmony, a perfect reciprocity, and a perfect connection between him and the Father. In him there is no interruption of the flow of glory.

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; *glorify your Son that the Son may glorify you* (John 17:1)

‘Round and ‘round the glory goes. That is a closed path of glory and the precise reason Jesus was and is the *light of the world*. He is the most powerful display of “electricity” to ever pass through this world. The brightest and most powerful bolt of lightning to ever cut through our earthly skies. The light of the world. Jesus earlier noted how it is impossible to self-generate electricity, “If I glorify myself, my glory is nothing. It is my Father who glorifies me” (John 8:54). You have to stop and consider that *God* himself just said that. The Father, Son, and Spirit each glorify *one another*.

The Father initiates the glory just as a power source initiates the electricity. The Holy Spirit is the one who carries that glory

and the Son is the one who “grounds” that glory back in the Father through submission. The Son as a result manifests and *radiates* it. The author of Hebrews writes for us,

And He [the Son] is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. (Hebrews 1:3 NASB)

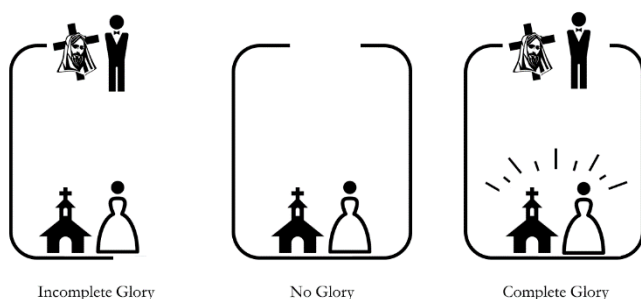
Until the glory or electrical current is properly returned uninterrupted (referred to as “grounding” in electrical terminology) there can be no light and no name. Jesus sacrificed himself (*agape* love) for God to save what God lost.



In the book of Revelation Jesus tells us “I am the Alpha and the Omega, the first and the last, the beginning and the end” (Revelation 22:13)

It is crucial that we learn to think in this way, today more than ever, as our society implodes into a black hole of meaninglessness and Satan, the accuser of the brethren, escalates his attacks on the foundational meaning of Church: the *masculine power* and the *feminine beauty*. Jesus is our masculine head as the initiator and source of power for the Church and the Church is the feminine recipient of his power and glory, praising him for his work. “And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Therefore go...’” (Matthew 28:18). When the Church fulfills her role as his Bride and glorifies him as her head she *radiates* and thus *she* becomes the “light of the world” (Cf. Matthew 5:14). She also bears his authority (Matthew 16:19). This oneness is everything to understanding the mystery of the masculine and the feminine and subsequently our roles as men

and women in marriage.



Oneness through reciprocity is a manifest piece of theology found throughout the entire scriptures and I could go on and on with scriptural examples. The thing to remember is that it is not a hierarchical power but a reciprocal power. The enemy, Marxists, fascists, feminists, and postmodernists, et. al. would have us all believe that it is purely hierarchical power and nothing more. Do not be seduced by this. But let's now apply this practically to ourselves as men and women. Paul tells us succinctly,

For a man ought not to cover his head, since he is the image and glory of God [the masculine power], but woman is the glory of man [the radiant beauty]. (1 Corinthians 11:7 ESV)

The man initiates and asserts his power in the form of *agape* love (sacrificial love) just as Christ did for the Church. When the Church responds in reverence and worship she “completes the circuit” and *radiates*. Paul told the Church,

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in *splendor*, without spot or wrinkle or any such thing, that she might be holy and without blemish. (Ephesians 5:25-27)

Christ's goal as the head is the splendor, beauty, and radiant glory of his Church. A husband likewise has the responsibility to initiate sacrificial *agape* love to his wife. His goal is *her* radiant

glory. The wife, when she returns it in the form of reverence, will radiate in splendor.

and the wife see that she reverence [*phobeo*] her husband. (Ephesians 5:33)

The correct word in that verse is “fear” or “reverence” though many modern translations water it down to “respect.” If a man glorifies himself his glory is nothing. He becomes an idiot. If a woman glorifies herself, her glory is nothing. She becomes undesirable and a nobody.

Man has no glory apart from what God has given to him. The married man is not glorified apart from the glory he receives from his wife. The wife has no glory apart from what her husband bestows upon her. No Christian has any glory but what Christ bestows upon them.

Either spouse in a marriage can fulfill their role whether the other does or does not. The power of *agape* sacrificial love is the height of power that a man can bestow on others.⁶⁵ The power of reverent fear is height of power a woman can give back to a man. If she gives it to an undeserving man or husband she puts him to shame and even heap coals on his head.

If your enemy is hungry, give him bread to eat,
and if he is thirsty, give him water to drink,
for you will heap burning coals on his head,
and the Lord will reward you. (Proverbs 25:21-22)

And who knows whether you will save him or not? (1 Corinthians 7:16). In the same way, God’s greatest power is found in his own work of *agape* love shown on the cross for the world. Those who deny his *agape* love are dead ends in the circuit. They are those who produce nothing of value. They hold the glory of God in contempt as long as they are alive because while on earth they continue to partake of God’s glory who continues to freely give it to them. We are called to imitate this:

But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he

makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. (Matthew 5:44-45)

God is eternally active and bestowing glory on everything, everywhere. The Hebrew word for “glory” is *chavod*. It means *splendor, honor, and beauty* all at once. Paul wrote,

There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

The glory of the heavenly is masculine and the glory of the earthly is feminine. This is evident from the language Paul uses in Romans to describe creation: “For we know that the whole creation has been groaning together in *the pains of childbirth* until now” (Romans 8:22). That is distinctly feminine or maternal symbology. The earth was without form (nameless and void) and the Heavenly Father asserted himself and worked for it for six days and as a result the earth became adorned with ornaments galore. We take trillions of photos of it now and travel near and far to behold its beauty. She’s a looker!

Glories are everywhere. Reciprocity is everything to understanding this *glory*. It’s also why, in regards to the great porn problem, I tell men that the way they view the woman is how they view *themselves*. The woman either reflects his glory or makes his shame apparent before all. This is why there are men who hate women—they can’t stand their *own* shame and refuse to reckon with it. A man who has a problem with porn, has a problem with how he views himself. A man who reduces a woman to a sexual object has reduced *himself* to nothing more than a meaningless object. The more the man values the woman the more he values *himself*, or rather, *sees* the value in himself. The same holds true for women. The way she views men is the way she views herself.

Creation is valuable beyond measure and humans, male and female, are the most valuable creatures in it. “Yet You have made him a little lower than God, And You crown him with glory and majesty!” (Psalms 8:5 NASB). *We* are proof of the Father of Creation’s glory.

Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; *you are of more value* than many sparrows. (Luke 12:6-7 ESV)

We were worth saving.

Men are damned for not reflecting the masculine image and power of God as a Father, holding the glory they receive from him in contempt rather than bestowing in on others—a.k.a. *love your neighbor*.

If you really fulfill the royal law according to the Scripture, “You shall love [*agape*] your neighbor as yourself,” you are doing well. (James 2:8)

The woman is damned for holding the glory she receives from her man in contempt, and not returning his glory to him as his *helper*. When a man works for his wife and family (as he should) he is laying his life down for them in *agape* love. If a wife or his children take advantage of this and do not return honor to him they hold his glory in contempt. They bring shame to his name because they *bear* his name.

His Name, Her Glory

This is where a woman’s identity really takes shape. She inherits it from the work of her husband. As the Bride of Christ inherits Christ name and finished work so the wife inherits the husband’s name and work. “For there is no other name under heaven given among men by which we must be saved (Acts 4:12).

Christ’s name is our name. This doesn’t mean marriage is a woman’s only path in life. In the Old Testament, the law obligated the perpetuation of a man’s name as it was closely associated with inheritance, i.e. land and livestock. This was for the welfare of women who had next to no chance at building and maintaining wealth in a primitive and brutal agrarian world full of thieves, enemies, and tyrants. Without the man and his work providing for her, a woman was helpless, barren, and had nothing. She was nameless. Namelessness was seen as a reproach to a woman. In Christ however a woman becomes an inheritor of an eternal

name and all Christ's eternal belongings. She can remain unmarried and is even encouraged to do so by Paul so that she can remain devoted to Christ.

In the book of Isaiah we get an interesting and even prophetic image that speaks volumes to this concept. The passage pertains entirely to the adornment of a woman. Read it in full.

In that day the Lord will take away the finery of the anklets, the headbands, and the crescents; the pendants, the bracelets, and the scarves; the headdresses, the armlets, the sashes, the perfume boxes, and the amulets; the signet rings and nose rings; the festal robes, the mantles, the cloaks, and the handbags; the mirrors, the linen garments, the turbans, and the veils.

Instead of perfume there will be rottenness;
and instead of a belt, a rope;
and instead of well-set hair, baldness;
and instead of a rich robe, a skirt of sackcloth;
and branding instead of beauty.
Your men shall fall by the sword
and your mighty men in battle.
And her gates shall lament and mourn;
empty, she shall sit on the ground.

And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach." (Isaiah 3:18-4:1)

That passage presents two kinds of women. One is in her glory and the other is in her shame. Notice how alike the woman in her shame is to countless women today. Women today are doing exactly everything in that list meant to symbolize shame. Smelliness, baldness, hard clothing, and branding (tattoos?). Notice also how the shame is brought on by the loss of their mighty men. It was strong, working, guardian men, working hard in sowing and tilling and skill and craft that provided all the anklets, headbands, crescents, pendants, bracelets, scarves, headdresses, armlets, sashes, perfume boxes, amulets, signet rings,

nose rings, festal robes, mantles, cloaks, handbags, mirrors, linen garments, turbans, and veils in the first place.

Today, obviously, this has changed. Post-industrial revolution, all these things are now made of cheap materials in factories somewhere in China and the men play video games. At the end of this sad passage, so reminiscent of our times, sits a consequence. Seven women will chase down one man wanting nothing more than to have the shameful reproach of having no name be taken away.

Hebrew identity is important to understand. It teaches us that as we build upon our identity given to us by Christ, we will in the end find ourselves presented to him spotless in splendor. It teaches that apart from Christ, we humans are nameless and stuck in our shameful nakedness. To those who deny his *name* he will say plainly, “I never knew you; depart from me”(Matthew 7:23). Identity is rooted in a work. Christ has completed his work for us. A husband must find his work to complete for his wife and family. The man takes on the earthly identity of his work and a woman takes on the earthly identity of her man. Both take on the heavenly identity of Christ. Peter reminds men how both men and women inherit the name and property of their head, the Christ:

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, *since they are heirs with you* of the grace of life. (1 Peter 3:7)

Our bodies and what we do with them is key. We don't lean toward antinomianism and so believe the body doesn't matter nor do we lean toward legalism and live under strict rules. Our souls find identity in how we fulfill our roles as men and women. The scriptural picture of identity does not leave the women with nothing to do. Far from it. She has her own works which return glory to her. In Proverbs 31 it says, “Honor her for all that her hands have done, and let her works bring her praise at the city gate” (Proverbs 31:31). Many women are worried that this biblical picture marriage would mean losing their individuality. This is so far from the truth one would have to spend lightyears in a cryogenic sleep to reach it. Our souls don't diminish in marriage,

they *cleave* as one and *become greater*.

The Soul

This truth takes us beyond the level of the cultural constructs into a deeper sense of the inner self. Every soul has one identity and it is unique to every individual. Getting to know our inner and eternal self is often the most frustrating and even ignored aspect about life. Especially for young people. But we have to remember it comes about *as we live our lives*. For most people in the West the soul is neglected or even denied that it exists. But Jesus taught that our eyes are the lamps of the body (Luke 11:33-36).

This has long been understood to mean that the soul gets its light through the eye and thus “knows” what to do with the body. The soul is immaterial and views the physical world through the lamp of the eye. The body is the soul’s physical connection to the physical world. Pause for a moment and think about your emotions. Where are they located? Are they sometimes in the gut? Are they sometimes in the chest? Do they move around the body? Are emotional feelings ever in the head or the limbs? Your soul *feels* these sensations and they are always in the same place. They have locality, yet can’t physically be touched. Though they feel physical, they aren’t. Imagine if they were—think of all the scientific ways we might manipulate them—a simple surgery and the emotional pains is gone!

Because Hebrew language and thought is objective and concrete (not abstract like Greek) the description of emotions in the Old Testament are concrete. Speaking of emotional pain, Jeremiah talks about his *kilyah*, meaning kidney:

He made the arrows of His quiver To enter into my kidney [*kilyah*]. I have been a laughingstock to all my people... (Lamentations 3:13).

The organs symbolized inner “organs” of the soul that could be pained. The Psalmist, using the same word, says:

For you formed [*lit. possessed*] my inward parts [*kilyah*]; you knitted me together [*sawkak*] in my mother’s womb. (Psalms 139:13)

The phrase “knitted me together” comes from the Hebrew word *sawkak* meaning “covered.” I believe this Psalm speaks of the physical body and the soul in the womb. A *soul* is being

covered in the womb. Far from being merely metaphor, the poetry speaks of a concrete reality. He writes that his soul was birthed from God and taken up into the womb where it was *covered* with flesh. Note that the Psalmist says that God covered him *in* and not *with* his mother's womb. It was covered just as God covers us with his "wings":

He will cover [*sawkak*] you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. (Psalms 91:4)

And as the lotus tree covers the behemoth with shade:

For his shade the lotus trees cover [*sawkak*] him; (Job 40:22)

Another Hebrew word used figuratively for the inner-self is *bones*. This word is very relevant to a woman's identity as we shall see. Take a look at these following verses in the Proverbs:

Pleasant words are a honeycomb, Sweet to the soul and healing to the *bones*. (Proverbs 16:24)

The light of the eyes rejoices the heart, and good news refreshes the *bones*. (Proverbs 15:30)

A tranquil heart gives life to the flesh, but envy makes the *bones* rot. (Proverbs 14:30)

Be not wise in your own eyes; fear the LORD, and turn away from evil. It will be healing to your flesh and refreshment to your *bones*. (Proverbs 3:7-8)

The Prophet Isaiah uses it:

You shall see, and your heart shall rejoice; your *bones* shall flourish like the grass; and the hand of the LORD shall be known to his servants, and he shall show his indignation against his enemies. (Isaiah 66:14)

Job's friend, Zophar, uses it:

His *bones* are full of his youthful vigor, but it will lie down with him in the dust. (Job 20:11)

The young, wise Elihu, rebuking Job, uses it:

Man is also chastened with pain on his bed, And with unceasing
complaint in his *bones*; (Job 33:19)

What are they talking about exactly? Job's words in the following passage seem to give the best definition:

"And now *my soul* is poured out within me;
days of affliction have taken hold of me.
The night racks my *bones*,
and the pain that gnaws me takes no rest.
With great force my garment is disfigured;
it binds me about like the collar of my tunic.
God has cast me into the mire,
and I have become like dust and ashes. (Job 30:17-19)

The context of this is Job's *soul* which is being *poured out* within him. It apparently relates to the *substance* of the soul. The figurative expression carries over into English. When we say something like, "there's fire in my bones," we speak of something deep down in our hearts. Jeremiah says exactly this,

If I say, "I will not mention him, or speak any more in his name,"
there is *in my heart* as it were a burning fire shut up *in my bones*, and I
am weary with holding it in, and I cannot. (Jeremiah 20:9)

The author of Proverbs was saying that a tranquil heart is good for the body while envy rots the soul. Envy doesn't do anything to your *real* bones. So, the interpretation fits. Now, with this in mind, what happens if we apply this to the song of Adam in Genesis 2:23?

Then the man said, "This at last is *bone* of my *bones* and flesh of my
flesh; she shall be called Woman, because she was taken out of Man."

What we find is that Adam wasn't being redundant but instead saying that the woman was of the same substance as his flesh and the same substance as his soul. This yields insight, I believe, to the act of God "removing one of Adam's ribs" as taking *a piece of*

Adam's own soul and generating it into a woman. Notice that Adam didn't name her "female" after the flesh. This presents to us a truth that Adam and Eve were not separate egalitarian creations like the animals but of *one and the same substance* inwardly and outwardly. And why would this not also carry over into marriage when the *two* souls unite to make *one* flesh? The whole picture is truly enigmatic and prophetic in every way. Our skeletons are the invisible part of our humanity. This is probably why it became a poetic device for speaking about the soul. Since Hebrew thought is concrete and not abstract, it is easy to believe that the Hebrews associated the human skeleton with the human soul. Both are "invisible" but both have a human "figure" or shape to it. This further enunciates their reasoning for being careful with the bones of their ancestors. Ezekiel's Valley of Dry Bones is an entire sermon of the Lord based on bones.

Then he said to me, "Son of man, these *bones* are the whole house of Israel. Behold, they say, "Our *bones* are dried up, and our hope is lost; we are indeed cut off." (Ezekiel 37:11)

These "inward parts" are where we experience emotional pains that resemble a piercing sensation. Your soul and body are attached in the same way the skin of a peach is attached to its pit, inside of which is a seed. The Bible is loaded with teachings about this but for the most part we've been blind to it (Cf. 1 Corinthians 15). The Apostles understood their bodies to be "tents" which they would soon put off like clothing,

For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. (2 Corinthians 5:4)

Why in the world were they referring to their bodies as *tents*? Because they saw the lesson of their bodies and themselves in the Old Testament stories of the tabernacle and temple. "Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?" (1 Corinthians 6:19).

"No Paul, we don't because we haven't been taught the Bible."

By referring to their bodies as tents they alluded to the

temporary tabernacle in the wilderness which preceded the permanent temple at the holy city of Jerusalem that came after it. You might also recall that the tabernacle and temple consisted of three parts—the *outer* court, the *inner* court, and the *holy of holies*. Are you seeing it yet? The skin, the pit, and the seed. The prophetic image of the temple wasn't about God, it was about *us*.

There is more to discuss about the triune nature of the human and we'll get to that in a moment. But first let's go back to the subject of the eye.

A simple meditative exercise for focusing on your soul is to simply close your eyes. Closing our eyes is what we do during prayer not as a symbolic action but to literally disconnect our inner self from the physical world—at least visually. Even when your eyes are closed your soul still sees. What does it see? It sees darkness. It sees darkness because “the lamp” is covered. Try to walk around the house when darkness is all you can see. What happens? You stumble and run into things. Your hands move about you aimlessly as you try to feel your way around. Try to make up your hair. Try to coordinate your dress and fashion. It doesn't work. Your physical appearance to the world is out of your control now. Once you open your eyes, your physical appearance is back in your control. In fact, your whole physical *life* is back in your control.

I have a good friend who is mostly blind. He needs me to tell him if his appearance is right or not all the time, like whether his shirt is inside out or not or what the color is. When we walk around town he must trail just behind me. He takes his cues for curbs and obstacles from me. He gets the information from the menus at the restaurants from me. His ability to accommodate to his physical environment is very difficult, and because he has been blind from birth, his ability to interact with the physical world is not far from a child. Numerous times he has injured himself simply because of being unable to see and not because of haste or lack of attention.

The Pulpit commentary elaborates on this teaching of the eye,

As the body is illuminated by the eye, i.e. as by the eye the bodily constitution learns its environment, and naturally, almost

automatically, tends to accommodate itself to it, so is it with the gaze of the soul. If this be upon the things of this world, the soul perceives, and tends to accommodate itself to the things of this world; if upon things in heaven, it perceives, and tends to accommodate itself to, the things in heaven.⁶⁶

This is the precedent for Christians to “fix their gaze on heaven” or live a heaven-focused life with a singleness of mind. The Proverbs say, “Let your eyes look directly forward, and your gaze be straight before you” (Proverbs 4:25) and “The light of the eyes rejoices the heart” (Proverbs 15:30).

How can we know what to do with ourselves if our eye is darkened? Jesus said, “If your eye be single your body will be full of light” (Luke 11:34).

Johann A. Bengel, in his time-tested, authoritative *Gnomon* (or index of the Greek in the New Testament) noted that this word for “single” was the antithesis of the word “two.”⁶⁷ The two Greek words are antonyms: *haplous* and *diplous*. If your lamp is half-focused on things of the world and half-focused on things of heaven your eye is not single but duplicitous. And the light within you is diffused. Because your physical appearance reflects the light of your soul by way of how accommodated it is to the physical world, it is not hard to tell when one is walking in the light of their true self or not. The biological identity complex and the loss of soul has left a lot of people thinking they are a cis-trans-bi-non-gay-cis-gender thing one day and a cat the next, making it obvious that their inner selves are full of darkness. They are stumbling around, hands roving aimlessly, trying to navigate life by *feel*. “If then the light in you is darkness, how great is the darkness!” Jesus warns. Are you walking in the light? Has your bodily constitution accommodated to physical reality? Or, are you dressing up like a cat and “meowing” at everyone? The more you know yourself the less you will stumble.

Appearance as Symbol of the Soul

Images of women in battle with zero armor, women flying around in capes, women with pointy ears riding on the backs of

dragons, women trying to “look” like men, and women cross-dressing in every way imaginable are everywhere. These are not correct inflections of the woman’s soul to physical reality. They are transient fashions that will disappear as quickly as they came. Superman did not make men want to jump off massive waterfalls with a cape strapped to their backs. It made *childish boys* want to. Reality is tough. Entertainment was an *escape* from reality. To see the same sort of images being rehashed in an effort to re-educate women *on reality* that “they too can jump off sky-scrapers with a cape on their backs” as though they were somehow feeling left out is not only foolish but essentially communicating to everyone that *women* are “childish boys.” Think about it. Children try to copy these sorts of fantasies. Men didn’t take such entertaining images of magical feats of power as something to learn from unless they failed to grow up. Entertainment, fundamentally, is like a drug that sedates. When Superman speedily flew across the field to stop a 30,000 pound Combine Harvester from shredding little Ricky with his bare hands or when Neo in the Matrix stopped dozens of bullets in the air with his bare hand, men were not found saying amongst themselves, “Gosh, look at how great men are.”

So why are women doing this to themselves? To those who might object that such entertainment “conditions” or “constructs” certain weavings of a subconscious fabric deep in the depths of boy’s psyche I must ask, how are you able to see such profoundly deep and invisible things? Do you have superhuman x-ray powers? Are you the witch of Endor? Are you God? Such ideas are little more than modern forms of fortune-telling and sorcery. To know what people think, you need only ask. Only God and you alone know your own heart. “For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart” (1 Samuel 16:7).

No one knows the heart except the one who possesses it and the one who made it:

For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. (1 Corinthians 2:11 NASB)

Reducing the mystery of the heart to psychological jargon leads to a very boring and un-mysterious view of life. Joy lies in mystery. Strip mystery from creation and you strip our joy from it. Both manhood and womanhood as God designed it are *full* of joy if you have the eye and the light of the soul to see it. It's not about rules, and it never was.

Contrast all these modern icons with that of the “woman in dress” which is now seen as an icon of female degradation. Interestingly, men and women *both* wore long dresses or robes around the world until pants came into vogue in the West during the middle ages. In Ancient Rome male emperors and senators actually wore long white dresses laden with purple. The color purple being reserved for them alone. Degrading right? Some Roman soldiers even saw trousers as being effeminate. The Scottish Highlanders wore full-length kilts and still wear a shorter skirt-version today. In some parts of Asia pants were worn by men as much as 3000 years ago.⁶⁸ For centuries in the West only men wore them. Modesty still had an agreed upon place in society. During the women's suffrage movement, as virtually all the historical photographs show, *none* of the women wore trousers. Women in the suffrage movement were not trying to make a statement about wanting to be men, clearly. They could have put trousers on if they wanted to, as some women were doing out in the wild west, and marched about with their message of “equality” but they didn't. Their dress code was distinctly feminine, or womanly.

How did dresses become “the degradation of women” then? Thank the 1970s for that. The decade when egalitarianism wiped out honor and distinction.

But what does God care about what anybody wears? Well, the issue of clothing wouldn't matter for our purposes except for one thing: God does care. In Deuteronomy we read, “A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the LORD your God” (Deuteronomy 22:5). This doesn't mean clothing of the flesh mind you—rather this refers to the clothing of the soul.

Personally, if God calls something an abomination I'm inclined

to take extra care that I know what he's talking about. Abominations are not things to gloss over. Abominations are defined as things hateful. If God hates something it shouldn't be taken lightly. Lying with a man as with a woman is an abomination (Leviticus 20:13). Sacrificing children to gods is an abomination (Deuteronomy 12:31). Lying is an abomination (Proverbs 12:22).

I believe the reason God detests cross-dressing has to do with the fact that it was he who clothed the man and woman's soul in the first place. He didn't just make a male and female. He made a man and a woman. Thus what this law is really about is women acting like women and men acting like men. Men, we learn, who act like women will not inherit the kingdom of God:

Or do you not know that the unrighteous ones will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor effeminate [*molokoi*], nor homosexuals (1 Corinthians 6:9)

The Greek noun for effeminate is in the masculine. Later, Paul says to the men in the Church, "be strong, act like men" (1 Corinthians 16:13). What would the converse of that be for women?

Paul was just following up on the *spiritual* reality of the law. Thus, the Mosaic law against "cross-dressing" is taken to mean the preservation of "sacredly observed distinctions" of the soul and even went so far as to include *apparatus* such as implements, tools, weapons, and utensils.⁶⁹ Interpreting this into our time is beyond the scope of this book, but it's important to know the mind of God. Do we care what he thinks?

The Bible provides more insight than this to the male and female soul. In talking about hair, the Apostle Paul alludes to *nature*:

Does not *nature* itself teach you that if a man wears long hair it is a disgrace for him, but that if a woman has long hair, it is her *glory*? For long hair is given to her as a covering (1 Corinthians 11:14)

Notice the connection between nature and glory in this verse. We mentioned earlier the effect this had on the symbolic act of

Mary washing Jesus' feet with her hair. Nature has something to say about the differences in appearance between men and women and it's something glorious, not burdensome. In discussions about 1 Timothy 2:9 where Paul says, "In like manner also, that women adorn themselves in modest apparel..." the debate almost always revolves around the words modest apparel which means "appropriate clothing." No attention is paid to the word adorn. If we focus on the object, it feels like confinement. But if we focus on the verb, it becomes something positive and uplifting. Paul gave instructions that women in the Church should adorn themselves. As I see it, the Biblical instructions about dress are not about hindering women but pointing them in right direction of nature and the glory revealed in the feminine soul. Womanhood is a glory, and God wants to renew the woman's soul in it day by day, not clamp it down in a set of confined strictures. We do that to ourselves and God repeatedly tells us to stop it, listen, and walk in the light. And now, pray tell, what does it mean for a woman to be adorned? I wouldn't attempt to write anything of it except for the fact that God *himself* once actually adorned a woman. Let's let Him speak for himself. Pay attention to the unique adjectives here:

When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares the Lord God, and you became mine. Then I bathed you with water and washed off your blood from you and anointed you with oil. I clothed you also with **embroidered** cloth and shod you with **fine** leather. I wrapped you in **fine** linen and covered you with silk. And I **adorned** you with ornaments and put bracelets on your wrists and a chain on your neck. And I put a ring on your nose and earrings in your ears and a **beautiful** crown on your head. Thus you were **adorned** with gold and silver, and your clothing was of fine linen and silk and **embroidered** cloth. You ate **fine** flour and honey and oil. You grew **exceedingly beautiful** and advanced to **royalty**. And your **renown** went forth among the nations because of your **beauty**, for it was **perfect** through the **splendor** that I had bestowed on you, declares the Lord God. (Ezekiel 16:8-14)

Now take that context and apply it to Peter's admonishment to women:

Let your **adorning** be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women who hoped in God used to **adorn** themselves, by submitting to their own husbands... (1 Peter 3:4-5)

By submitting, a woman is adorned. Consider that possibility. Submission here is equated with the preciousness of an expensive alabaster box. Marriage increases her beauty once she steps into that role. I've heard it said more than once of women who were newly married. That's the link I think Peter is making. The height of the design so evidently manifest here is the great *honor* and *glory* found in the submissive, obedient heart. And behold! Peter is not laying a rule on women. What kind of law is it to tell one they must *adorn* themselves? What he *does* lay on them is the example of "the holy women" of the past. Beauty is entirely in the woman's own hands. She chooses what to do with herself just as Sarah chose what to do with herself. Sarah was not oppressed by Abraham into submission. The woman is not compelled to act from servile fear, but from true piety. This admonition of womanly submission is brought up only in the context of marriage. It is written so that sisters might know what true beauty and glory is, and not miss out on it. Moreover, a husband's soul will cleave to her even more. Moreover, young women will find it absurdly easy to attract the right kind of man because so many will be drawn to her. What if these Apostles were only trying to ensure that women had the best shot possible at not missing out on the good things that life has to offer?

If women forgo adornment and instead choose to equip their souls with a bunch of aggressive apparatus, shave their heads, put on a stern face, hollow eyes, and an assertive posture, no real man is going to come within a mile of her.

"Too intimidated by a woman, huh?"

"A woman, you are not."

With Peter's admonition in 1 Peter 3:3 against dressing too elegantly or richly we develop more complete vision of where the

Church ought to stand with regards to the rich or the poor. Church is not the Hollywood Grammys. The poor should feel welcome. But a more pertinent aspect of what Peter is saying, as Ellicott points out, is in the methodology of attracting.⁷⁰ The gracious, appropriate feminine dress is not a means of attracting. Many of the female celebrities in Hollywood are extravagantly dressed and adorned and yet have repulsive characters. Don't dress to attract says Peter. Let the attraction be the *inner beauty*. If more women were akin to this one principle they might find themselves using significantly less effort, if any at all, to reign in the guys, or the husband. Not too many women believe that men are paying attention to the inner example of the womanly soul, and thus they try *very hard* by external appearances to attract them. I have heard the conversations between Christian women who are convinced that, "all men want is sex." No, it is not. But those who try to attract sex, get what they attract.

What you win them with is what you keep them with. The great majority of men, believers or not, take great notice of the inner beauty if it is there. They are attracted to it like a magnet. It's not unnoticeable. When they see a woman honoring the man in a *biblical way*, it shocks them. In a world where so many women are going for the attract-by-sex strategy such a woman stands out: "Like a lily among thorns, so is my darling among the young women (Song of Solomon 2:2). Thank you, King Solomon, you nailed it. A man could drive his head through a cinderblock for something like that. He'll cross the oceans for that. He'll walk over broken glass for that. He'll die for that. It only requires a little prudence and a little renewing of the womanly conscience and affections by God's will to achieve this, as we'll learn more about shortly.

We've now taken a very short journey through the thick jungle of biblical dress instruction, and not for reasons of creating more codes and rules to run the Church. The reason this must be included is because the Bible includes it. It means a lot to God. The Bible says to women, look beautiful. Don't look like a man, because *that's* degrading. These are pearls that teach us something about nature and our glory as humans. They speak above all else to how deeply connected our physical presence is with our soulish

presence. Christianity does not place the believer solely in one, to make him a legalist, or in the other to make him an antinomian. With a single, focused eye, the believer will be neither judgmental nor self-destructive, but filled with the light of the Word. They will be individuals that others can follow because they can see where they are going. Said the psalmist, “Thy word is a lamp to my feet” (Psalms 119:105).

Adorned אָדָרְנָה

I would have chosen this word for the title of this book except that Peter defined female Christian adornment as having “a gentle and quiet spirit” when he spoke, “let your adorning be...” Peter spoke as though adornment was a universal truth. While outward adornment is largely dependent on the culture you are in, inner adornment is not. Inner adornment is entirely dependent on being obedient to the Word of God. The Church’s own adornment, as the Bride of Christ, is the same. This is why Church has always been a gentle and quiet place to go. Its serenity, empathy, and keen ability to listen is what gives the Church its replenishing and nourishing power. It’s free of pressures, stress, criticism, and finger-wagging. Churches that are not serene, empathetic, or don’t know how to listen to people but instead constantly wag the finger and put pressure on people are awful places to find nourishment. Men learn these characteristics from women and the Church, if they are there. This glory of feminine adornment is the power of the Church just as it is the power of the earth. The earth is a highly attractive place. The Church should be equally so. The role of men leading in the Church is a supportive role otherwise known as *shepherding*. It’s not playing CEO or President. Shepherds don’t *make* the Church, they *adorn* it.

“Adornment” is the call of the feminine as “strength” is the call of the masculine. This is unquestionably evident in the physical and the scientific itself. In Hebrew thought and language, beauty is not “in the eye of the beholder” any more than strength is. Beauty is adornment and strength is power. There are different kinds of adornment and different tastes, obviously. But the

Hebrew sees it as an objective practice. The practice of using ornaments for adorning is virtually universal in every culture of the earth. It may be basic ornament as with nose rings or bracelets in tribal societies, or it may be very elaborate as with Balinese traditional dancers. Men in various cultures may wear emblems (not to be confused with ornament) virtually universal in purpose: to symbolize strength. Our militaries still practice this.

In turning us against a “heavenly Father”, atheism left the door wide open to earth-worship. “Mother Earth” became a god, or goddess rather, because she is now considered the source of our existence. There is a very distinct difference between “heaven” and “earth.” This difference is also a powerful testimony to masculine and feminine glory in and of itself. When we look across the planet we are in awe of its seemingly endless *beauty*. The sunsets, mountains, forests, jungles, flowers, wildlife, and endless rivers and lakes are all *adornments* that cause us to know beauty. Much of what was on earth was destroyed with the flood and now the earth is covered in inhospitable harshness—frozen tundra, deserts and vast seas. Conversely, when we turn our gaze heavenward, at night, we find ourselves overwhelmed in awe of a *raw power* and *authority*. We find ourselves not merely gazing on a bunch of specks of light but something eternal and unfathomable. The connection we have to the heavens is real. The eternal nature of our own being matches the eternal nature of the heavens. It’s that mysterious connection with the heavens that testifies to us that we are in fact *not* begun in the earth. We were wrought in the heavens. “He has *made everything beautiful* in its time. Also, he has *put eternity into man’s heart*, yet so that he cannot find out what God has done from the beginning to the end (Ecclesiastes 3:11).

We are part beautiful and part eternal. Part earth and part heaven. This creates a distinct longing for meaning within us. When the heaven part, the spirit, is alive we cry, “Abba, Father!” (not Mama!). The earth has its distinct feminine glory, and God has his distinct masculine glory. Likewise, the woman has her distinct glory and the man his. Paul alludes to different glories in one of his letters, “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the

same image *from glory to glory*, just as from the Lord, the Spirit (2 Corinthians 3:18 NASB).

This universal truth of beauty and raw power is still powerfully at work in modern Western culture, even if it is disagreed with. Compare how many photos there are of the landscapes and natural glories of the earth with the number of photos taken of the stars. Humans are more focused on the beauty of mother earth than on space. And isn't it true that it's mostly men who are astrophysicists and astronomers? Then compare how many photos and artistic representations there are of the female form with the number of photos and pictures of the male form. There's no comparison.

Hephzibah הֶפְזִיבָּה

Paul taught that husbands are to *agape* love their wives “as Christ *agape* loved the Church” (Ephesians 5:25 ESV). The meaning of this can be directly explicated in detail from the Old Testament. We have seen already the significance of Ezekiel 16 where we find the Lord *lavishing* adornment on his Bride. There is also another glimpse into Christ's love in Isaiah 62:3-4 where we find him *naming* his Bride:

You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her [*Hephzibah*], and your land Married [*Benliah*]; for the Lord delights in you, and your land shall be married.

Sounds like the story of Adam naming his bride in Genesis, doesn't it? “She shall be called woman because...” (Genesis 2:23). Notice again the poetic language—*crown of beauty*, *royal diadem*. What's most interesting about this, and a true lesson for us all, is that she is named for just one thing: *who she is to him*. She is not named because of the fact that “her righteousness goes forth as brightness” among the nations or because she's a “crown of beauty.” She is not named because of her devotion to her savior.

She is not named for her hard work and sacrifice at spreading his salvation to the ends of the earth. She is not named for the two thousand years of labor she has given herself to. For Christ, it's all about *who* she is.

and you shall be called by a new name
that the mouth of the Lord will give...

My Delight is in Her.

This is how nearly all men delight in women. It may be misdirected as in the case of countless idiots today who weren't raised and taught by a father on how to respect a woman, or darkly mishandled as was the case with Shechem in Genesis 34, but practically every man possesses this same proclivity. This existential truth confuses many women and often causes them to freeze in their tracks at the first realization that some man delights in her. Almost immediately she is compelled to wonder a question she may never be able to fully answer, "Why?" We all wonder in a similar way at the first realization of *Christ's* love for *us*.

"Why does he love us so much?"

This mysterious husband to wife kind of love is an ageless, eternal truth and not just some cultural construct of ancient times.

The Triune Woman

The reality of our souls is starting to make more and more sense to modern "enlightened" society. In 2012 a report was published about how psychologists from Yale University "discovered" through a study that "most people intuitively feel as if their 'self'—otherwise known as their *soul*, or ego—exists in or near their eyes."⁷¹ It should be nothing new to Christians yet too many men and woman in the Church are without real understanding of that immaterial soul just behind the eyes. They are just as confused as the world around them about the true nature of their soul. They struggle through a duplicitous life caught between two identities—one for the flesh and one for the soul. The entire picture of the biblical woman, just as for the

biblical man, is a picture of *one* identity. Singularity is a big biblical concept that deserves a book of its own. A couple of verses give us an idea of what's at stake:

And day by day, continuing stedfastly with one accord in the temple,
and breaking bread at home, they took their food with gladness and
singleness of heart... (Acts 2:46)

The lamp of thy body is thine eye: when thine eye is *single*, thy whole
body also is full of light; but when it is evil, thy body also is full of
darkness. (Luke 11:34)

With that in mind we can get a good idea of what Jesus meant by our eye being “evil”: *multiplicity*. The Bible brings all the different feminine attributes together into a cohesive unity. What this means is that there is no conflict between being a mother, a helper, a daughter, a sister, or a wife. They are manifestations of a single identity. It's not unlike the manifestations of God as Prince of Peace, Eternal Father, or Mighty-Warrior which speak of his one identity, Yahweh. Who he *is* is what he *does*. Similarly a believing woman is living out what she *already is* in whatever circumstances may arise. Christ has set her free. She isn't riding a merry-go-round or juggling a bunch of contradictory hats. She is at peace like Mary and not stressed out like Martha.

The manhood of Adam is rooted in three Hebrew words, *Zakar*, *Ish*, and *Adam*. They mean “Male,” “Man,” and “Adam,” respectively. Likewise, the womanhood of Eve is rooted in three Hebrew words, *Neqabah*, *Ishshah*, and *Eve*. These words signify “Female,” “Woman,” and “Eve.”

This has given me the greatest understanding of biblical identity though the breath of its instruction is often more than I can handle. A useful study on the tripartite nature of man can be found in a book I highly recommend by Clarence Larkin called *Dispensational Truth*.

The Body

Called *soma* in the Greek, this is our physical connection to the physical world. Five sensations are picked up by the flesh which

act like radio antennae that transmit the information to our souls. The body is a shell. Peter said, “I think it right, as long as I am in this body, to stir you up by way of reminder, since I know that the putting off of my body [*lit. tabernacle*] will be soon, as our Lord Jesus Christ made clear to me” (2 Peter 1:13-14). Paul says the body is transient, but the soul is eternal, “For the things that are seen are transient, but the things that are unseen are eternal. For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens” (1 Corinthians 4:18-5:1).

The Soul

The soul, known as “psyche” in Greek, is the seat of imagination, conscience, memory, reason, and affections, all of which are profoundly influenced by our physical senses. The duality of a believer’s existence, being born both from below and born again from above, is a concept that prompted the Apostle James to introduce a novel Greek term, ‘di-psychos,’ in his letter (James 1:8, 4:8).

Drawing insight from the appearance of Samuel and the transfiguration, we can understand the soul as a human *figure* just like the physical body.⁷² The outer body is to the inner body what the outer court is to the inner court of the tabernacle. The soul is not allegorical. The first man was formed by God, not constructed by him, and God’s own spirit was breathed into the nostrils of the carcass that lay motionless on the ground. That body was not formed artistically but specifically after his *own* image. It says there that “the man became a living soul” (Genesis 2:7). The soul is made alive by the spirit (hence the need for our spiritual regeneration). We are his children, not his pets.

God then took it upon himself to walk with Adam in the garden. God himself has a human-like form like us; how else could we be created in his *image* and *likeness*? If it were only in function, or in characteristics, then “image” is the wrong word to use. The Hebrew for image” is *tselem* which means literally “shadow-image” or “cut-out.” We are shaped as the Godhead is shaped.⁷³ Idols are cut out and therefore also called *tselem*. The

Hebrew word for “likeness” is *demuth*, meaning “figure,” “pattern,” or “similitude of external appearance.”⁷⁴ Hence a more concrete rendering of Genesis 1:26 would be, “Let us create man in our shadow-image, after our appearance...” It is a form that distinguished us from all other animals. The Psalmist put it this way, “Yet You have made him a little lower than God, And You crown him with glory and majesty!” (Psalms 8:5 NASB). Without a specific human form, the soul would be unrecognizable after death. No one would know each other. Keep all of this in mind when re-reading 1 Corinthians 15:

“It is sown a natural body; it is raised a spiritual body. If there is a natural *body*, there is also a spiritual *body*.” (1 Corinthians 15:44 ESV)

Spiritual bodies are offspring of the Spirit himself—the Father of spirits (Heb. 12:9). Our souls serve as the vessels or “bodies” for our spirits, while our physical bodies are akin to the outer coverings or “tents” of the soul. Jesus at the transfiguration revealed his soul to his disciples, “His face shone like the sun, and his clothes became as white as the light” (Matthew 17:1-11). At the same time the soulish apparitions of Moses and Elijah appeared fully recognizable to the disciples. Following the transfiguration, Jesus proclaimed that Elijah had returned, as Elijah had not experienced physical death, and had done so in the person of John the Baptist. Yet, as Jesus pointed out, “they did not recognize him.” “Elijah” was then beheaded and thus did not ultimately escape physical death, concluding a rather unique prophetic ministry that apparently extended into two entirely different eras.

The five fingers on each of your hands work well to remember the five senses of the body and the five senses of the soul. The body has sight, hearing, taste, smell, and touch. The soul has conscience, reason, memory, affections, and imaginations. These are at work every single day. Imagine then the instability of the “di-psychos” man or woman:

he is a **double-minded** man, unstable in all his ways.

James 1:8 ESV

How can you connect to a person who believes and doubts at the same time? Or someone who says reasonable and irrational things together in the same breath? Or who shows affection for godly things and worldly lusts within the same day?

Taking time to quiet the body and soul each day is how we find the Spirit and gain our bearings on life. It's also how we allow others who are close to us to remain close and how we help our spouses to live with us in an understanding way. I say all this because I have found it to be an imperative topic to study for those who want to discover the essence of what it really means to be a man or woman. It doesn't begin with our bodily appearances, but our souls. A reliable way to learn the health of someone else's soul might be to observe how absorbed in their appearance they are. Beauty and glory are not constructs, but natural manifestations of the healthy soul.

In marriage the souls of the two “glue” to each other. Genesis says a man leaves his parents and *cleaves* [*dabaq*] to his woman (Genesis 2:24). Shechem's “soul was drawn [*dabaq*] to Dinah” but because he was an evil man with no self-control he raped her and lost his life as a consequence (Genesis 34:3). When two souls glue to each other you get a foundation for a beautiful marriage, or in the case of David and Jonathan, whose souls “knit” together, a foundation for a powerful brotherhood.

In marriage a male soul (*Isb*) glues to a female soul (*Isbshah*). This means manly imagination, manly conscience, manly memory, manly reason, and manly affections unite with their womanly counterparts. Is it not true that women tend to remember different things than what men do? How about having different imaginations and dreams, or different ways of reasoning and showing affection? Their reasoning is different as attested by popular books such as *Men Are From Mars, Women Are From Venus* and *Men Are Like Waffles, Women Are Like Spaghetti* both of might be worth a read. When all these faculties of the soul are properly united they create a complimentary reaction that can result in a union of glory and power—that is, what some might call, soul mates. Maybe it happens right away or maybe through a long process. But the principle is acknowledged and instructed by God

in Proverbs 19:14:

An **understanding** [sakal] wife is from the Lord.

The translators of the Greek Septuagint interpreted it thus:

A wife is suited to a man by the Lord.

What makes this interesting is that the same word is used of the woman in Genesis 3:6 when she saw the tree she was commanded not to eat from as “a desirable tree to give **understanding** [sakal].”

This could serve as warning to women to be careful about their good intentions as good intentions can lead to ruin.

Paul’s statement that man is the image and glory of God speaks of a man’s soul—like Father like son. This does not mean superiority. Men who think they have some sense of superiority because of what Paul said have not read the rest of the Bible. They erroneously think honor is free. No woman ought to honor and respect a man simply because he is a male. What it means is men are held to a *tougher standard*.

This is how the “the two become one flesh” and why the husband and wife have an authority over each other’s body. A husband’s and wife’s souls (should) interweave around each other more than anything else in the world. This is precisely why Paul emphasizes our unity in the service of the Lord. It is meant to impart to us the profound mystery of Christ and the Church. Christians are instructed to intertwine their lives with the heavenly realm and to cling primarily to Christ above all else.

On the subject of “married souls” one very important aspect has to be kept in mind for a woman. In marriage, a woman indirectly becomes glued to the man’s work environment or else she becomes glued to his unstable and uprooted lifestyle. She doesn’t have much choice. Why? Not only does a man’s soul become knit with his wife’s, it also becomes knit with his work or what he spends most of his time doing. Robert Hicks writes in *The Masculine Journey*, “the most common usage found in Scripture for *ish (man)* is that he is the man of *something*.”⁷⁵ The man’s soul becomes interweaved and even identified with his characteristics,

location, actions, and work. Characteristically, he could be called “a man of good appearance,”⁷⁶ “a man of Shalom-peace,”⁷⁷ “a man of understanding,”⁷⁸ or “man of truth.”⁷⁹ He might be associated with his location such as the “man of the hill country Ephraim.”⁸⁰ Occupationally he might be called a “man of skillful hunting, a man of the field,”⁸¹ “a man of the priesthood,”⁸² “man of war,”⁸³ or a “man of the king.”⁸⁴

This serves as the foundation for God’s command to Adam to work—Adam was supposed to undergo a transformative process. It’s not merely about a man securing employment; it’s about him becoming a man of noble and meaningful endeavors. *This* is where the woman, as helpmate from God, comes in. There are no equivalent expressions in the Bible for women and that is of no small consequence, I believe, for if there was a precedent for a woman to become a noble craftswoman, woman of the field, or woman of war, the Bible would have some examples, but it does not. What it does have is the noble call to “marry, bear children, and manage their house, and give no occasion to the opponent [anti-christian] to revile [insult] her” (1 Tim. 5:14). Although women are by no means restricted exclusively to this calling, it is still regarded among the most honorable for women. It is important to note that there is nothing inherently wrong if a woman does not pursue this calling, just as not every man is destined for the most honorable of callings.

Even with the peculiar “man of God”, *Ish HaElohim*, of which there are twenty instances in the Old Testament we don’t find a single equivalent *Ishshab HaElohim*. This is not to say that a woman could not be counted as such but remember, such a person is one hundred percent devoted to God and thus unlikely to marry.

The Spirit

The spirit is called *pneuma* in Greek. The place of spiritual insight and true identity. All true identity is found in God because he is the Father of creation (Cf. 1 Corinthians 8:6). His name is our name. We take on his name through adoption and the receiving of his Spirit into our lives. This is where we are “born again.”

Faith, hope, reverence, prayer, and worship originate in the spirit. The Will also begins here. The Will directs our imagination, conscience, memory, reasoning, and affections. Thus the need for quiet piety. Our own will becomes “God’s Will” the more we seek him, meditate, study his word, and set our affections on him—the work of the soul. This is where real manly or womanly transformation begins. When his good and perfect will is made known to our hearts, we begin to “reprogram” our souls, find stability from “di-psycho” living, and live nobly. Our imaginations about the future are transformed. Our conscience becomes realigned and righteous boundaries are put in place. Our memories turn into empowering tools, no matter how bad. Our reasoning faculties become centered on logic and truth. Our affections are taken off the things of the world and put on the things of heaven.

God’s Will is supposed to be in the throne of our very hearts. This is why we are not our own and why we don’t get to name ourselves. Our *modus operandi* is not self-will, but *God’s Will*. Our parents had the authority to name us and for the first couple of decades of our young lives our souls were largely subject to their will and discipline as they thought best: “You didn’t like what your sibling did? Tough. Go apologize. Don’t think that was fair? Too bad. Learn from it.”

Likewise, after being reborn as sons and daughters of God our souls become subject to his will and at the end of our transitory journeys he will give us a new name. If you fully understood the path you were walking in Christ, you would know this name, but as it is you do not know this name. It is still being defined. All the craziness, weirdness, affliction, and trials are still being worked out into this name. Until it is complete, your soul will not be able to make sense of everything. All throughout the Christian life, the “Pilgrim’s Progress,” we move further and further away from our old names and ever closer to our new one. Thus the latter end of our lives is generally seen as much more tolerable as by then we have begun, if we have travelled far, to see that are becoming somebody and that it wasn’t the identity we fabricated on Facebook or Instagram in our younger years. All that said, the following are to be taken as postures of the soul. How these

ultimately manifest will generally be dependent on whether one is rooted in God's Will or operating under their own self-will.

Both men and women have failed to trust the Creator and decided that the path of "re-creating themselves" was the best pursuit. The outcome in the physical realm has been disastrous. God warned them. To the point that our souls are regenerated and being renewed day by day these qualities, if not physical realities, should become more and more evident. The tough reality that we all must deal with is that our physical qualities are not being renewed day by day. Our bodies and physical posture is stuck in death and decay. Physical exercise shouldn't be about fighting death and decay for that is vain. What exercising *should* be about is maximizing the productivity of our souls while in the world. We remain here after regeneration, and are not taken away, for the express purpose of preservation and illumination of the world—to be the salt and the light.

Helper

God says in Genesis, "I will make him a helper suited for him" (Genesis 2:18). Being a helper does not mean being a subservient lowly slave for a slave does not have ownership of their master. A woman *has* ownership of her man in marriage. The Church as the Bride of Christ finds her meaning, purpose, and identity in *her* man, the Christ. *Exousia* authority is implicit in the marriage relationship: "For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does" (1 Corinthians 7:4). Likewise we, the Bride of Christ, have an ownership of the Body of Christ and thus can enter the very throne room of God confidently. We are redeemed to an equal plane with Christ though we submit to him. "Let us approach the throne confidently (Hebrews 4:16). The Greek word for "confidently" is *pareia* and means "freedom in speaking, unreservedness in speech, without concealment, without ambiguity or circumlocution, without the use of figures and comparisons, free and fearless confidence, cheerful courage, boldness, assurance."⁸⁵ Any soldier who would approach someone of higher rank in such a way without asking for permission would be overstepping his

position.

I do not take this to mean that women are required to become helpmates. They are not disobedient if they do not take on roles of *mother, wife, helper, homemaker*. However, it *is* disobedient if they choose to take on the corresponding responsibilities and neglect to fulfill them. The woman *is* obligated to help her husband if she chose to have one. She *is* obligated to nurture and raise her children if she chose to have them. She *is* obligated to keep the home if she chooses to have a family and possess one. God holds us accountable to our choices. He holds us responsible for our actions. He created us to be adults. He is not pleased when we remain stuck in immaturity or spiritual adolescence.

Therefore let us leave the elementary doctrine of Christ and go on to maturity... (Hebrews 6:1)

These pseudo-identities, *helper, mother, wife, homemaker*, etc. have sometimes been posited as the woman's "highest virtues" or "greatest roles." This was especially so post-Industrial Revolution when the spheres of the home and the world morphed into the separate "man's sphere" and "woman's sphere." That division found its way into the Church, even though it should not have. So, are these the greatest roles for a woman? There are some teachings by the Apostle Paul that say plainly they are not:

I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord. But the married man is anxious about worldly things, how to please his wife, and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord. (1 Corinthians 7:32-35)

So then he who marries his betrothed does well, and he who refrains from marriage will do even better. (v.38)

...she is free to be married to whom she wishes, only in the Lord. Yet

in my judgment she is happier if she remains as she is. (v.40)

Paul is telling us what the greatest role is for both men and women: singleness. Actually, it isn't singleness in and of itself, but the *potential* of singleness. As a single, an individual has the potential to do truly well for the Kingdom. There is no special honor held out for the single guy or gal except that they earn it in some way through hard work and devotion. Most unmarried individuals do not know they have more capability than anyone else for great honor as they are often blinded by their strong desire to marry. Amy Carmichael, for example, a life-long single, earned more honor than most women ever did for her incredible work in rescuing children from abuse in India. Her singleness in fact allowed her to be more of a "mother" than most mothers. When she died, the children she cared for put a bird bath over her grave with a single inscription, "Amma" which means *mother* in Tamil.

Decisions have consequences. This one truth sets the tone for all roles and virtues, for both male and female. We all know the desires and passions that burn for marriage or children, but God generally leaves that choice up to us. Paul makes it clear we are not sinning if we choose those responsibilities but if we choose them, we must follow through, be committed, and not neglect the duties that come with them. This is growing up into spiritual maturity (Cf. 1 Corinthians 2:6; Ephesians 4:13; Hebrews 5:14; Philippians 3:15; Colossians 1:28).

Mother

Adam is called Guardian, *shâmar*, in Genesis 2:15. He is the masculine initiator. Eve is called Mother of all living, *ê'm*, in Genesis 3:20. She is the feminine reciprocator. It is of no small consequence that Eve was identified as a mother *before* she had any children. How does that work? It can only mean one thing. Motherhood is a soulish quality just as fatherhood is. Motherhood and fatherhood are not biological axioms constrained by earthly activities. They are glories of an invisible world that invite us into eternal truths. They have great power to build cities and nations. Without them, the nation, kingdom, and city does not exist.

Men gain a great deal from the nurturing of their mothers as boys until they reach the time of manhood and must enter into the discipline of the Father. Without the feminine input of the mother, a boy will grow up with little understanding of how to properly initiate *agape* love to the feminine. They will have an incomplete picture of it or miss it altogether. They will be prone to exploiting and destroying the feminine—both Creation and the woman. On the other hand, without the Father's discipline they will never learn the sacrificial nature of *agape* love and be at risk of becoming self-seeking, fearful cowards, hiding behind all sorts of masks—the foolish sons society is so encumbered by today. Make no mistake about it, the impact mothers can have on sons is *by no means small*.

Wife/Keeper of the Home

The wife is called *éshet* in Hebrew which is a construct of *ishah*, woman. “Wife” is not a formal identity in Hebrew or Greek. “Husband” and “wife” are words we use in English. The term “husband” originated in Old Norse and meant *house-holder*. The term “wife” originated in Old German and meant *woman*. In Hebrew and Greek the words were left alone as a construct of “man” or “woman.” They are translated into our English terms based on context. Translated literally we’d read this in Scripture:

Why did you say, “She is my sister,” so that I took her for my woman?
Now then, here is your woman; take her, and go. (Genesis 12:19)

If any woman has a man who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving man is made holy because of his woman, and the unbelieving woman is made holy because of her man. (1 Corinthians 7:13-14)

The Bible states that the two become one flesh, and that this is the premise of the marriage. The process of this unification, both biblically, and in civil life, is the identification of the woman with the man. She takes on his last name. His name becomes her name. This is a unilateral event. This mysterious transfer of identity is the reason why Paul writes, “For a married woman is bound by law to her husband” and *not* “a married man is bound

by law to his wife.” Paul did not ignorantly overlook this statement. This is a very specific comment. This does not mean the man is unbound to anything. Nay, in marriage the man is bound first *to God*:

For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. (1 Corinthians 11:7)

If a woman marries an unbeliever she marries someone bound to nothing but whatever the prevailing civil laws are in that society. That is no good, especially in a corrupt society. If a woman marries a man bound to God, that *will* result in the best possible outcome. How can it not? When marriage is looked at in this way, everything else in the New Testament falls in to place. A man is bound to God first and his woman second. Civil laws are a wild card. In some countries those civil laws are hell for women and it’s no surprise that in said countries women end up committing suicide *more* than men. Bodily, the husband and wife have authority over one another and are divided by earthly interests in pleasing one another as the scripture says.

For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. (1 Corinthians 7:4)

In soul, the man struggles with God, not his woman (Cf. Genesis 32:22-32). In soul, the wife submits to her husband as she does to God (Cf. Ephesians 5:22). In soul, a man takes a stand in this world and defends the cause of the oppressed like King Josiah (Jeremiah 22:15-16). In soul, a woman arrays herself in splendor and beauty like the Bride of God. God does not dictate or confine our souls when we submit to him. He frees our souls to be who we really are. A man bound to God does the same for his woman. Submission does not mean entrapment. It’s a choice. The Scriptures tell women to *choose* this way of life. Contrast that with Islam where women *have no choice* but to submit. The difference is too great to even compare the two.

A prudent wife recognizes when God is laying the smack-down on her husband and the very last thing she does is

contribute to it. A man's soul strives with God all the time. Even daily. Faithlessness and fear leads a man to distrust God and even get angry with him. Similarly, faithlessness and fear lead many women to distrust their husbands and want to criticize or correct. Indeed, a man bound to God is not perfect and makes mistakes but lest we forget, he *is* bound to God. Wives should never do anything to punish their husbands. A husband in the Lord gets more than enough of that from God:

Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you. (Deuteronomy 8:5)

For the Lord disciplines the one he loves, and chastises every son whom he receives. (Hebrews 12:6)

Trying to “fill in” for God is a recipe for disaster. There are no guarantees in life and a man who once bound himself to God may tomorrow look back after putting his hand to the plow. In this case, as we learned, she has the power to sanctify him.

A godly marriage is not a two-fold but three-fold relationship and flows in a certain way. The man identifies himself with God, then in the marriage covenant the woman identifies herself with the man. It should be done in order if it's to start off on the right foot.

I can't stress the importance of the doctrine of discipline enough. I have found no instance in the Bible of God chastising a daughter. He judges, condemns, saves, and rewards all but discipline hits home only with his sons. Women themselves I think are punished enough when they give in to the pressures of the world which is not a Disneyland but a cruel and deadly environment that chews people up and spits them out. God wants to save and adorn them, not put them through the wringer. Society eats at the soul, it does not replenish it. Home should be the opposite of society, a place of replenishment. Thus, the wife is called a “homemaker.” Titus 2:4-5 says:

...so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

The Greek for “working at home” is *oikourgous*, homemaker. The commentaries and translations universally agree on its meaning, *keepers at home*. Keeping it is not the same as being confined to it. There is no indication that wives have to *stay* at home although some English translations make it sound that way. But if wives don’t make the home, no one will and it won’t be much of a replenishing refuge for anybody. Men, generally, do not have the sense to create environments of replenishment. They instead are in the trench digging the foundations.

Where are those older women who are supposed to “train the younger” to love their husbands and children and to be such keepers of the home? Have they not been ostracized from the household of faith in the name of egalitarianism? That there is a *way* to love their husbands and children is important to understand because egalitarianism says that *any* way is fine. Loving individuals “any way you choose” does not pass for considering their actual needs, and as such can scarcely be called real love. “Love does not seek the things of its own,” says Paul (1 Corinthians 13:5).

Home and the married life are huge and sacred undertakings; they are not materialistic conveniences. Such a secularized view is dishonorable and reviles the Holy Writ as Paul says. Thus, the scriptural precedent for the need for us to be *trained* in them. Young men also must be trained. It can’t be overlooked how this passage in Titus speaks to four socio-cultural constructs that span all stages of life:

Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. **Older women** likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the **young women** to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the **younger men** to be self-controlled. (Titus 2:2-5)

I do wonder about the organization of this passage: older men at the top, young men at the bottom, women in the middle. It

makes sense to me anyway. The prophet Jeremiah wrote, “It is good for a man that he bear the yoke in his youth” (Lamentations 3:27). Young men provide the *support*. Each of these four groups have four different roles to play along two different paths—the masculine path and the feminine path. To the egalitarian Church this entire passage is rendered meaningless. In fact for them it shouldn’t exist. If the Apostle Paul were an egalitarian, he would have lumped everybody into one group and on the same path. Why are these roles so important? So “that the Word of God may not be reviled.” It’s all about our representation of the Scriptures. We are people of the Book.

Sister/Daughter

A man takes on a new identity by being adopted as a son: “he predestined us for adoption to himself *as sons* through Jesus Christ” (Ephesians 1:5).

There’s a crucial doctrine in this verse known as *sonship*. The doctrine extends all the way back to the stories of the “sons of God” in Genesis 6 and of Abraham with the offering of his only son. The underlying concepts are rarely if ever given proper analysis and discussion for fear of being too un-PC. The consequence of this is that the *sonship of Christ* ends up as a meaningless token of our religious language and the name “Son of God” yields no more effect on us than if we were to just call him “cool dude.” The Greek word for sonship it is *huiiothesia* which means “made legally sons.” This carries into other scriptural truths such as discipline,

It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?
(Hebrews 12:7)

And the need for men to be strong and act like men,

Be watchful, stand firm in the faith, act like men, be strong. (1
Corinthians 16:13)

And pass the great test of life that God has in store just for them,

“The one *who conquers* will have this heritage, and I will be his God and he will be my *son*. But the *cowardly*...their portion will be in the lake that burns with fire and sulfur. (Revelation 21:7)

And in case there was any confusion, female believers are not called sons,

Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well.
(Matthew 9:22)

I believe that the neutering of verses like these in some modern translations has done more to damage the Church’s witness to men and the world than anything else. These speak to the very sort of battle that *a man* must overcome as explicitly indicated by the Apostle John who wrote emphatically, “I have written to you, *young men*, because you are strong, and the word of God abides in you, and you have overcome the evil one.”

I have never in my years growing up in church heard such encouragement spoken to me. My father was gone, and my mother was gone. Consequently, I became weak and unable to cope with even half the garbage thrown at me by the kingdom of darkness. This set of teachings must be left alone by Christian women so that they may have the full impact on men that they were intended to. In fulfilling her duty as a *helper*, a wife can gain great wisdom from these teachings in how she can help and support her man *effectively* as he engages in his battles with the world. If she is able to help her man, the man will be able to help her that much more.

A *sister* can likewise find wisdom in learning how to play a supportive role for the brothers in the Church. Paul writes to the Romans, “Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother... For if your brother is grieved [lit. pained] by what you eat, you are no longer walking in love... So then let us pursue what makes for peace and for mutual upbuilding.” The principle Paul is teaching here doesn’t apply only to what we eat, but to anything that could cause a brother to trip. The word *stumbling* in these verses are indicative of much more

than a slip-up; they are speaking to the very destruction of their souls. Just as the cross was a “stumbling block” to the Jews. It was serious.

By sinning against your brothers in this way and wounding their weak conscience, you sin against Christ. (1 Corinthians 8:13)

We have all learned that we are free from the law and that there is no hard and fast rule about what we can and cannot wear. The law of Christ is a law of love. Paul warns us thus, “And so by your knowledge this weak person is destroyed, the brother for whom Christ died” (1 Corinthians 8:11). God could care less about what you wear so long as it is consistent with his thoughts as revealed in Deuteronomy 22:5. But he is not happy if it can potentially mean the destruction of a brother.

Mutual upbuilding is not the same as equal upbuilding. That is why we have the New Testament instruction on appropriate dress for women.

If there is one thing that I have seen almost 98% of guys entirely incapable of doing, it is *not* fixing their gaze on the rear end of a female deliberately publicizing it as she passes by. In the postmodern world this has been preached as something “natural” and “good” and that to hide her hide is to give in to male oppression and not be “free.” But now the West is reaping the disastrous consequences of this falsehood. It really doesn’t take long.

“All that is in the world, the lust of the eyes, and the lust of the flesh,” said John, “is not of the Father but of the world” and “the entire world is under the power of the evil one”—the causes of the greatest struggle a young man will ever endure (1 John 2:16; 5:19). “I write to you young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.”

For sisters I believe the reciprocal would be along the lines of this: “I write to you young women, because you are gracious, and the word of God abides in you, and you have supported and encouraged the brothers in self-control as they are incessantly subjected to the threat of death by lust.” The territory of darkness that is lust is one that virtually no brother makes it

through in one piece. Every last one of us men get blindsided by this when we least expect it. For me it was since I was eleven years old when unruly neighbor kids hid porn in our mailbox and told me to go open it.

The darkness of lust hides in wait and ambushes a man when he least expects it. The grocery store, the library, the school, the office, the streets—all are enemy territories in this matter. It is a man's greatest fear and shame that follows him like a shadow that does not sleep. The shame slam-dunks us like an oversized rag-doll in an undersized box, all folded up and incapable of moving. The very, very last place he should have to worry about this battle is in the household of faith, his church.

A Barna Research survey showed that *only* 8% of women say they struggle with lust.⁸⁶ Roughly 100% of men say that they do. This fact cannot be treated lightly and is why wisdom must be sought. The Proverbs are clear about the severity of this battle that all men face. “He who commits adultery lacks sense; he who does it destroys himself” (v.32). “He will get wounds and dishonor, and his disgrace will not be wiped away” (v.32-33). A wise mother earnestly warned her son, “Do not give your strength to women, your ways to those who destroy kings” (Proverbs 31:3). It was lust that brought down David. It was lust that brought down Solomon. It was lust that brought down Samson. These were some of the Old Testament's strongest men—and yet not strong enough! We see it play out today over and over in front of our eyes: great leaders, ministers, rulers, and pastors all atrophying under the power of lust and losing everything because of it. When the right reciprocity between brothers and sisters is achieved—i.e. the mutual upbuilding—the Church will take off like a honed arrow slicing through the air and great things will be accomplished by the both of them.

A man becomes a son, and a woman becomes a daughter. Sons and daughters are not the same. Ask any mother. If God is a father and not a mother, then the implications should be obvious. The man, being in the image and glory of God, as Paul wrote, means that he will reflect the perfect masculinity of God in the resurrection. What else could it mean? Logic would say that women in the resurrection will not *look like* God as masculine

beings. They don't even want to. A woman who aspires to be like Jesus is certainly not communicating that she is interested in a sex change. Many women have never liked this fact and ever since Elizabeth Stanton they have been trying to turn the Father into a bifurcated half male, half female *Ardhanarishvara*. This is not who he is. Ardhanarishvara is hideous and the kind of thing that would give your children nightmares.

In the resurrection women will be his daughter and bear his identity in perfect femininity. Even now as born-again believers, women's souls are being renewed in this holy femininity day by day. Are you being renewed day by day? It's hard to say much more to this end because the Bible only gives us so much information on what the end will be like. Some settle for preaching Galatians 3:26 which says, "in Christ Jesus you are all sons of God, through faith." But I do wonder if Christian women really appreciate being called "sons of God"?

At the heart of the discussion is *glory* not hierarchy. Hierarchy is not beautiful. Glory *is* beautiful. Stubborn egalitarian partnerships are not marriages full of beauty flowing throughout and illuminating the power of God to a world lost in darkness but instead are selfish business transactions that each person enters into with as little risk to themselves as possible. Those relationships have no glory and no beauty. Often, they are ugly, and they don't last.

As you can see, the truth of a woman's identity is comprehensive, mysterious, eternal, and very powerful. What I have written here is just the beginning. Identity is not a rule, after all. Identity is something that happens to us as we journey through life. It grows, develops, and matures. Identity is a *living* thing that becomes us. God, I believe, finds great fascination and joy with observing how our identities grow and develop. We may be born into one identity or marry into another. We may choose to leave one identity behind and take on another. Such transformations are life altering. In the end they culminate into a single name given to us by God, written on a stone or, in the case of the Church, the name *Hephzibah*, for he knows us better than anyone, including ourselves.

The Female Social Credit

The male social deficit is where men are made to feel by society that they *owe* women something. The female social credit would be the term to describe principally the same thing: when women are made to feel by society that men owe them something.

Scripturally, there is no *credit* for women if they break the law. The first law, in the Garden of Eden, was broken by both Adam and Eve and the consequence was that they both received an equal degree of punishment, though the punishments were different. Under the Mosaic Law, numerous laws were put into place to protect *vulnerable* women. In ancient times fathers were sometimes forced to sell their kids due to economic hardship. This practice lasted all the way up to the beginnings of America and even some Presidents, such as Millard Fillmore in the early 1800s, were “bound” to a wealthier master by their fathers at an early age in the hopes of providing them an advantage. Binding your loved children to a wealthier master was not so bad an idea when your own economic circumstances were so bad that they would only hinder your child from escaping poverty or worse, leave them hungry and cold. This was, more or less, the story of Esther whose guardian, Mordecai, committed her to the King’s court (Esther 2:11). She was able to become Queen and save the Jews as a result.

She Shall Have Extra Protections

When a man sells his daughter as a servant, she shall not go out as the male servant do... (Exodus 21:7)

She shall not go out as the male servant does, but have *extra protections*. The Mosaic Law gave females an advantage of *protection* over males. The same Law that feminists decry as misogynistic. However, in breaking the law, women received no special privileges over men.

This equality of punishment was a norm in the West until the early 19th century. In 1820, the English Parliament passed an act that abolished the flogging of female criminals. This was a good thing in one sense but ultimately unjust in that it was *only* for female criminals. Males were still subject to flogging for the same crimes. The British Matrimonial Causes Act of 1857 gave women a distinct advantage with respect to costs and alimony in divorce that men did not have. Danaya C. Wright, of the University of Florida Levin College of Law, remarks that this law was the “first big step in the breakdown of *coverture*”, a term referring to the oneness and indissolubility of marriage.⁸⁷ She writes,

The court was very good to wives, who had a higher success rate in their divorce and separation actions than husbands, as well as in custody and alimony petitions.⁸⁸

At the same time she laments that more women did not try to take property and money from their ex-husbands:

The data also revealed a few troubling things. The vast majority of wives left the court with no property and no indication of future support even when they were not responsible for the termination of their marriage. Very few wives even asked for alimony or custody of their children.⁸⁹

Who cares if they deserved it or not? Who cares if some of them were perhaps trying show themselves more noble or didn't want it? The bottom line here is that the most noble thing women could do is to take as much as they can from the ex, right? In

other words, if he curses you, curse him back just as hard if not harder. Should you desire to take a higher road and bless, it would only be to your shame.

Alimony is support money an ex-spouse is forced to pay for a very long time or for life. This meant divorce was not just a parting of ways but something that had immense consequences. Why so complicated? Marriage in the past created a singular economy just as it did identity—i.e. *Mr. and Mrs. Smith*. This is what *coverture* means. It was not two separate economies partnered up. If a husband and wife remain in separate individual economies then the “marriage” is only in word and not deed. The entire relationship will be more like a business-to-business relationship fraught with endless head-butting in financial negotiations. A business economy by nature must focus on its *own* bottom line. That is why modern day “partnerships” are not real marriages and don’t pretend to be. In order for the principle of “the two become one” to be real, one must submit to the other. Partnerships don’t create family. Just as a woman took on a husband’s name, so she took on his economic provision and circumstances also. His salary became *her* salary and his debt became her debt. And vice versa. She became a dependent. Marriage by definition is oneness. Obviously, wives contributed to his economy to *help* him. They rose early, worked hard, and earned what they could *for him* because they *married* him. Neither were they doing it merely out of submission to him but more so out of submission to her *whole family* economy under his headship. This is the example of the woman in Proverbs 31.

One can easily see how divorce becomes problematic for women under a headship. But imagine being fired from a job and the courts ordering your ex-manager and business owner to support your unemployment. If such a law existed, a manager could be forced to employ a bad employee which means he suffers, or he faces a punishment for firing him, which means he still suffers. He is without protection either way. If a wife chooses to divorce her husband, she is *willingly* quitting a “job” she signed up for, unless the marriage truly was a partnership. It’s only in recent times that marriage has become a partnership. Laws have greatly rearranged marriage into a pseudo-marriage (i.e. “until

parting do us part”) after alimony rules were clearly creating a lot of injustice for men. Men’s rights groups and law associations have fought back in recent years and many requirements for husbands to pay alimony are now only temporary ones. Husbands are also getting legal joint custody of their children more than they used to.

My own father was one who lost custody of his children even though he was a military serviceman and held a full-time job. He was law-abiding, paid his taxes, and was not abusive. My mother divorced him over differences of personality and maturity issues, not because he ever laid a hand on her or had been unfaithful. She won custody even though she did not hold a full-time job. My father was forced to pay child support to my mother even after she remarried and was well off. Having to bear the pain of the loss of his sons on a daily basis, year by year, with no more possibility of raising them or ever living with them, scarcely able to see them, it became a daily unbearable sentence he was forced to bear for fifteen years. Protections for his own well-being were non-existent because in the modern courts fifteen years of such punishing weight is not taken into account if it is even aware of it. Nor does the modern system take into account the life-long sentence of a father’s significant role in the lives of his children’s formative years being forever taken from him. It is one thing if he loses such a role because he deserves it but an entirely different beast when he is robbed of it.

And what are we to make of such complex difficulties? No one was at fault for anything in particular. My mother was not out to destroy, only save herself. Surely such consequences cannot be placed solely on her. Yet what did my father do to deserve fifteen years of such cruel punishment? My mother thought she was only divorcing him. She never understood that there could be a far more serious and undeserved punishment brought upon him, and why should she? Clearly something has happened to shift the societal paradigm positively against men, and few if anyone look ahead or see very far down the road until it is too late. This is the sort of disadvantage that goes unseen that leads millions of men into an abyss. Meanwhile we lived a middle-class life in a big house with her and a stepfather. For ten years after, my mother

received my father's money who faithfully delivered it every month. She knew nothing of the cruel punishment life had now, somehow, brought upon him.

When the idea of "male oppression" took center stage in public life, *oneness* became construed as a *threat* to women, and policies on marriage and divorce law have been repeatedly rewritten to undermine this sacred principle ever since. That means our current sexual division and subsequent "war" has been two centuries in the making.

Divorce rules of the earlier Christian West, though not perfect, are almost always construed as oppressive by modern sentiments because it was technically harder for a woman to divorce. The Act of 1857 is only looked at from this perspective by virtually every commentary on it today because *it wasn't enough*. No attention whatsoever is paid to the advantage it gave women in costs and alimony and the disadvantage to men.

In agrarian times, marriage was a *holy* institution focused more on survival and thriving as a community. The idea that "the personal is political" is all but incompatible in agrarian societies for *no one* had any power unless they were in the King's court. Marriage turned more into a self-pleasing institution around World War II and thereafter. Post-World War II, the meaning of *love* began to quickly change from its biblical definition to an egalitarian one where love meant "having things in common" or "having sameness" or "mutual benefit." The married woman was once referred to as *Mrs. George Washington* and not "*Hey, Martha*" because she and her husband were *one*, not *two*. Addressing a wife by her husband's name was not an innuendo of oppression but an emblem of honor to the woman.

Modern sentiments complain about unequal pay between men and women. It's worth pointing out that in the traditional biblical marriage centered on love a woman does in fact receive a man's pay—her husband's salary. But not only that the husband's own body and blood becomes hers. If a man be like Christ then she will hear, "this is my body broken for you; this is my blood poured out for you; all I have is yours."

During the implementation of the policy of Affirmative Action in the 60s and 70s which was designed to give women an

advantage, many wives complained about it being *sexist* because it gave women a head-start or advantage at vying for *their* husband's income. When a husband has a well-enough paying job, many women are more than happy to rely on it. In fact it gives women more control over their lives in how they utilize their skills and carry out their own passions for helping people. To those wives, policies that assist women in competing for their husband's good-paying jobs directly put their *own happiness* under threat.

Biblical marriage sees no "*between the sexes*." It does not divide life into a "male sphere" and a "female sphere." It does not divide the sexes, period. History's truth depends on how you look at it. Thus, interpreting history through this modern lens of honor-less, egalitarian love, makes the whole thing *look* oppressive but that is only by modern sentiments and not factual evidence.

This issue of female privilege is one of men's bigger unspoken secrets. To those women who would like men to open up more about how they feel, are they allowed to speak about this? Rape culture, unconscious bias, misogyny, sexism, and on and on the list goes. Can a man open up about how he *feels* about these narratives that have put the world on thin ice? No one denies that rape, hate, and bias are real, but somehow an entire generation has figured out how to peer into the depths of the male mind and tell him what he didn't even know himself—and not just each of them individually but his entire *category*.

Cassie Jaye is an ex-feminist who made headlines across the West in early 2017 after the release of her documentary *The Red Pill*. She took a step few women do: she crossed the great divide and listened to the *men's* side of the debate. She expected to find oppressive attitudes and cruel language. She did not. She had begun her year-long research for the film as a feminist. She came out an ex-feminist. Women owe it to themselves to watch it.

Employers, governments, and institutions across the land are requiring the retraining of the individual's *mind* on moral issues. How in the world do they know what's really in there? This pits men between a rock and a hard place. On the one hand, women want them to open up about their thoughts and feelings. On the other hand, the cultural narrative is telling them our thoughts and feelings *for us*.

Any man can tell you what *really* goes on in the mind of a male. That's why we have men's groups. In men's groups, I can tell you, the discussion is never about racial bias, sexual bias, unconscious bias, rape tendencies, or anything like what has been fabricated about men in recent times. *Never*. Men and women today are as off with each other as they've ever been. The reality is, our discussions over struggles are invariably about things like alcohol, lust, depression, anger, pains, fears, feeling lost, discontent, and suicidal thoughts.

These issues are tough as hell and men get no slack. Under today's cultural narrative men are accused of having an unconscious bias. But, how do we measure invisible bias reliably in anybody? You can't. It is impossible to measure and impossible to verify. Manipulative methods do exist however where *another* individual decides what constitutes your unconscious bias through a series of leading questions. These come from elites who are not really professionals in any particular area of study but more like fortunetellers. Bias is real, but we cannot be playing God and telling people what is going on in the depths of their souls. It is not science, but politics based on manipulation—a game for power. Yet it is now *foundational* in the policy making, legislation, and nearly all forms of cultural reconstructionism happening across the West.

As a result, today's culture has raised a wall around women forty feet high and four feet thick, complete with guarded turrets and a moat filled with crocodiles that aren't fed and have a taste for men. Woe to any man that dare venture up to its gates and fail to properly enter therein. Many women are not guarded or intimidating like that. We know that. But unfortunately, this is the meta-narrative. It's the ruling doctrine of our day. And if you don't believe me here's a sample of the latest stats on the number of marriages from the U.S. Bureau of the Census:

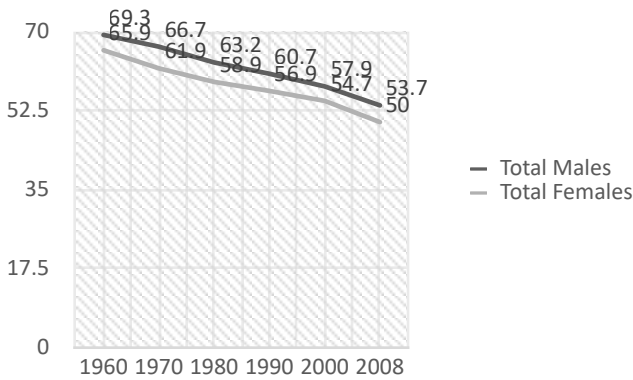
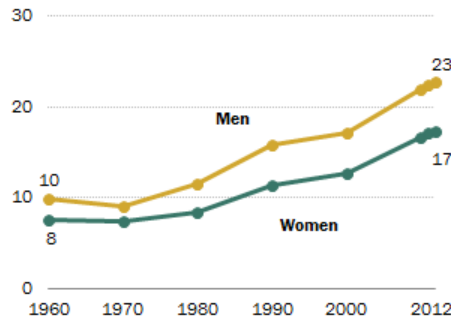


Figure 2. Percentage of all persons age 15 and older who were married. Notice how this is not a racial issue. Blacks had a better marriage rate in 1960 than whites do today.⁹⁰

Rising Share of Never-Married Adults, Growing Gender Gap

% of men and women ages 25 and older who have never been married



Source: Pew Research Center analysis of the 1960-2000 decennial census and 2010-2012 American Community Survey, Integrated Public Use Microdata Series (IPUMS)

PEW RESEARCH CENTER

Figure 3. Fewer adults marrying at all.

Because of this collapse of trust toward men, for marriage and fruitful relationships to continue, the onus really is on *women* to step out and show men that they have nothing to be intimidated about. In the same way that a wife can win her unbelieving husband by her conduct, I believe that women can spark a revival

in men in the Church. If they wanted to. They must recognize their own culture that they live in. They must use their gifts of empathy, nurture, and healing, and understand how men *feel*. They cannot continue to complain about the lack of good men, or that men have no feeling, or how all men want is sex. They can't afford to.

Why? A painful reality lingers for women no matter how much you try to ignore it, act like it doesn't exist, or try to wish upon a star to change it: Men don't *need* women.

Maybe many women can manage without men. But men can do *well* without women. This doesn't mean they can manage without sex, but rather that they can manage without women in their lives. Their instinct for survival, their inclination for "being their own man", and their tolerance for pain out-paces the woman's by miles. That's not a fact you want to tamper with or minimize. Wilber Wright, who along with his brother invented the modern aircraft, is quoted as saying "I don't have time for a wife *and* an airplane."

Obviously, men and women are dependent on each other for the survival of humanity. But when science is frantically trying to produce artificial drive-through-window birth services—"How would you like your child today? Brown hair? Blue eyes? Coming right up! Would you like fries with that!?"—and the market for outsourced parenting is growing so much so that you don't have to be burdened with raising kids anymore, men are not so convinced that women really care about it anymore. In essence, the men are saying, "Well if you're done with it, then we're done with you."

In the last few years the "Men Going Their Own Way" phenomenon, otherwise known as the MGTOW movement became widely publicized gaining headlines in countless mainstream news outlets. Men in droves are actually "quitting" on society. It's not really a movement but more of a phenomenon because these men are not mobilizing to effect change in policies or legislation. They've given up. It is pessimism settled in for the long haul. Sex is really all you need so, do the hookup thing. Get in, get out. Done.

As a consequence, men are gaming women in ways like never

before. Pick up arts (a.k.a. the PUA) is a booming industry. Men's forums across the internet are literally *full* of venting about how some woman in their life had caused them an incredible amount of loss, and even ruined their lives by simply *lying*. Lying to authorities, lying to the government, lying to the courts, lying to the kids. Whether or how far you can believe them or not is not the point. These are men who have *quit*, and are *anonymously* sharing these stories.

Divorce courts and laws across the West continually add more and more legislation to make getting out of a marriage less damaging for women. It's sounds like a step forward. But the inevitable side effect of making what is inherently a risky venture that requires a lot of sacrifice and a lot of hard work to make successful (for that is what marriage is) less risky for the woman is that men become less eager to take on that risk with them. Who wants to enter into a business venture with someone who has no "skin in the game"? Today, marriage is more risky for men than it has ever been before.

In women's forums, I do not find similar venting. That is, women are not complaining all over the internet about how some man lied and got them landed in jail, depleted of their finances, and deprived of their kids. They are venting about men in general, or how there aren't enough good men, or how men are being selfish.

But for men, this story of loss seems to repeat itself over and over and over, across the country. They are turning away from the highways and taking the off beaten path of MGTOW or what some consider *The Red Pill*. A popular forum on [Reddit.com](https://www.reddit.com/r/TheRedPill/) called "TheRedPill" is expressly made for men who are done with women, but not done with sex. It has grown by 40,000 men in the last year and currently has over 240,000 subscribers. It is *booming*. There was a time when men loved to open doors for women. But today they're content if they can just keep theirs shut while in Helm's Deep. For them there's just one thing to do now: *survive*.

It may come as a shocking revelation, but it is vitally important to understand that the MGTOW and the Red Pill lifestyle are *not* what the majority of these men want nor ever wanted in life. It is not the dream lifestyle, but rather the coping with a derelict

system that controls everything like it was Big Brother...or is it Big Mother?

This lifestyle isn't some sort of consumer product being sold to them through manipulative advertising. Companies would be committing suicide if they tried marketing strategies targeting them. Nor are there any institutions propagating dogmas of sexual prowess to their male students. There are no departments of men at college campuses. There are no PhDs offered in masculine studies. The men's athletic clubs were shut down a century ago. Men's-only clubs are a relic of the past. Men have been pushed clean out of society and into their virtual reality mancaves from whence these movements began to take root. It is a purely organic movement that no one started. It does not have a male version of Betty Friedan traveling the country on its behalf. Many, if not most of these men, aspired to something much more noble in life. They wanted what their fathers had, and their grandfathers, and their great-grandfathers, and their great-great-grandfathers. It is the first generation of men that has literally burst at the seams giving rise to precisely that sort of thing we all feared but were too arrogant and foolish to believe—*retribution*.

In the past men were perfectly ready to do such idiotic things as attempting to fly a 12-horsepower engine mounted to a mass of rickety wood as the Wright Brothers did. This is because there was a payoff of congratulatory honor proportionate to how "idiotic" something was if it turned out to be a success. The airplane! Today it is politically incorrect to recognize a man for any kind of accomplishment. Why attempt crazy or risky things any more if people are just going criticize you? To give you an idea of the profound depth to which the agony is expressing itself in these forums here is an unedited conversation between one anonymous man and another:

Essentially all facets of life are more difficult for a man, and a man has a greater potential to fail without a safety net in place, and since this dynamic will never be addressed or dignified by a female friend, and the social narrative is always on her side, men and women cannot truly be friends.

To which the other replies,

Apart from loving to write, this is why I blog/help guys. Because I relate and I know on an intimate emotional level how sh*t it is to be an ignored powerless piece of sh*t that nobody gives a f*ck about.

And you know what a weak, pathetic sad piece of sh*t guy wants more than anything when he's hurting and lost? A bit of comfort. A bit of f*cking pity. A bit of appreciation for his struggle and his humanity. And he doesn't get it. He is rejected for that. For demonstrating that basic human need WE ALL have. All of us. Women practically FLAUNT FABRICATED PAIN and get cash and love for it. Young boys and men with legitimate [sic] serious issues? SWEET F*CK ALL. Why? Because even if he's a f*cking failure of a man, he's still a man.

And so by being male, he is innately rejected by the people he needs most when he most needs them. This is one of the cruelest and yet simultaneously most wonderful things about being a man. But you won't see the beauty in it unless you come out of the other side. Pain is wonderful if it doesn't kill you, it's like steroids for the mind. Normal people can't f*ck with you anymore, because you did your time—mentally. And it's that which separates the guys who turn their lives around from those who kill themselves, and get some fake bullsh*t eulogy from a bunch of f*cks who were never there for him anyway talking about how loving and great he was. All bullsh*t. Leap. Don't jump.

“Pain is wonderful if it doesn't kill you,” says the author. The seriousness of the conversation can be seen in the connection he makes between all these struggles and the dark emotions of *suicide*. The male crisis is *that* serious. According to the American Foundation for Suicide Prevention white males accounted for 7 of 10 suicides in 2015. White males currently make up about 38% of the population. Black males are about 6% and another 6% of males are from other ethnicities. If you've never seen the inside of these men's movements and have just assumed they were what many naysayers make them out to be, *this* is what it

looks like on the inside.

This stuff doesn't magically stop at the doors of the Church by the way. The halls of the sanctuaries of God are not all idyllic vestiges of marriage purity. I have now personally witnessed many, many divorces among friends and brothers in my thirty years of going to church. I've lost count. And it's the women divorcing these brothers 90% of the time. I meet a growing number of single men who feel like it's just not worth it anymore, or who are only moderately interested but not motivated. Equally, I meet a growing number of single women who can't understand why they are still single. Whatever is happening in the realm of marriage and divorce in the world is unfortunately happening in the Church too.

The Sin of Shaming

Because our sins and shame were born by Jesus on the cross we are liberated from all sense of guilt and shame. This means any critical attitude towards fellow believers or words meant to shame and guilt are sinful. They are sinful in that they are arrogant, haughty, and hypocritical. Criticizing is a sin that we've all committed, men and women alike. We've seen the devastating outcome of when it does happen. The relationship implodes. The fellowship destructs and splits. A dissension is sown that seems impossible to undo. Thus, the relationship implodes and becomes irreconcilable. Or the fellowship collapses and leads to a church split. The consequences of criticizing and shaming are truly great. At every instance we are to firmly resist and treat it for the sin that it is. That means saying "no" to it. It is not to be tolerated.

In relationships however, while women are pretty good at resisting critical attitudes unless they are gravely insecure, for men it's a whole different story. There is the added cultural narrative against men as oppressors that follows them around like a two-ton weight quietly hovering over them everywhere they go, suspended by what seems to be a string ready to snap at the moment they make the slightest mistake. Even if the relationship or marriage is going just fine, that social weight looms. But as soon as something goes south with the relationship and criticism

begins to pile up on the man, that weight drops down so hard that the man is smashed like a melon at a Gallagher Sledge-O-Matic show.

I am not exaggerating. Brothers with whom I have lived, in every single instance of a failed relationship or marriage, come into the door at night in precisely the same way: crawling on all fours. They are floored and prostrate for apparently just one thing—shame. More than a few times these guys come off wanting or attempting kill themselves.

Suicide? Over a woman? Yes. Here's why. When a man does something foolish or idiotic his significant other may call him out, and rightly so. Perhaps his significant other lost her patience and went so far as to criticize him. Perhaps she has ridden him with guilt. By itself, a woman might believe that such harshness on their part should not devastate his life and ruin his sense of morale or manhood. She might think that he should simply think about his actions, correct them, get up and move on. They are generally correct in this assumption except for one important thing. It does not occur to them—because they are women—that there is that dark, looming power of socio-cultural shame waiting to descend on their very souls to destroy it the moment she makes the slightest critical gesture. A woman can end up unleashing a torrent of shame, when she just thought it was a minor criticism. Often, they are blown away by many men's reactions because the damning torture of male social shame is entirely invisible to them. They do not realize that even the simplest of criticisms can cost a man a great deal of his sense of honor or self-respect.

These women might go about their way mending their own hurt and broken hearts through their support network of family and friends. The outcome for them is more predictable. Once she has received enough support and healing through her network, she might be back at it almost as though it never happened, ready to "try again." For her there is no social narrative of shame looming over her head. For women the narrative says one thing to them: *liberation*. There are few standards left for her follow in the first place, and thus few standards to make her feel like she had failed herself in some way socially. Her sense of standard often comes from perceived visual standards of beauty or social media,

and those can indeed be just as oppressive. But where is the narrative telling her to “do better?” Her character is built up instead of reshaped by a plethora of resources readily available to her. A man often has to dig through censored material just to find some for himself. For her whole life in the 21st century she has received a vision of female identity that is nearly free of any input of men. Because she has so much social esteeming at her back, any criticisms or shaming from men are easily deflected. There are countless songs written just for her, regularly appearing in the Billboard Top 100. It’s as though the entire social paradigm is right there to deflect anything negative on her behalf and says to her, “Don’t you listen to anything he says, sister! You go girl! Fight! He’s just not worthy of you! You deserve better!” She’s got Katy Perry right there on the radio chanting her fight song,

So I sat quietly, agreed politely
I guess that I forgot I had a choice
I let you push me past the breaking point
I stood for nothing, so I fell for everything

You held me down, but I got up (hey!)
Already brushing off the dust
You hear my voice, you hear that sound
Like thunder, gonna shake your ground
You held me down, but I got up
Get ready “cause I’ve had enough
I see it all, I see it now

I got the eye of the tiger, a fighter
Dancing through the fire
‘Cause I am the champion, and you’re gonna hear me roar
Louder, louder than a lion

This kind of narrative says it’s never the woman’s fault. Imagine singing these words and you’ll see it.

She is always the victim, not just sometimes. Thus, she’s the champion and you’re gonna get what’s coming to you. Imagine a

man singing to a woman “you’re gonna get what’s coming to you, like thunder I’m gonna shake your ground.” It’s retribution and retaliation unrestrained. Not grace, not forgiveness, not self-reflection, not repentance, not of God. Katy Perry’s music video has garnered almost 2.4 *billion* views on YouTube as of this writing. Of course, some sisters are prudent and don’t yield themselves to such shaming tactics, but their lack of recognition of the social shame already piled up against men ends up meaning their well-intentioned criticisms can too easily add to the coals already heaped on the heads of men. It also makes many men suspicious of whether these sisters are just living in denial, especially when hundreds of millions of women throughout the English-speaking world are memorizing Katy Perry’s *Roar*.

For men on the other hand it’s a different story. When that weight of shame breaks through barriers of even the most confident of men, they come crawling through the house and into their man-caves like something ghastly pathetic. They are prostrate and moaning in ways you wouldn’t believe. They are at times overtaken by anger—anger at themselves—and smashing their guitars against the wall into a million pieces instead of trying sing through the pains. They are calling their support networks up if they have any and for four hours a day not talking through their feelings but to seeking desperately to find answers, “What did I do wrong? What did I do wrong?” They’re looking up every male counseling and therapy program known to man. The sheer blame they put on themselves is staggering and indeed enough to make any woman think we really *are* jacked up creatures.

Unlike for many women, the outcome for men is much more unpredictable. They have failed the test of society’s standards. He is forced to reckon with his indiscreet “lack” of ability. His character as a man is attacked and turned into milquetoast. His sense of honor and self-respect are stripped leaving him naked before the dominant social tribunal of society that beats him silly with nothing but name-calling, “You’re an oppressor! A potential rapist! A misogynist! A chauvinist!” His only healing and constructive correction comes from those closest to him, who know him well enough to be able slap him upside the head and tell him, “You’re fine. Don’t be so hard on yourself! Learn from

your mistakes and get up off the floor already!” All too often those close friends don’t exist, and the men end up plunging further into the pit until they find themselves at the suicidal bottom. Few men are fortunate to have those kinds of friends anymore.

The cultural narrative has in fact become so powerful and adverse that some girls have actually been emboldened to *tell* men to go and kill themselves. Comment boards across the internet are now littered with stories of women having said this to their significant others. Sometimes mistakenly in the heat of the moment, and sometimes, not. In 2014 a girl sent numerous texts to her 18-year-old ex-boyfriend to go and kill himself—which he did.⁹¹ Another young girl recently faked her suicide on social media leading her 11-year-old boyfriend to reply that he was going to kill himself, which he did.⁹² At the beginning of 2017 MTV took to the helm of shaming men and in particular, *white* men, when they released a video calling on them to “do better.”

“We think you can do better in 2017” the MTV tribunal pronounced. The video was so reprehensible (again crossing the line into Helm’s Deep) that it received virtually nothing but dislikes and a hell storm of criticism and was promptly removed from YouTube within 48 hours.⁹³

And we still wonder why they’re called the “suicide sex.”

The culture of shaming has an equally and even more terrifying second side. At the time of writing, a story was published in *Women’s Day*, the best-selling women’s magazine in America, about a woman accusing her 13-year-old son of being a *predator* after he brutally murdered his sister.⁹⁴ It happens to be a rather ironic story.

Like too many boys today, this young boy had a very troublesome upbringing and environment devoid of his father. “His father wasn’t around much, but when he came to visit Paris at 16 months old, it became clear to me that something was very wrong with him. That year, we found out his dad was diagnosed with paranoid schizophrenia. For our child’s sake, I decided to cut off contact with him.”

The mother severed ties between the boy and his father because of someone’s diagnosis that the father was a “paranoid

schizophrenic” which roughly means “out of touch with reality.” That brings in the first irony. What on earth made a woman want to get with a paranoid schizophrenic in the first place? Was she herself “out of touch with reality”? She relates about her own rough past, “I got sober, but it became harder and harder to live with nothing to take the edge off. I contemplated overdosing to end my life.” It seems she was.

Later the single mother went to college to study “human ecology.” Human ecology theory is based on the study of the relationship between humans and their natural, social, and built environments. Another big irony. It would seem that all the learning and well-documented science that we have today on the necessity of a father being in the home and the adverse impacts his absence has on children’s social and home life is left out—*entirely*—from her professional studies. She earned her degree, and not once does she mention the father’s absence as even part of the cause of the boy’s pathological behaviors.

And the boy became pathological and unstable. He was literally a compressed, ticking time-bomb. But the mother apparently “didn’t notice” anything, “Of course, we had our issues: He was a teenager...I never, at any point, had any indication that he could kill.”

Having just turned 13, he got written off as just another “teenager” with all of those associated teenage issues and struggles. Nothing to see here. He’s just being a teenager. When she left for work that fateful afternoon she had just scolded her son, “Paris was pissed off at me. He’d just spent his entire allowance on t-shirts and shoes at the mall, so I scolded him.”

Shamed.

The denial and outright rejection is heartbreaking. At the same time, this mother was smothering his sister with kisses before she left. I can only imagine the hatred for his mother pulsing through his veins at this point. It put him over the top. He snapped. Enough was enough. That evening he murders his younger sister in revolt. And he doesn’t just murder her, he *angrily* murders her, beating her and then stabbing her *17 times*. It was a violent outburst of revenge not on his sister but clearly other factors in his “human ecological environment.” What would his sister have

to tell us about the words pouring from his mouth as he stabbed her repeatedly if she were still alive?

Later after confronting and asking her son why he did this, her son replied, “You used to say that you would never be able to kill anybody unless they hurt one of your kids...I bet you didn’t think it was going to turn out like this.” There is something truly profound packed in those angry words, if someone has the ears to hear. He did not express remorse but in fact blamed his own mother. It even seems he justified his actions based on what she “used to say.” If our ears hadn’t become so excruciatingly dull we could perhaps see the pain filling those words. “Unless they hurt one of your kids, you would never kill...” It’s as though he was communicating to her her own hypocrisy as one of her kids *were* in fact deeply hurt, and hurt specifically by *her*.

The last big irony is that the story was written in the spirit of victimhood on the mother’s part. She is a victim, we are told, and there is no one to blame but her son for being just another *predator*. Her son simply turned out this way. Just male nature running its course.

But the story shows itself for how acutely dark it is. It reeks of denial so strong I can imagine it reaching the nostrils of heaven to really test the patience of God with this generation. How can anyone not *hate* everything that has happened in this family from day one? How this son was cut-off from his dad, neglected, unloved, and pushed to the brink before snapping into insanity? That the mother excuses herself from all responsibility and blames it on simply *what* the boy *is*. As unbelievable as it would sound to the whole of American history, a mother props herself up as a victim of her own child, and society eats it.

“Only once I understood what Paris is—a predator—was I able to forgive him. For instance, if I was swimming in a beautiful ocean, enjoying myself, and a shark came up and bit my leg off, hopefully I would not spend the rest of my life hating that shark. Hopefully, I would understand that sharks are what they are.”

The story is published under the category “inspirational stories.” And so, she, with the rest of our deluded world subscribing to Women’s Day, continue on without a thought in mind of who the shark *really* was in this story and that not only

was her daughter a victim but her *son* also.

As shocking as this is, it is equally staggering how much power women have to stop this pandemic of pathological fall-out in the nations sons. If they only knew. But the ruling narrative, contradictory as it sounds, is that men are both the suicide-sex *and* the predator-sex. They are damned if they do and damned if they don't. The due process of "two or three witnesses" has been replaced by a single woman's word. Across many men's forums there are now discussions around the need to *document* all interactions with a female. Yes, document your dates, time alone, visits to house and home, conversations, texts, anything, anywhere. Take nothing for granted. Meanwhile, single women continue to wonder why so many men out there are absolutely terrified to talk to them. Men have no ultra-absurdly-famous celebrity on their side writing fight songs for them. Instead, in the background of their own frantic attempts to try to "fix themselves" or in their resigned passivity a male voice in a minor key sings pensively, sadly,

Mr. Sandman,
bring me a dream.
Make her the cutest that I've ever seen.
Give her two lips like roses and clover
and tell her that her lonely nights are over.

Sandman,
I'm so alone.
Don't have nobody to call my own.
Please turn on your magic beam.
Mr. Sandman bring me a dream.

An Examination of Suffering: Job vs. Naomi

I WANT TO REPEAT something I said earlier in this book about how men and women feel uniquely. Different qualities cannot be weighed against each other because they are both *qualities*. Men's feelings and women's feelings are both qualities in their own right but they are worlds apart. Weighing them against each other makes about as much sense as weighing my skill in mechanics with someone else's skill in flying an airplane. It makes no sense. But, thanks to the paradigm of unity at work in our lives, we can easily see how the two skills *complement* each other. Does a mechanic want there to be nothing to build or repair? Does a pilot not want mechanics around? I don't think so. Nor do those who rely on the airplanes. When it comes to pain and suffering it's different. You can immediately see why. They are not qualities. They stem from curses.

Pains and sufferings can be compared with one another on many levels and it is often crucial that we do so. The Bible knows all about pain and suffering. It's not ignorant to it. It is the very gauge by which we have been measuring, diagnosing, assessing, and addressing pain for millennia. Psychology doesn't award

anyone PhDs in pain and suffering. Nor does philosophy, science, or politics for that matter. Yet pain is a baseline for all those subjects. Everyone, in whatever capacity, is trying to solve the problem of suffering. Do you want to know pain and understand suffering? The Bible will take you into it further than you ever imagined you could go. All the way to the pain and suffering of *God*. Doesn't sound all that appealing does it?

While the story of Jesus is the model for *Christian* suffering, as far as I can tell, the stories of Job and Naomi seem to be the chief *male* and *female* archetypes of suffering in the Book. This is because these two stories teach us about extended hardships at their worst. One for a man and one for a woman both suffering in a different way. Job's story has been long known as the illustration and lesson of suffering to humankind simply because it is so awful and tragic. But we must recognize that Job is a husband, father, and leader in the community who served God uprightly his whole life. There is no equivalent story in the Bible of God bringing his level of suffering on any of his daughters.

Naomi

Naomi's story starts in the middle of a famine. She was married and had two sons. They left their home and sojourned to a place called Moab in hopes of finding better circumstances and food. Not long after they settled in Moab, Naomi's husband dies, and she becomes a widow. Then her sons marry local Moabite women. Ten years later both of her sons die. After a decade of being a widow, if that wasn't hard enough, she was now left childless. There would be no care for her in her old age for she had none to care for her. Life was not going well for her at all. Upon hearing that the famine had abated back in Israel, Naomi decided it was time to return home. As she departed, she told her daughters-in-law to go back to the houses of their mothers for she saw they would be better off there. It was a truly difficult decision as they were the last remnant of a family that Naomi had. She was convinced of her dire situation, "it is harder for me than for you, for the hand of the LORD has gone forth against me" (Ruth 1:13).

It seemed like everything was against her, and the picture is a truly sorrowful one indeed. Where was God? Why was he doing this to her? The daughters-in-law literally had to be peeled off her as they wept in bitterness. One of the widows of her sons, Ruth, would not let go of Naomi's clothes. "Where you die, I will die, and there I will be buried," said Ruth (v.17). Naomi realized at this moment that Ruth was not turning back and instead of saying "OK", she spoke no more.

There was a hustle and bustle throughout Bethlehem on her arrival. Everyone there seemed to know her. Naomi was so bitter in spirit that she asked not to be called by her name anymore but instead referred to as "Mara." This is another play on words in the Hebrew. *Naomi* is Hebrew for "pleasant" while *Mara* means "bitter."

Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. I went out full, but the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me? (Ruth 1:20 NASB)

She was that low in spirits. She had come home empty, a widow, and childless. To be called by her real name was too painful. As hopeless as Naomi felt, she was not without some financial advantage for she still possessed the land they had left. Yet this afforded no comfort to her. Why? She had no heir to pass the land on to, and even though there was a widow welfare law—the law of the Redeemer—for purposes such as these, it was of no use to her because of her age. Essentially Naomi was overcome with the sense of ignominy, a devastating circumstance especially in a time when family and the family name was everything. Isaiah prophesied of a day when seven women would take hold of one man and say, "We will eat our own food and provide our own clothes; only let us be called by your name. Take away our disgrace!" (Isaiah 4:1). Ignominy was a shame for anyone, not just women. But women seemed to have a much greater fear of it. As evident from the laws of the Redeemer, God knew this and sympathized with it.

Why was this? Some context is helpful here. Naturally men were at an advantage because they could produce offspring

throughout their lives. Their reproductive capabilities were not inhibited. Women on the other hand had their reproductive capabilities *severely* inhibited by the punishment of the curse at the fall. Thus, the shame can be traced all the way back to the fall which itself is the root of our shame. By design, Eve was able to bear children throughout her life. But because of the curse a *limitation* was placed on her childbearing—it wasn't just a curse of added pain. While God put a limitation on Eve it wasn't anywhere near the limitation for women today for Eve was still able to live for hundreds of years. Her fertility window was yet very long enabling her to bear many, many children and so she did. As our lifespan shrunk the fertility window correspondingly shrunk.

“Nature is rigged!” cry the feminists.

Women cannot put off childbearing if they want children. Men can—all they have to do is marry a young woman whenever they are ready to. This is a tough reality for women but there is also a grace in it for the added pain is substantial. It's so substantial in fact that it carries the risk of death in many cases. Therefore, the window theoretically allows for the preservation of her life and health in her older age which in turn is an added grace to her family who are afforded a healthier wife and mother in their lives for as long as possible. Ignominy was a terrifying thing to women and it still is in many ways. A woman past her window becomes “unwanted” in a family-honor, tribal based society and also becomes childless for the rest of her life. This is not a happy outcome. She dies alone, with no one to take care of her. Again, God, fully aware of the potential for this great sorrow, instituted laws to protect women subjected to such misfortune. It was he himself who both enacted the shame of the curse and instituted a support system in the form of a community, to help her not just to cope, but continue to thrive.

Today women are seeking to exonerate themselves of this curse in every way possible except the most reasonable which is through the community of God and trust in his Word. Even though feminists today have run out of practical ways to blame the man for her oppression brought on by this curse they are frantically seeking to cling to whatever reason they can to perpetuate their religion and holy war. The new *casus belli* is now

an “invisible” oppression that no one man is guilty of but yet somehow *all* men are guilty of. If it means reaching into the depths of history and actions of men who have nothing to do with us today or exploiting events occurring thousands of miles away in another country, they will do it before they ever think to renounce their one pillar of the faith, the confession and mantra of “*It is always the man’s fault.*”

Thankfully we have godly examples like Naomi and Ruth who not once placed blame on men for their difficult circumstances. Naomi knew that God was ultimately responsible, and he was *just*. She was acquainted with the story of Eve. She bore her troubles righteously, perhaps more so than Job. While she had lost hope and faith, she did not resort to blaming either God or man. She had strong commitment in light of the fact that her family name was about to become extinct and the family property lost forever. This was considered extreme misfortune among the Jews as well as God himself. So, God commanded men to step in and help in these situations. Barnes comments on the Mosaic law of the Redeemer found in Deuteronomy 25:6:

The root of the obligation here imposed upon the brother of the deceased husband lies in the primitive idea of childlessness being a great calamity (compare Genesis 16:4; and note), and extinction of name and family one of the greatest that could happen (compare Deuteronomy 9:14; Psalms 109:12-15)⁹⁵

Boaz didn’t have a choice. After verifying as to whether a nearer relative could step in or not, he found that the duty to redeem Naomi fell to him. Boaz’ duty was to provide an heir for Naomi, but Naomi was past childbearing age.

Enter Ruth.

Ruth, as it happened became a gift of God to Naomi. Ruth was willing to do anything for Naomi and thus became the wife of Boaz who also took possession of Naomi’s land. They bore a son for Naomi. All the women in the town cheered, “Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel!”

What Boaz did was significant as there was no real benefit to him or his own lineage. The property would be inherited by the

son who belonged now to Naomi. Her family's name would continue, she would get to be a mother, she would get to see her son marry and have grandchildren, and she would no longer be left alone in old age. She would in fact get to be the great-grandmother of King David, and ultimately Jesus himself. This was a huge deal,

And the women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. (Ruth 4:17)

Obed in Hebrew means *worshiper*. Talk about redemption and restoration.

Thank you, Boaz.

Ruth is an archetype of the believer who leaves the world and enjoins themselves to the Church and I believe it to be the source from which Jesus preached *blessed are those who have left father, mother, house, and home for my namesake. They will receive a hundred-fold* (Mark 10:29).

In Christ we have an *eternal* name, lineage, and inheritance.

And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. (Matthew 19:29)

The Gospel absolves us from ignominy, which is especially freeing for women, and why Paul could admonish individuals to remain single in the service of the Lord. In the Church men and women have community, a family, a support system, and the reward of a hundred-fold of everything of value they have left in this life. Jesus is our Redeemer stepping in to account for everything we lost and to avenge us.

Job

Job in his distress had no redeemer to come to his earthly aid. Where Naomi lost both of her sons and husband, Job lost seven sons and three daughters, and his wife turned on him. His suffering was also allowed to go a step further than Naomi's—into the flesh. He was plagued with what a lot of translations call

“boils” over his entire body. The wealthiest, most noble, and most upright man around, Job was known as “the greatest of all men in the east” (Job. 1:3). He had to work his whole life for what he had, and he lost it all. To top it off God let Satan loose on him. This was more than a story of enduring loss, it was a story of enduring hell itself.

I imagine replacing the character of Job with one of God’s favored daughters and very quickly I realize just how unfatherly and abusive it would be for God to tell Satan, “Go ahead, take all her possessions, kill all her children, and torture her with boils.” How could such a thing *not* create a massive chasm between women and God? How could women relate to a Father God who would do that to his *daughters*?

When all of this occurred, Job, like Naomi, did not resort to blaming God but said, “The LORD gave and the LORD has taken away. Blessed be the name of the LORD” (Job 1:21).

Some unknown amount of time passed in which Job had to scrape along in a poor, helpless, miserable existence before Satan asked God *again* to do some *more* damage. “He still holds fast his integrity, although you incited Me against him to ruin him without cause,” God said to Satan.

“Skin for skin! Yes, all that a man has he will give for his life,” retorted Satan. “Put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face” (Job 2:5).

Satan wanted to sift Job like wheat, just as he wanted to sift the disciples like wheat. Satan, the accuser of the *brethren*. If I was a woman reading these narratives, I’d feel pretty good that there were no such examples geared toward women. Is there perhaps something significant to Satan’s strategy of targeting of God’s men?

From “the sole of his foot to the crown of his head” Job was stricken with sore boils. This was true torture. The commentaries are in agreement that it was an extreme form of leprosy known as Elephantiasis where the skin becomes clotted and hardened while cracking and forming sores underneath. The Pulpit Commentary gives us this lovely description from a doctor:

“The surface of the integuments,” says Dr. Quain, “is often much

inflamed, and sometimes discharges a serous ichor, or chyle-like fluid, according to the extent to which the lymphatics are engaged in the particular ease” This “serous or lymph-like fluid” is occasionally “acid and offensive.” Job seems to have used his potsherd to scrape it away. And he sat down among the ashes. Not as a curative process, or even as an alleviation of his pains, but simply as was the custom of mourners.⁹⁶

Job gives us more detail of his physical suffering throughout the following chapters. Not only did he have to scrape himself all the time, he had to endure countless restless nights, tossing around in his bed as though he had poison oak burning across his entire body and his skin was grotesque being covered with dirt clods and maggots (Job 7:4-5). He’d constantly bite his flesh for pain” (Job 13:14). He felt he was wasting away like “rotten wood” or a “moth-eaten coat” (Job 13:28). He wept so much that dark shadows formed around his eyes and his face reddened (Job 16:16). He shriveled up and lost weight until he was reduced to skin and bone (Job 16:8; 19:20). His skin turned black and his bones burned with heat (Job 30:30).

What more does a man need to have happen to him before he is compelled for despair and want of relief, to commit suicide? “Curse God and die!” cried his wife. God brought this furnace of affliction upon him for no reason but to test him. How kind! But kill himself, Job did not.

When Job’s three friends came to see him, Job was so horrendously deformed that “when they saw him from a distance, they did not recognize him.” Their hearts sunk and immediately “they raised their voices and wept, and they tore their robes and sprinkled dust on their heads toward heaven” (Job 2:12). What a sight.

Let’s ask the question no one like to address: is God being *abusive* to Job? To answer that, let’s ask another question: can a grown, mature, and strong warrior of God *be* abused?

At the end of the long debate between the friends, the only wise input comes from the young Elihu. Elihu gives an interesting word regarding special discipline and testing that God seems to have just for his chosen strong men. The Hebrew for “man” at

the end of this passage is *gaber*. It is defined by Brown et. al. as “man as strong, distinguished from women, children, and non-combatants who he is to defend, chiefly poetic” or by Strong’s as “a valiant man or warrior.”⁹⁷

He is also rebuked with pain on his bed
and with continual strife in his bones,
so that his life loathes bread,
and his appetite the choicest food.
His flesh is so wasted away that it cannot be seen,
and his bones that were not seen stick out.
His soul draws near the pit,
and his life to those who bring death.
If there be for him an angel,
a mediator, one of the thousand,
to declare to man what is right for him,
and he is merciful to him, and says,
“Deliver him from going down into the pit;
I have found a ransom;
let his flesh become fresh with youth;
let him return to the days of his youthful vigor”;
then man prays to God, and he accepts him;
he sees his face with a shout of joy,
and he restores to man his righteousness.
He sings before men and says:
“I sinned and perverted what was right,
and it was not repaid to me.
He has redeemed my soul from going down into the pit, and my life
shall look upon the light.”
Behold, **God does all these things,**
twice, three times, with a man [*gaber*],
to bring back his soul from the pit,
that he may be lighted with the light of life. (Job 33:19-30)

According to Elihu’s word God brings down his hardest discipline and affliction on his men, his sons. The reason? That he may “*be lighted with the light of life.*” This is not abuse but an

affliction that makes him stronger and brighter. For God's favored women, would this not be abusive? The egalitarian NIV and NLT translations don't think so:

Someone may be chastened on a bed of pain with constant distress in their bones so that their body finds food repulsive and their soul loathes the choicest meal... God does all these things to *a person*—twice, even three times... (Job 33:19,29 NIV)

God disciplines people with pain on their sickbeds, with ceaseless aching in their bones. They lose their appetite for even the most delicious food... Yes, God does these things again and again *for people*. (Job 33:19,29 NLT)

And just like that, *gaber* means women also. So much for honest translation. Go to a church that preaches from one of these translations and that's what your daughters are going to hear about God. How lovely. Then again, I suppose women wanted equality?

Though Job faltered a little bit at the end, he earned himself one of the longest books in the entire Bible by being one of the toughest men out there. This level of suffering and discipline was only to be trumped by one other man, Jesus. When it was Jesus' turn, God smote him worse. Jesus never faltered.

But the LORD was *pleased* To crush Him, putting Him to grief; (Isaiah 53:10 NASB)

The word in this verse really does mean *delighted* or *pleased*. It's not unlike sergeants making Navy Seals out of men by putting them into a hole in the ground in terrible weather for three days to eat nothing but worms. They *must* be crushed. The *glory of strength* is happening. Navy Seals are being made. On the other hand, no good man or father takes any pleasure in crushing women.

Men and women's sufferings are different because the initial shame and punishments inflicted on the man and woman in the beginning were different. A man's greatest suffering will be closely associated with his curse as will the woman's suffering with her

curse. For a woman she will have great difficulty in child-bearing. For a man, he may experience suffering in accordance with his inner strength. He will be *tested*. His work will be hard. This is how God works with his sons. He doesn't wish to leave them weak and fragile. He takes no pleasure in their passive, droopy attitudes about life. He is not interested in cowards or the effeminate. Those sort of men do not inherit the Kingdom of God. Spreading the Gospel is not baking a cake. It's confronting the end of a spear, or a gun, or a hostile government as in the case of Dietrich Bonhoeffer confronting the Nazis. No good man wants to see a woman dying at the end of a spear. His morale will sink. An army will lose. Men and women don't suffer the same way simply because God didn't punish them the same way.

When Men are Pro-Choice

THE AMERICAN MAN was a peculiar breed in the early days. He seemed to have a thing for generosity. He loved women, but feared God. His fear of God compelled him to keep his selfish nature in check and to consider others before himself. He was quite careful to make sure that women, fellow heirs in the grace of life, had a say. He knew they were much more than just a piece of meat. They had a soul of the same substance as their own. They were religious folk who were highly disciplined because the frontiers of wild America disciplined them so heavily.

When the cities became powerful cultural and economic centers and women raised their voices over not being allowed to vote—an issue of little consequence to their pioneer grandparents—men did not counter-protest. There were no coalitions, grassroots organizations, or men's movements taking to the streets to picket with angry signs or to call for boycotts. Instead men stepped aside—perhaps because they were taught to be gentlemen?—and listened.

Since men gave women the right to vote in 1920, which in a democratic republic means equal power in politics, American men have shown just how much they were willing to give women what they wanted. What would women have done if the 66th Congress of the United States in 1920 decided *not* to give women the right to vote? What if scores of men took to the streets to counter-protest? Would women have taken up violent protest? How far would that have gotten them? It took a devastating civil war that

cost the lives of 600,000 men to give slaves their freedom—the majority of 34 states opposing slavery. No one had to die, thankfully, to give women the rights they wanted. Only a minority opposed it.

The 19th amendment came on the heels of perilous times in American life. There wasn't much to fight for on the issue of "women's equality" in pre-19th century America. The first time a group got together to discuss such an issue was in 1848 under Elizabeth Cady Stanton who, as we have seen, apparently had more of a problem with the Church than anything else. In fact, there was little more than the churches to be upset about. America at that time was only just beginning to emerge from its ruddy, pioneer way of life, and the highest and most honored profession was the ministerial one.

Prior to the Industrial Revolution life was harsh, unforgiving, and demanding for the pioneer. Half of the settlers of the Massachusetts Bay colony died during their *first* winter. In the American colonies, gender roles were not just a preferred way of life, they were *survival*. There were no daycare options for mom. The "neighborhood watch program" was your father's rifle. Wolves were out and about tearing people to pieces. Barbaric Indian tribes were pouncing on towns and pounding the brains out of infants. If someone didn't spend the time and muscle and have the skill to knead dough and bake using a wood-fire stove, there would be no bread for anyone. No luscious, sweet aroma of hot bread to fill the home and hearth with. Equally, if there wasn't someone to spend the time and muscle and have the skill to farm and mill the flour outside all day—again, no bread for anyone. Cities hardly existed yet. There were no institutions, medical centers, or welfare programs for people to fall back on. In fact, the very first "welfare assistance programs" were called *churches* and even those could only provide what the members themselves could feasibly sacrifice. Poverty as "an issue" didn't arise until about 1813 in New York. The New York Institution for the Deaf and Dumb didn't appear until 1817. The Philadelphia Institution for the Blind was started by a Christian author and teacher, Julius Friedlander, in 1832 which, incidentally, was responsible for the first embossed (braille) book, *The Gospel of Mark*. So much

injustice and sexism! Down with the patriarchy!

Up until the 1850s the only men's clubs were those formed privately in small clubhouses that only those who lived within a 10-mile radius could participate in.



Figure 4. The South River club started in 1732 in Maryland. It was one of the first “men’s only” clubs in America. A couple dozen men met four times a year to eat together. Of course, we all know now that it was because they needed a place to conspire against women...

When the men were continually asked for the next hundred years about using the clubhouse for other things such as a dance school or school for kids, as a rule, they always granted these requests.

When winter came, and winters were really colder than now, the only heat in the little Club House radiated from the open fire at one end of its single room. On a windy day with the thermometer below 20 degrees outside the far end would have seemed to us much too cold for dinner, discussion or anything else. Our hardy ancestors thought little of it, for the same conditions existed in their own homes. They had been born and bred to endure with patience many things that we consider hardships. Without foreknowledge of modern luxury they enjoyed their lives no less than their softer-living descendants.⁹⁸

For the feasts the men would eat wild turkey, deer, crabs, oysters, wild ducks, and wild pigeons, and no, they didn't force women to do it. Instead dinner duty rotated between all members and each man's entire family was involved in preparation. For one

dinner preparation in 1852 a club member wrote to his son,

Several dozen crabs must be caught on Wednesday and immediately boiled, pickled and partially baked so that they can be warmed up the next day, to be seasoned with salt, pepper and butter. You must have some asparagus ready to be boiled and I will bring potatoes and peas, but if you have a sufficiency of peas you can let me know and I will not bring any. Of course, I shall bring bread, sugar, lemons, brandy, whiskey, pepper, mustard, salt, etc.⁹⁹

What? This sounds like a conversation between a mother and daughter, not a father and son. So much for the narrative of our forefathers always lording it over women. There is a reason why pre-1850s American literature is largely ignored and tucked away out of sight from modern education—it doesn't fit the narrative. In fact it *undermines* it.

The men started these clubs because, simply, there was nowhere else for men to go to be by themselves to discuss the things they liked to discuss except the tavern. They had only their home, the church house, or the tavern as their options for male socializing. They talked about crops, cattle, and horses. They discussed hunting, fishing, guns, dogs, and boats. They shared the news of the neighborhood. They exchanged books and newspapers. They told stories and jokes.

On occasion they would hold debates. Here's the question for one such debate in 1786:

Questions for the 7th of September—1786

Whether ought the Ladies to court the Gentlemen, or the Gentlemen the Ladies, or would it be most for the good of the Public, that the Ladies court the Gentlemen or the Gentlemen court the Ladies.¹⁰⁰

That debate took place among land-owners, farmers, merchants, and a doctor or two. For an oppressive patriarchal culture that's pretty mind-blowing.

Self-reliance was essential in America. *Hard work* was quintessential to American character and well-being and thus carefully instilled in children as early as possible. You were considered fortunate if half of your children didn't die from

illness. And it didn't matter who you were. Great and small, everyone suffered. Thomas Jefferson, the third President of the United States in 1801, saw four of his six children die before reaching maturity. He also had to watch his wife die after just ten years of wonderful marriage. James Madison, who became President after him in 1808, had seen *seven* of his siblings die before they reached adulthood. Imagine if Presidents today went through these kinds of hardships. They might be worth looking up to.

These realities of life meant that any kind of "women's movement" would have been pointless before the 19th century and well into it. There was nothing to "gain" because people were still so focused on just trying to make it past the age of 40 and ensure that their children lived at all.

America was still categorically an agrarian society. Electricity wasn't even harnessed until Thomas Edison figured it out in 1879. Men didn't work in offices. They were possibly falling off structures at work, getting their arms torn off in new steam-powered machines, or sledgehammering railroad pins into their boots because OSHA didn't exist, and workers unions were next to nothing. Or they were still working as farmers and artisans in the dirt with plows pulled by oxen. My own great grandfathers were blacksmiths and railroad workers who did what they did with no workers comp or unemployment insurance. Suck it up or go home, man!

The vast majority of Americans during the peak of slavery in 1860—as in 92 percent—were not slave owners but worked for themselves.¹⁰¹ Men were not career politicians living lives of ease. While there were certainly famous individuals there was no such thing as "celebrities"—can you imagine? There was no entertainment industry. There was no mass media to spoon feed depressing garbage to the population, only newspapers which you had to *read*.

A lot of feminists consider Mary Wollstonecraft's work in 1792 as a trailblazing work of feminism. But the work was about the inequalities of the educational system in *London*, not America. Puritans were ditching England and London for America because of the oppression and religious persecution they were under. Her

work has nothing to do with American history. The public education system in America didn't exist until Horace Mann established one in 1850 and even then, it was merely with the intention of providing *moral* education to the masses.¹⁰² There were about 100 small private colleges open by 1850, the bulk of them Christian-based. The very first college was Harvard which was a seminary for teaching theology, but it was entirely allowed for women to start their own college. The first women's college, Georgia Female College in Macon, GA opened in 1836. Women there wanted to have a professional liberal arts education for themselves, so they started a campaign for it. The governor, William Schley, a man, didn't protest. He signed the act incorporating the college. It became the first degree-granting women's college in the world.¹⁰³ It was a Wesleyan College supported by the Methodist Church. The Church was fine with it. Men were fine with it. No one protested. Prior to this, women were allowed to start schools for girls. Men had seminaries to prepare them for ministry and women had seminaries (boarding schools) to prepare them for Republican motherhood.

Republican motherhood, a.k.a. Mothers of the Republic, was a privilege any woman on the planet could only dream about having. Neither Muslim, Confucian, Hindu, Buddhist, or the indigenous girls of the earth could fathom such an opportunity. After the American Revolution, when American culture was finally free to create itself, these seminaries for boys and girls sprung up everywhere. They did not compel girls to learn knitting or cooking. Instead they taught the entire English curriculum. Helen Horowitz writes in *Alma Mater: Design and Experience in the Women's Colleges from Their Nineteenth Century Beginnings to the 1930s* that in the early 19th century,

the academies created the English curriculum: history, philosophy, modern languages, the natural sciences, and certain practical arts, such as surveying...What is significant is that alongside academies for boys appeared academies offering the English curriculum to girls and to both sexes together.

The American Christian enterprise of the newly independent and sovereign colonies, now called the United States, did not

hesitate to imbue girls with opportunity for education.

Four female seminaries offered young women unusual opportunities for intellectual development...[they] upheld high standards and demanded original thought.

Why would men wanting to “keep women in their place” like every other male-dominated society on the planet allow something like this to take happen? Why would they encourage it?

Republican motherhood and the academies founded in the Revolutionary years ended completely the age-old division that had given men the world of culture and the women the world of nature. American women became culture-bearers. Through them, sons imbibed the milk of citizenship and virtue...American women became “heiresses of the ages.”¹⁰⁴

It's important to note that even though modern feminists interpret developments like these to mean that women were fighting against men for “equality” to try to gain access to things “previously denied” to them, the very fact that women took initiative to found their own *women's* schools and colleges shows that interpretation to be patently false. While there certainly existed opposition after the American Revolution women were *not* fighting against men. The feminist interpretations always point to the gnats of American history and blow them wildly out of proportion leading tens of millions of naïve minds through the pigeonholes of reductionism and tens of millions of stomachs to swallow camels. If women were really interested in the issue of “equality” in the 1830s they would have been campaigning to be allowed into the *men's* colleges. They never did. Women never made a ruckus over issues of equality throughout the 18th century or during the protests against slavery and alcohol in the 1820s which would have been as opportune a time as any.

Cities began to grow but 80% of Americans were still living on homesteads as small farmers and artisans where the man and his wife remained most of their lives. Because context matters, I'll ask again, what really was there to fight for on the issue of women's equality? Not much. And that's why no one did. Maybe you could

find something to complain about if you lived in a place like New York which, incidentally, is exactly where Elizabeth Cady Stanton lived. Elsewhere, men and women worked together. Issues of equality were the furthest thing from their minds.

Sadly, the entire social history of America has been re-written across the entire public educational system on this account. Instead of letting the truth speak for itself—that men and women worked together and were not discontent with issues of equality—they’ve plugged in catch words such as “previously denied”, “equality with men”, and “women’s rights” all over the annals of American history where it simply does not belong. Even if you didn’t read the history for yourself, common sense tells us that such ideas would be impossible in the first two centuries of America, because there was nothing to fight for except *survival*. Everyone was poor. Thus, the public education skims over the whole of it and brings children and youth as fast as possible to the end of the 19th century and the Reconstruction Era where they can then begin plugging away with their agenda. What this has created is a brain-washed Marxist generation with a hacked-up view of American history in which the first two centuries are almost entirely left out or considered irrelevant.

The Reconstruction Era is where a women’s right’s movement began to matter. The Industrial Revolution had laid the ultimate foundation for incredible wealth and power and the Civil War was over. Wealth and power? Now there’s something to fight about. Game on ladies and gentlemen!

And so it was. The year 1869 was when John Stuart Mill, the famous political economist, published his book *The Subjection of Women*. The ideas of gender inequality were now a thing. The idea of *privilege* was now a thing. Feminism was now a thing. Ernest Bax in Britain wrote his book we mentioned earlier, *The Fraud of Feminism* in the year 1913. An actual suffrage movement didn’t happen until 1903 under Emmeline Pankhurst. By that time, there *was* a lot to be gained because America wasn’t trying to survive anymore—it was prospering. When there is wealth and power to be had, nothing else matters save who has it and who doesn’t.

The *who* and *whom* in the realm of power became a philosophical mantra at this point in time. Political questions were

reduced to who has the power and whom they were exercising it over. This was the cardinal principle of Karl Marx and the communists. Marx published his Communist Manifesto in 1848 (on the heels of the Industrial Revolution and the rise of wealthy people) and Lenin fully implemented it in 1917. Communism is based on equal distribution of power and wealth. It is also the antithesis to culture which is why communist countries have none. It's the true outcome of "equality"—everyone wears the same clothes. The keyword there, overlooked by many, is "distribution." Distribution denotes a fixed amount. Communism is not based on equal *creation* of wealth and power but the equal *distribution* of it. Marx came up with this because he had a problem with those who had more power than others and the reason he had a problem with that was because he was a selfish atheist. With God removed from the picture, inequality of wealth and power came to be seen as something due to *finiteness* or at least something he didn't want to have to work for—that is, to create. Power was now something *distributed*. Wealth was now something *distributed*. If a man went to the woods, cut down and milled some trees, built a house, and improved the land around it, he was not creating wealth, he was only *taking* it. And if a man is taking it then those who have more must be considered *privileged* and thus the question, "Why should he have more than I if we are *equal*?" The Marxist answer is, "He shouldn't." The only way this theory was able to have any influence was the fact that the Industrial Revolution created another class of people in addition to the wealthy, bourgeois class: the poor. Debates have raged over the "hows" and "whys" of this problem and how to solve it ever since it began. The class wars became forever a thing. But the real answer, we know, was given long ago:

For from love of money all sorts of evils arise; and some have so hankered after money as to be led astray from the faith and be pierced through with countless sorrows. (1 Timothy 6:10 Weymouth)

This means that even the poor can be oppressive for they too can be lovers of money. Everywhere the women's movement has been fighting for the right to take power and wealth, rather than for the opportunity to *create* it, I call it *Marxist-Feminism*.

Atheism was another product of this era, hence the so-called “enlightenment.” The Church at the same time was availing itself of the prosperity to send out missionaries to the four corners of the earth and from the late 19th century to the mid-20th America was the de-facto center of the spread of the gospel to the world. I consider it a true American legacy. And once again, it wasn’t just a “man thing” that women couldn’t participate in. The Presbyterian church sent out women such as Kate McBeth and Sue McBeth who left their comfortable lives behind to live in the untamed, wild west with the Nez Percé Indians in Idaho.



Figure 5. Presbyterian missionary Kate McBeth and Nez Percé women students, Idaho, late 19th c.



Figure 6. Ordained Nez Percé Presbyterian ministers, students of missionary Sue McBeth, Idaho, late 19th c. A woman missionary raised up male ministers in the Church.

All of these radical shifts in society converging at one point in time created what one could legitimately call “the beginning of the end.” A perfect storm. At the heart of war is wealth, and it is

no different in the war of the sexes. By 1950 the tides had turned, and Christian culture was no longer the official culture. Secularism was the new official culture. While wealth and power can enable us to do great things for the Kingdom, it can also become our destruction. You cannot serve both God and wealth (Luke 16:13 ESV).

When the women's suffrage movement started, it was quite lady-like. Nobody was screaming, nobody protesting with vitriolic signs, nobody walking down the streets naked with obscene hats condemning men for being misogynistic. They just wanted what they considered their fair share of the Reconstruction Era wealth and power.



Figure 7. 1914 Women's marchers. Lovely looking ladies. Well dressed. Modest. Respectful signs. Not an air of male-condemnation or vulgarity found anywhere.

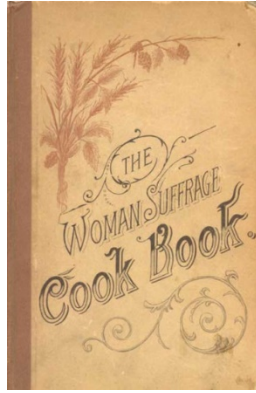


Figure 8. A cookbook published in 1886 for the movement. Things like this are now explained away as not reflecting what the women **really** felt. We have technology nowadays that allows us to read the minds and hearts of dead women from history, you know.

As I looked through archives of American history from the 17th to the 20th century, I found myself increasingly confronted with what seemed to me one of the *least* female-oppressive countries in the history of the world. In fact, I could hardly find a piece of evidence anywhere supporting the notion that men were oppressors and women the oppressed.

“But, they didn’t allow us to vote!!” they protest.

Yes, that is true. But when you got together and voiced your opinions, what did they say? In the 66th Congress, 56 *men* in the Senate and 304 *men* in the House said this to the women who wanted to vote:

“Yea.”

It is notable that certain ideology was at work in this vote. The Democrats, including President Wilson, opposed women’s suffrage and their right to vote. Nearly all the Republicans supported it.¹⁰⁵ The Democratic Party was founded by Andrew Jackson and Martin Van Buren who started out in what was known as the “Democratic-Republican” Party. They later split from it. Andrew Jackson was a very tough, battle-hardened man, nothing like the Democrats of today, and Martin Van Buren was an admirable president who opposed slavery. By the 20th century the Democrat Party became something quite different.

Imagine their chances under the empirical rule in dynastic

China at the time. Imagine their chances of getting male rulers in any of the Islamic countries to say yes. Imagine their chances of even being able to try something like that and *live*.

Roles in the Church

CONSIDERING THE HISTORICAL context of the hole that the West has been digging itself into, I think it is easy to see how the sands of egalitarianism have turned households of faith into deserts in which Christians have been trying to build their homes. We thought the feminists were being honest with us. Why would they lie? They brought to our attention so much that the Bible “left out.” They “improved” upon the Word of God for us. They told us feminism was a “descendent” of Christianity, that is, a movement of the “weak confounding the strong.” They even re-translated the entire Bible to be what we thought was “more inclusive.” It was all the rave and made people feel really good about themselves. We knew better than to build our “houses” on the sand, but we went ahead and did it anyway. And they collapsed.

Divorces, broken families, violent sons and daughters, rebellion, promiscuity, single mothers, drugs and alcohol, suicide, and a dating arena of frustrated men and women took the Church by storm just as it did the world around us. The missionary powerhouse that American Church once was, caved in. The rest of the Christian world began to wonder what happened. We were so absorbed by our new problems and frantically trying to rectify them in every way, except repentance, that we didn’t even know it. We thought Focus on the Family was outdated and silly, and now we’re the butt end of all the idiot jokes in society. A mockery. Of all the persistent apologetics and high-powered arguments that we Christians have loaded up for a skeptical world living in denial

around us, the one argument that could be our most powerful apologetic of all is glaringly absent—*that life works better in the Church*. Why are we so painfully incapable of witnessing to that?

I came to this tragic, heartbreaking revelation about the Church when I was in my early twenties. By 2005 I had learned from my missionary years spent around the world that the global church had, in fact, begun to turn its focus not on the remaining unevangelized of the world, but on *us*, the American Church. We had fallen so far by then that the brothers and sisters around the world were standing in awe.

“Where did that missionary force that brought us the gospel and transformed our nations *go*?” they lamented.

“We used to follow what the American Church did because they gave us everything. Now they are changing everything! They’re ordaining homosexuals. Are we supposed to do the same?” a confused Kenyan pastor once asked me.

As the gospel of egalitarianism set in, the number of missionaries going into the field sunk like a truncated warship. My years on the missionary field were very much alone as a *male*. Just 15-20% of missionaries I met were male. The remaining 80% were females. When the Church fell to 40% male the mission field fell to 20% male. Both males and families had disappeared from the missionary endeavor. And why shouldn’t they have? Both disappeared from the Church too. At home, family Bible camps fell into disuse and were forced to sell out to secular programs.¹⁰⁶ The camps didn’t become unpopular—the honorable idea of *family* did. When the honor of men and the family is abrogated from fellowship in the name of equality, why should they stay? Men, as we all know, disappeared in droves.

Give Them Risk and They Will Come

My entire missionary career as a single scraped by on \$150 to \$400 a month in support. No matter what I did or how I sought support to go to the barren regions of the earth and face imminent risks and dangers for the sake of the Gospel, the church I was a part of for fourteen years could scarcely give two cents, literally. The church itself was in debt and encumbered by

every form of egalitarian weakness you could think of. They were so focused on building for themselves a club—complete with a basketball court, gaming areas, high-tech kitchen, and youth lounges—that they sunk themselves into irreconcilable debt before imploding altogether. I was scarcely given attention each time I returned home. Those who did show honor and respect for me, interestingly, were the young. They hung on every word of my stories. At one point when the church lost a youth pastor due to internal strife, all the youth voted for me to be the next youth pastor. I had stories to tell. Ironically, I found it easy to draw young men into the mission field by simply telling them of the *risks* of serving for such a great purpose. That there was *honor* in it. I convinced three different young men, eighteen-year-olds, to travel with me to both a barren, sub-zero climate in the Himalayas where there was no heat nor luxury, and a barren land of thorns in the Kenyan bush where there was nothing to eat but dry polenta. I warned them that massive fire ants the size of their thumbnail might swarm into their room in the middle of the night and start dropping off the ceiling on to their beds. They wanted to go even more. What? The potential of suffering a *draw*? How is that possible? If it's for *honor* they'll do anything.

But there was no special honor for undertaking risk anymore. So men, and their families, quit going. Of course, missionaries and ministers don't (or shouldn't) do the work for the recognition. But without it they will suffer and be less inclined to undertake it:

Let the elders who rule well be considered worthy of *double honor*, especially those who labor in preaching and teaching. (1 Timothy 5:17)

“More Fair”

The reality is, when we come to the point in the debate about family welfare and happiness in the Church, the skeptic needs only to touch the button once and we're staggering off with our thumbs in our mouths. That is the scandal of egalitarianism in our Church today. It is a scandal that treats the Church as a

destination for relaxing rather than a mission that is yet to be accomplished. A sofa to recline on rather than a narrow path to navigate. We care more about “perceived equality” in the congregation than the fact that millions around us are damning themselves into the grave. Egalitarian thinking has no direction and no vision. It only thinks of getting what it wants here and now. It leads us to become complacent by teaching the false doctrine that life is supposed to be fair and equitable for all. To teach such a thing, it is also necessary to teach that life must *already be fair for some*. To say ‘fair’ or ‘more fair’ makes no difference. This is wicked. And so begins the delusional, stomach-worshiping narrative of Marxist-feminism—equity and sameness to all—and the perversion of true justice. Paul said it so well regarding those enemies of the cross,

Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. (Philippians 3:19)

I believe it’s essential to view traditional biblical marriage not as merely a return to the past but as a way of rebuilding and progressing forward, just as we must with the concept of biblical honor. While the biblical roles within the Church have endured various challenges to some extent, they have often lacked a crucial element at their core: the recognition and appreciation of honor. This includes honoring men for their masculinity and women for their femininity. This perspective stands in contrast to egalitarianism, which can lead to unwarranted self-esteem and enforced admiration, with the refusal to comply resulting in potential shame as punishment.

The reality is, egalitarianism holds the entire New Testament hostage because it holds the way Paul spoke in contempt. How? He addressed his audience specifically over and over again like this: *adelphoi*. This word means *brothers*. How did it come to mean anything else? Egalitarian stomachs were dissatisfied with the fact that *adelphoi* is used over 343 times in the New Testament while *adelphé*, meaning sisters, is used only 26 times. Paul addresses the Romans, saying *adelphoi*. He addresses the Corinthians saying, *adelphoi*. He addresses the Galatians saying, *adelphoi*. The Ephesians, *adelphoi*. The Philippians, *adelphoi*. The Colossians,

Thessalonians, all of them, *adelphoi*. The unknown writer of Hebrews addresses the *adelphoi*. James in his letter address the *adelphoi*.

The *adelphé* are not addressed in any letter. The only potential reference could be found in John's opening words in 2 John, where he alludes to an unidentified "elect lady."

Adam was called to take initiative and lead, not dominate. When a King wants his army to take a course of action, who does he send his commands to? All the soldiers individually? He sends the command to the captain. The Word is given chiefly to those leading the Church, to relegate it to the rest of the Body and its soldiers. Hence *brothers*. When this honorable sacrifice and huge responsibility of leading the Church was scorned as being "more fair" the Church took a death-blow.

The Western Church today can be likened to a manifest redux of the narrative of Adam abdicating responsibility, and Eve engaging in manipulation. In the biblical account, Eve's heart was swayed by malevolent thoughts when she was deceived. She was not an innocent, well-intentioned girl trying to do a good thing. She saw the potential for power over Adam's influence, protection, and leadership and exploited it. Now, he sits in a corner with his head between his knees while a horrible war rages across the land and his wife nags him, "Why don't you step up?"

Inequalities are Real

The Bible conveys a dialectic understanding of our nature. On one hand, it acknowledges our distinct male and female identities (Genesis 1:27; Mark 10:6). On the other hand, it also emphasizes that in Christ, there is neither male nor female (Galatians 3:28). This dialectic underscores the idea that while we have differences, in Christ, we are all united and share a common oneness, as we explored at the beginning of the book.

Order of glory is imperative to understanding the masculine and feminine dynamic. A tree is upheld by its roots that dig deep and spread out in the soil. The seed and roots are its "masculine" initiation hard at work while its boughs and fruit are its "feminine" glory. The woman is the glory of the man in the same

way. They are *one* like the tree, each serving their respective roles. Both are necessary. Paul illuminates us to the glory of the sun and the moon being different glories yet both working together (1 Corinthians 15:41) One was created to rule the day, the other to rule the night (Genesis 1:16). They are both rocks.

The same paradigm applies to the glories of the man and woman. Both are human. Jesus even calls his disciples *sons of light* and Paul repeats it to the Church:

While you have the light, believe in the light, that you may become *sons of light*.” When Jesus had said these things, he departed and hid himself from them (John 12:36)

for you are all *sons of light* and *sons of day*. We are not of night nor of darkness; (1 Thessalonians 5:5 NASB)

In saying, “there is neither male nor female” Paul pointed specifically to the corrupt nature of our bodies. The Greek words are *arsen* and *thely*, the counterparts to *zakar* and *neqevah* in Hebrew meaning *male* and *female*. Those physical aspects, our bodies, are passing away. In the resurrection, we will be raised with incorruptible bodies as sons and daughters. Had Paul said, “there is neither *man* nor *woman*” then we would have a serious contradiction to everything else he taught regarding man and woman. The *son* and *daughter* are being renewed day by day.

Inequalities are a fact of Scripture. All who repent are equally justified, redeemed, forgiven, favored, loved, blessed, adopted, and made immortal for eternity. All are *not* equally subdued and transformed by God. Paul was radically changed in a way *none* of us will ever get to experience. Peter was given a new name by Jesus (Cf. John 1:42). The rest of the disciples weren’t. The Holy Spirit did wonders through the Apostles that he doesn’t do through us. There are many gifts of the Holy Spirit but *not* everyone gets them equally (Cf. 1 Corinthians 12:6-11). The Holy Spirit “apportions to each one as he determines.” The very inequitableness and inequality of our abilities, gifts, strengths, and weaknesses are precisely what makes us the body of Christ in the first place and forces us to depend on one another. While God’s heavenly benefits are equally available to all *not* everyone will have

the same rewards in heaven (Cf. Luke 6:23,35; Matthew 5:12, 6:1; Revelation 22:12). Your rewards in heaven must be *earned* (Cf. Matthew 6:19-20; Romans 2:6). We see in the Great Commission over the last two thousand years that *not* every nation has been used equally for its advancement by God. *Not* every people group got to be called the “apple of God’s eye” (Zech. 2:8). *Not* everyone gets to be a part of the 144,000 who, incidentally, are exclusively men who have not slept with women (Revelation 14:4).

Finally, *not* everyone receives the same honor—the archenemy of the egalitarian. The twelve Apostles will receive more honor from God than any of us ever will by having their names permanently carved into the twelve foundation stones of the New Jerusalem (Revelation 21:14). Mary received an honor all her own when she was chosen to bear the son of God and was visited by an angel who said to her, “Greetings, O favored one!” (Luke 1:28).

Consider this staggering statement by Paul to the Corinthians,

If one member suffers, all suffer together; if one member is honored,
all rejoice together. (1 Corinthians 12:26)

He does not say, “If one is honored, all are honored together.”

Paul was no egalitarian. While we share the suffering as equally as possible, we don’t steal the honor.

Honor is one of the most supreme aspects of God’s value system. *Honor* and glory be to the only God forever and ever (1 Timothy 1:17). *Honor* your father and mother (Matthew 19:19). Since honor was removed from our vocabulary before most of us were born and replaced with *self-esteem*, it’s no wonder we have no clue of what God is talking about. As the Spirit moved radically in the new church at Jerusalem and individuals were selling off property and land and bringing the proceeds to the feet of the Apostles, donors were being honored for their sacrifice, generosity, and love. Such honor led Ananias and his wife Sapphira to try to steal some of it by lying. Stealing godly honor through lying was such a great offense to God that, as the story goes, the Holy Spirit struck the two down dead (Cf. Acts 5:1-9). A justice, by the way, *equally apportioned* to a male and female offender. Unlike our system, when it comes to justice God is not a

respector of persons.

The big take away fact is that true biblical equity and equality are laid out in terms of justice but not honor. The reality is, the progressive Church of our age has muddled the meaning of the words “grace” and “love” with “honor” and “favor.” We have preached that God approves and favors us all the same when in fact, he does not. He loves and extends grace the same to all, but does not reward and favor all the same. This is vividly taught in Jesus’ parable we know as “the Prodigal Son.” The parable could equally be called “the Progressive Son” after today’s standards. The progressive son saw his brother being showered with favor—“the best robe” and a “fattened calf.” He complained in response, “You never gave *me* any of this!” (Luke 15:29). The father’s response was that he always had his love, grace, and belongings equally but that this revival of his son *merited* this favor. God is not a machine that distributes everything in equal portions to all. He is a person who possesses his own feelings, attitudes, favor, joys, and desires. We do not get to dictate how the Creator of the universe should feel. For the past sixty years the result of this self-esteem based “doctrine of approval” has caused more fighting and jealousy in the Church than it has peace and humility. If we all think we deserve the same thing, what else would we expect? God wants us to be saved and *to do good works*.¹⁰⁷ Why bother doing good works if it merits nothing? *Store up* rewards in heaven, said Jesus. His love and saving grace are not dependent on our works, but his rewards *are*. None of us get to say how rewards are given. God alone gets to choose.

Thus, we see that the Holy Spirit was not given to the Church to reinforce exclusive rights to men just because they’re men. Neither was he sent to establish an egalitarian utopia on earth where everyone receives exactly the same. He was sent to assist the Church in the fight to accomplish his mission—to preach the gospel to every creature, to equip the saints for the work of the ministry, and to pull down the strongholds of Satan (Cf. Mark. 16:15, Ephesians 4:12; 2 Corinthians 10:4). Choosing who should and should not become ordained as elders should be based on *the wisest choice*—who is best able to dig into the Word, till the soil, bloody their hands, and lead people, the Church, to flourish. The

elder or pastor is one who plants and waters. It is not a position of power.

Because the mission is at stake *everyone* must put their egos aside. The self-esteem doctrine is paralyzing to any community. Imagine if Nehemiah told his men, “Go fight for yourselves!!” They would have scattered, and it would have been a catastrophe for everyone. Instead he told them, “Don’t be afraid of them. Remember the Lord, who is great and awesome, and fight for your families, your sons and your daughters, your wives and your homes!” (Nehemiah 4:14).

A little overlooked fact is how the Apostle John wrote his entire first epistle to young men and fathers, but not to mothers or young women. He writes according to the most basic three-fold division, or fulfilment of manhood:

I am writing to you, little children,
because your sins are forgiven for his name’s sake.
I am writing to you, **fathers**,
because you know him who is from the beginning.
I am writing to you, **young men**,
because you have overcome the evil one.
I write to you, children,
because you know the Father.
I write to you, **fathers**,
because you know him who is from the beginning.
I write to you, **young men**,
because you are strong,
and the word of God abides in you,
and you have overcome the evil one. (1 John 2:12-14)

The Greek word for “little children” is the general term of endearment, not a specific age. By egalitarian standards, John would probably be called a sexist for leaving mothers and daughters out of this potent exhortation. Do young women not have to overcome the evil one as well? We all do. But considering the fact that women say their greatest sins and struggles are with disorganization and inefficiency one really wonders how men’s and women’s struggles with evil really compare. And where are

the mothers? This is not textual equality to be sure.

Egalitarian glasses will prevent an individual from seeing the enormous truths of scripture while straining out tiny inconsistencies that don't fit the agenda. Once one removes those glasses, the passage opens up and the real lessons emerge. The way John speaks to the guys here shows us that there is a great sense of urgency toward the men. They are particularly in *trouble*. This is not about minimizing anything women might go through but about getting us to realize that Satan wanted to sift all the disciples, men, like wheat (Luke 22:31). Are women now so bothered by the fact that Jesus did not choose female disciples? My thought is that women are graciously spared from this because I have not come across any narrative in Scripture where Satan demanded to beat the hell out of some women of God. Consequently, John focuses in on the men like a laser—I am writing to *you*—and really wants to make sure they are paying attention by repeating himself. This is one of the main reasons that the Church must have tough men leading it.

Additionally, a man's greatest call is to build. He is a builder after the image of a Builder. Have you ever wondered why God loves numbers? His use of mathematical formulas such as the two becoming one, or three as one, or the four winds and the four corners, or the twelve pillars, or the twelve tribes, or the seventy weeks, or his favorite number of perfection, seven. In the book of Ezekiel we see a representation of Jesus as a builder standing with a ruler in his hand. He's a construction man.

He took me there, and I saw a man whose appearance was like bronze; he was standing in the gateway with a linen cord and a measuring rod in his hand. (Ezekiel 40:3)

An entire *three chapters* are devoted to the measurements and engineering of the temple as God designed it. God builds because God *loves* it. This is who God is. His entire word is full of mathematics. It is a *logos*—a logic. It's what sets the Bible apart from all other religious literature. The Word was constructed and built in such an incredibly complex way that mankind has been pouring over its mysterious handiwork for ages. You can never get to the bottom of its perfect design.

Man is a builder because he inherited this passion. God's image. He excels at squaring, multiplying, solving formulas, solving logic, expanding and simplifying expressions, formulating spatial algorithms, building matrices, and computing variables because he *loves* it. The programming languages of the world that run your computers and devices are built by men. All of them. In the Church, the doctrines, the creeds, the commentaries, the lexicons, the cross-references, the dictionaries, the concordances, the bible software, and the thousands of translations around the world are all constructed by men. This is not to say that women are incapable of being just as smart in math. They are. They just don't *love* it like men do. That's the difference. These differences in *preferences* are well documented and well-studied. Babies that were studied on their first day of life showed there was a marked difference between boys and girls. Boys looked longer and more frequently at a mechanical object. Girls looked longer and more frequently at a face. This was scientifically observed in babies on *day one* before they had been exposed to any such things.

The Fields Medal is the most prestigious medal in the world awarded to mathematicians. Recently, after eighty years of awarding it only to men, one woman finally won one.¹⁰⁸ In Scandinavia, one of the freest and most egalitarian-feminist societies on the planet, engineers are still predominately men and nurses are still predominately women, almost *twenty to one*. A Norwegian documentary entitled *The Gender Equality Paradox* was put together that took a closer look into evident differences in interests and preferences between the sexes and the strange fact that the freer the country was the more marked the difference was.¹⁰⁹ Despite how far the government of Norway has gone to ensure equity through public policy men *still* account for 80 percent of the engineers. Why? Because they don't want to be nurses! Despite this unmistakable preference the government still ran a program to recruit men into nursing. That program was a miserable failure. You can't change Adam. Can you think then why Satan would be so privy to his destruction?

Many evolutionists, because of their presuppositions, are forced to conclude that men and women have different brains. Really? So much for a viable basis of equality. This is why there is

so much contradiction and discord between scientific and feminist circles. We know the Bible tells the truth—that our brains are *not* different but that men's and women's *hearts* have different desires. As long as these scientists confine themselves to the biological realm they will *never* figure it out.

Consider also the prevalence in society of sexual temptation. Lust is a man's greatest weakness. Is it any wonder that our world is full of such temptations to sin? What other temptation, what other sin, is found waiting for you as soon as you plug in or walk out the door? What other sin can bring men down in an instant? The men are in a struggle that women cannot help them with. But they *can* support them in it. Will they?

The egalitarian likes to point to Galatians 3:28 which says, "there is neither male nor female, for you are all one in Christ." The statement of faith for one large egalitarian church denies that God designed the male and female for different roles and that "human oneness was shattered after the fall."¹¹⁰ Here "oneness" is being confused with "sameness." Oneness implies two or more very different things working together in perfect harmony. Even the scripture knows the difference: "For as in one body we have many members, and the members do not all have the same function, so we, though many, are one" (Romans 12:4-5). What are we to make of the examples of Jesus submitting to the Father? And are not the "father" and "son" distinct roles in themselves?

The statement of faith goes on to claim that "old divisions and hierarchies between genders and races are not to be tolerated in the Church where all are "one in Christ Jesus." One can see how loaded that statement is with the Marxist "oppressor-oppressed" philosophy from a mile away. For this egalitarian congregation everything in the past, the entire history of the Church, is *old* and *intolerable*. Such a claim represents a "diversion" of Christianity much bigger in scale than even the Protestant Reformation which did *not* seek to undermine the entire history of the Church but only the *usurping* of the authority of the Word by the Catholic Church. I find little difference with the egalitarian church of today in which the only Bibles for sale in the bookstore are paraphrased, gender neutral NIV and New Living Translations. In one

megachurch I visited in Texas, the NLT was the *only* translation of the Bible for sale in their bookstore. And the teachings at this church were devoid of scripture.

Why Women Don't Rule

The question of why women don't rule, or can't rule, is answered in the simplest terms by Genesis 3:16:

Your desire will be for your man, and he shall reign over you.

Women *fell*. God imposed a judgment upon her that, just as a man's toil would result in a lifelong struggle under His judgment, would also bring about a lifelong challenge for her. Consequently, women might contemplate evading their subordination just as much as men might contemplate evading the toil of work. If the desire she has for her man is a negative "deferential submission," akin to the way sin's desire is described in Genesis 4:7, then the man would face a dual judgment—his labor and the turmoil caused by his woman. As for women, they are, in the flesh, burdened with the judgment of pain in childbirth, subjugation to man, and a special hostility between her and the serpent. These were enduring penalties for all of humanity, only to find reconciliation through the freedom brought about by the Gospel.

It is paramount to acknowledge God's initial choice of words to Adam, "Because you have listened to the voice of your wife..." This statement alone prompts profound reflection, underscoring that the man should not have heeded his wife's voice in matters concerning obedience to God's word. It reveals the order that man is responsible to God first. If the man offered the fruit to the woman and the woman had listened to the voice her man, God would not have said the same thing to her. He would have asked Adam, "Why did you tell her to eat?"

God was punishing him for not listening to *his voice*. Therefore consider the exceedingly difficult position a man who wishes to be obedient to God might find himself in when his woman speaks against his obedience. What say you, woman? Should he listen to your voice on matters of the word of God?

When he did listen, it wasn't just him who fell, she herself also *fell*. When she ate, nothing happened. It was only *after* Adam took it, that the eyes of the woman were opened and her nakedness and shame revealed. Should he have listened to God's voice, she would have been saved.

In terms of taking rule and exerting dominance the question goes, "If women have equal standing, why aren't they ruling more?" The first and simplest answer is because it takes masculine power to overthrow masculine power. Women assent to this fact when they say, "women have been held back for thousands of years." That is a direct attestation to the reality that men *are* more powerful and that the only way for women to rule over men is through the hand of men. In order to gain power to vote, they had to ask men. In order to take control of men they need to use men. What other means do they have?

How could women have been "held back" if men weren't more dominant? If women ever wanted to fight, overthrow, and rule who was to stop them? No one except *men*. If women ever wanted to pull up stakes and build a city somewhere who was to stop them? Only men. *Men* are the reason women have not been able to rule.

The second answer is because their *wants* are different. Notwithstanding the obvious difference in physical strength, men and women have different preferences and proclivities as we have seen. Men, in general, have a preference for risk and danger not because of the risk itself but because of the *reward* of risk. Women, in general, have a preference for security and comfort. The way a young man's eyes light up when you entertain him with the idea of adventuring through some dangerous wilderness is almost exactly the same as the way a young woman's eyes light up when you entertain her with the idea of a warm and cozy night by the fire on a wintery night with a cup of hot tea.

Their *wants* are different. God himself identifies a wife as "the desire of a man's eyes" (Ezekiel 24:16) The tenth commandment is specific to men saying, "do not desire your neighbor's wife" (Exodus 20:17). God said to Eve her desire would be "against her husband" (Genesis 3:16). In Daniel's vision we hear about some

kind of “desire of women” that, although unspecified, is clearly referring to a desire specific to women (Daniel 11:37).

The best rulers are those who are not just *able* to take risks—women can certainly take risks—but those who *want* to take risks. Explorers were always men. To adventure to furthest reaches of the earth one needed to have a deep desire, not just willingness, to do so. Carl Hopkins Elmore wrote in his 1944 book, *Quit You Like Men*, about the Arctic explorer Ernest Shackleton,

Sir Ernest Shackleton when he was about to set out on one of his expeditions, printed a statement in the papers, to this effect: ‘Men wanted for hazardous journey to the South Pole. Small wages, bitter cold, long months of complete darkness, constant danger. Safe return doubtful. Honor and recognition in case of success.’ In speaking of it afterward he said that so overwhelming was the response to his appeal that it seemed as though all the men of Great Britain were determined to accompany him.¹¹¹

Ask a young man to follow you into this suffering and he will say, “Awesome!” Ask a young woman to follow you into such a journey and she will think you’ve lost your mind. This was exactly my experience with the young men I worked with in youth ministry. I found no such response when I shared the same stories of my mission adventures and Bible smuggling with women.

This evident difference still plays out today. When I undertook to plant a church I found men willing to take up the risk and sacrifice, but no women. As anyone can tell you, starting a church is not reading a book while sitting on a couch by a crackling fire. It’s *hard*. Hours and money are spent and there is no return for months or even years. It is wildly difficult and fraught with spiritual battles. I found my own experience to be one of the greatest testimonies to the existence of demonic oppression in my life. Yet men for thousands of years have done it because its honorable reward is *worth the risk*. Women have been able to start their own schools and translate their own Bibles for at least the last two centuries in America as we have seen. So, why haven’t they built more schools and started more churches? Because for them, the rewards are *not* worth the risk. They are uninterested in

that sort of honor that comes from defying pain and suffering, death and injury. Women didn't go to the barren and desolate moon *because they didn't want to*. What practical benefit did we as a civilization get out of sending a man to the moon anyway? It was purely done for the *honor* of it. All Neil Armstrong brought back for us was a vial of dirt and a few small rocks!

I spent many years as an entrepreneur trying to start a business with startup costs that ran in the millions. The sheer size and expense of the venture demanded that I worked the equivalent of *two* full time jobs for half a decade with *no pay*. I lost money that I did not get back. How could I expect investors or financial institutions to invest millions into my project if I didn't show how committed and devoted I was to it? And how could I show how committed and devoted I was if I didn't sacrifice and risk as much as I did? And how could I be so committed and devoted if I didn't *deeply desire* to take such a risk? As a result, investors were eventually lining up at the door. To not take such risk and work as little as possible and expect people to partner and invest would have been tantamount to entitlement.

I actually had a women's investment group approach me in search of projects to invest in. They were focused on helping women entrepreneurs who were very few. Most investors care about return potential and the bottom line because they don't want to lose their money. This group's primary concern was whether there would be a female owner in the company or not. I told them I was entirely open to the idea. I didn't have to pitch anything to them. Yet in my years of searching for partners and investors willing to take the risk with me *not one woman* anywhere that I came across had any such interest. I met numerous women business owners and professionals in the local chambers of commerce and business networking groups. I had sent out invitations to nearly a *thousand* individuals who were in my clientele and newsletter database. Not one woman wanted to be a part of the team. One lady did come forward as an investor but was only interested in *helping me* passively with only a little amount of cash that she didn't care about losing. Meanwhile, many, many men came to discuss, negotiate, and butt heads with me about taking an active role and incurring substantial risk. Even though

there were investor groups who would seek to invest in a woman entrepreneur on the basis of *simply being a woman*, not one woman ever came forward. What more advantage could they want? Are they crazy? No, they are not crazy. They just have different wants in life.

What does a *preference to tread through hell for reward* have to do with ruling well? Vision. Ernest Shackleton's selling point was a *vision*. He opened the minds of men across Britain to a vision of something great. Greatness was defined for most of human history as undertaking battles with hell and *conquering*. Seeing the reward of suffering was the vision. Ruling well has everything to do with leading people *through suffering* to a greater vision. The good ruler goes *first*. Moses lead his people through the wilderness of suffering on account of a great vision of reward, the promised land. Moses' experience as a ruler was not fun. It was hell. But he was *the only one that had a clear vision* of where they were going as the people were often complaining and wanting to go back to Egypt. Recall how well things went for Moses,

And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. (Exodus 32:19)

God associates vulnerable leadership and rule in a provocative way in Isaiah 3:

My people—infants are their oppressors, and women rule over them.
O my people, your guides mislead you and they have swallowed up
the course of your paths. (Isaiah 3:12)

The context of this passage is judgement. It is not a pretty picture. Weak leadership and protection leaves everything in a heap of ruins. When things go that far people understandably get desperate. A few verses later we read,

For a man will take hold of his brother
in the house of his father, saying:
"You have a cloak;
you shall be our leader,

and this heap of ruins
shall be under your rule”; (Isaiah 3:6)

Ruling is not sitting by a cozy fire sipping tea because *people* are not cozy fires or warm cups of tea. *People* are rebellious, foolish, and as wayward as a four year old trying to color within the lines of a coloring book. They often don’t even try. They are perfectly happy breaking the boundaries and even laugh about it. The *majority* of people do not grow up the way God intended. People can be such treacherous creatures to govern and lead that in every civilization extensive and even lethal enforcement of laws are necessary. America itself spends *\$100 billion a year* on policing and *\$80 billion a year* on incarceration. What a tragic loss of resources all because of sin! What a stench in God’s nostrils humans must be, *and yet he continues to exercise patience over them!* God himself treaded through hell—the slander, the hate, the accusations, the whipping, the beating, the shaming, the crucifixion, the death, and the decent into the depths, *all for the reward,*

Jesus, the founder and perfecter of our faith, who *for the joy that was set before him endured the cross, despising the shame,* and is seated at the right hand of the throne of God. (Hebrews 12:2)

Jesus is the definition of “ruling well.” Jesus endured the cross and the shaming (taking none of it) because of a vision. By saying, “women cannot rule” I do not imply men *can*. No man can rule well who does not follow after the pattern of Jesus. He will be an abdicator or tyrant. He will be a dunce or a know-it-all. No one wants to be under the authority of such rulers. *God* does not want anyone to be under such authorities. So, when he gets ahold of a man he immediately enlists him into serious discipline and a remolding of his heart, soul, and mind. He treats him like a soldier in a boot camp,

Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who *enlisted* him. (2 Timothy 2:3-4)

That is the literal meaning of the word “enlist.” The Greek is

stratologeó and specifically means “to gather (collect) an army, to enlist soldiers” as defined by Thayer’s Greek Lexicon. It is based on the word *stratos* which means “army” and is similar to *stratenó* which means “to wage war.” Why does God treat his sons like this? Firstly, he does this to those sons who willingly enlist. Many Christians still live on the fence or in lukewarmness. They hear the command and *do nothing*.

For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. (James 1:23-24)

God will not allow this sort of passivity in those who want to serve him as effective soldiers in this world. He will submit them with a firm head lock until they learn that *his command alone* is the way to conquering in risk. Every fiber of self-interest must be whacked out of him until the word of the commander is seen as *one hundred percent* authoritative. How many Christians do you know irreverently play games with the Word of God, our commander? We’ve already seen how feminist-evangelicals do not take the Word of God as one hundred percent authoritative but instead shrug it off in favor of their own sentiments and opinions. An army that treats the word of its commander in this way *loses*. When the centurion soldier came to Jesus he said, “I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it” (Matthew 8:9). This is the characteristic that must be present in God’s leaders for when Jesus listened to the centurion soldier say this, “he marveled and said to those who followed him, ‘Truly, I tell you, with no one in Israel have I found such faith’” (Matthew 8:10). This means we either believe the command or we oppose it. We don’t sit on the fence and ask ourselves, “Did God really say...?” Some things are not easy to understand in the Scripture at first sight. But obeying the command of the Lord, even when we don’t understand it, is never bad. Jesus said, “If you love me, you will keep my commandments” (John 14:15).

The spirit of entitlement under the Marxist-feminist vision

that has overthrown the culture in America is leading women everywhere to want to rule companies and businesses but *not* be entrepreneurs. It is leading Christian women everywhere to want to rule and lead churches but *not* be church planters. This is a major grievance to men and God. A grievance to men, because it undermines their desire to take risks. Why bother if women are just going to come and demand rank or position in the organization for which you gave your skin to build? A grievance to God, in that he is diligently chastising his sons, crushing them to a pulp and rebuilding them to make them into strong risk takers so that women can enjoy the benefits of not having to do what they *don't* want to do and doing what they *do* want to do.

Matriarchal rule is like the boughs of a tree trying to control its roots. Under matriarchal rule, a society becomes indulgent in luxury, sensuality, passivity, and ultimately will descend into anarchy. Sex is traded for power. *Sex* is the only way women can gain real dominance over men. They have always had this ability to use for either good or evil. When a woman trades sex for power, foolish men willingly give it to them *until* the woman is used up and no longer wanted. She has the illusion that she is in power but it is only bound up in her ability to “prostitute” herself. When she is no longer young and beautiful she must resort to some other deceptive and manipulative tactics to maintain her power. Eventually she is given the boot by those who possess a far less temporal power—tyrannical men. This is exactly what has happened with America as Hollywood, the mainstream media, and other American powers have been practically bought out by sex. Even the tyrants of the international community are using her up.

We can go back to the story of God’s bride for the perfect example of this. God said to her, “But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his” (Ezekiel 16:15). This woman—God’s own—was duped into thinking she could be powerful through “prostitution” but in the end it was an illusion for God said to her, “I gave you over to the greed of your enemies, the daughters of the Philistines, who were shocked by your lewd conduct” (v.27) God then details how those

tyrannical rulers would be gathered *against* her in judgment, “I will gather them against you from all around and will strip you in front of them, and they will see you stark naked. They will bring a mob against you, who will stone you and hack you to pieces with their swords” (v. 40). This also happens with the “Great Prostitute” in the book of Revelation. We read there that she “has dominion over the kings of the earth” (Revelation 17:18) but that the ten tyrannical powers with the Beast (who is a male) “will hate the prostitute” and “make her desolate and naked, and devour her flesh and burn her up with fire” (v.16). These complex prophecies give us a picture of matriarchal rule that is not pretty.

Our streets are now flooded with chanting for matriarchal rule. “The future is female!” they claim. Even Hillary Clinton who nearly became the most powerful woman on the planet believes this. Prostitution has been sanctified. The agenda should be clear to everyone, but it’s not. In the great battle of greed for earthly power, men become tyrannical rulers and women become whorish rulers. Both are no good for anyone.

It’s a dismal thing to think of how men were responsible for the most catastrophic loss of life in the history of the planet during the 20th century. After all, sin is Adam’s fault. But women cannot think they will ever gain the upper hand over men. Whatever power they gain will be stripped from them when tyrannical men are done with them. Man caused the fall in the first place, and man will bring about its ultimate end. It will be a man called “the son of perdition” or “the Beast” that will finish it all off. Good men to lead and rule must be *prayed* for because it requires the intervention of Christ to bring such a thing about. Without Jesus we are hopelessly lost to worldly politics. Jesus was and is the only solution to the loss of good and wise rulers because he was and is the only solution to the loss of *good men*:

The first man was from the earth, a man of dust; the second man is from heaven As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.” (1 Corinthians 15:47-49)

With Regards to the Flesh

We discussed previously the symbolic nature of appearances. What did Paul mean when he said that we don't regard anyone according to the flesh now that we are all united in Christ's death, burial, and resurrection (2 Corinthians 5:16)? Does it mean that we should not regard each other as male and female or men and women in the Church?

I believe Dr. John Piper is right when he asserts that manhood and womanhood go beyond the physical aspects to the very root of our personhood.¹¹² Personhood is the place of the soul. Biblically we are tripartite—body, soul, and spirit. There is a male soul and a female soul. Thus, we *should* continue to regard each other as *men* and *women*. We cannot make the presumptuous mistake of thinking that manhood and womanhood are abrogated in the Kingdom of God. It would be foolish to say that this is what Paul was teaching. There is still a masculine-feminine distinction in the eschatological Kingdom of Heaven—we are *brothers* and *sisters* of one another, and *sons* and *daughters* of the Father God (Cf. Matthew 12:50, 19:29; 2 Corinthians 6:18). We will, most assuredly, be every bit as male and female in the future Kingdom of God as we are now. Our bodies will be fully restored to immortality (Acts 3:21; Revelation 21:1-5). We will not be resurrected into androgynous shells. Our male and female souls are being renewed day by day, but our bodies await their renewal. “Though our outer self is wasting away, our inner self is being renewed day by day” (2 Corinthians 4:16).

This tells us that our manhood and womanhood should be maturing day by day. It also answers our initial question—Paul was teaching us to regard one another according to the “inner self”, the soul.

The Curse of the Fall or, The End of the World

In some egalitarian circles it is assumed that the subordination of wife to husband is a result of the sin and fallenness of Adam and Eve. In the book *Women in Ministry*, Alvera Mickelsen argues that the creation order is irrelevant and that there was no subordination in the marriage of Adam and Eve before the fall,

but it appeared afterward as a result of sin. She equates male headship or leadership with the curse saying, “Male dominance appears in Genesis 3:16 as part of the result of sin.”¹¹³ However with a perspective like this one has great difficulty in reconciling Paul’s teachings on submission being, as they were, based on the situation *before* the fall. Mickelsen is right about male dominance being a result of the curse but she is wrong that *leadership* is the same *dominance*. This is a dishonest switching of words. It’s like dealing with Elizabeth Stanton all over again.

Those women who hate the Church’s historical consensus about the Genesis creation account take it upon themselves to tell us that men have been conspiring all along and that everyone has been misled. These are studies performed *after* a conclusion is reached and are a suppression of the truth. They irreverently hack the Scriptures apart and present us with a “new and improved” interpretation devoid of the level of scholarship of the countless masters of exegesis and lexicography. Then they shame those who don’t accept it as “oppressors.” No sooner did I share a seminary paper on a conclusion I arrived at *after* an exegetical study in which I concluded that eldership was to be limited to men in the Church than I was accused of “perversity.” Even as a 29-year-old still open to other people’s ideas I was promptly blacklisted by an egalitarian Christian. No conversations, no debate, no open-mindedness. All I got was a label.

It’s gotten so bad that recently I came across a feminist reinterpretation of the story of Jezebel, the most wicked female of the biblical narratives, that made her into a good, strong-willed, powerful woman who was, simply, different. The premise was that the prophet Elijah and King Jehu just hadn’t learned about diversity yet; they were “oppressive.”

In light of the creation, male headship did not appear as a result of sin. If this were the case, there would surely be instructions in the New Testament to the effect that such distinctions and roles are not to be tolerated. We find Paul emphatic about ridding the Church of racism and ethnocentrism but at the same time we find Paul *affirming* gender distinctions and roles (Ephesians 5:22). Raymond C. Ortlund eloquently explains the paradox of Adam and Eve being created equal but different:

Another indication of the paradox is that Adam welcomes Eve as his equal (“bone of my bones and flesh of my flesh”), yet he also names her (“she shall be called Woman”)...Let us note this carefully. In designating her “Woman” the man interprets her identity in relation to himself. Out of his own intuitive comprehension of who she is, he interprets her as feminine, unlike himself, and yet as his *counterpart* and equal...Both Adam and Eve understood the paradox of their relationship from the start.¹¹⁴

Adam and Eve are equal *counterparts*. This truth plays out in everything in the universe. It also plays out in the curse. Man’s work, the woman’s childbearing, and their relationship were all cursed. The curse on the relationship between them is what I refer to as the “third curse.”

I’ve touched briefly on this “third curse” in our previous discussion of biblical oppression and also in the suffering of Job and Naomi where we learned that our sufferings are different because the initial shame and punishments inflicted on the man and woman in the beginning were different. I noted how man’s greatest suffering would be closely associated with his curse as would the woman’s suffering with her curse. God said to Eve, “I will *greatly multiply* your sorrow and your conception; in sorrow you shall bring forth children” (Genesis 3:16). According to Marxist-feminist sentimentalities God here is making himself out to be an “oppressor.” Yet he did not judge or give them what they deserved, or they would have been executed. The next part of that verse reveals the third part of the curse of the fall, “and your desire shall be to your husband, and he shall rule over you.”

Even though this was spoken to Eve, this was a curse placed on the *relationship* between Adam and Eve. If the relationship is cursed, both suffer. We also recognize that both cause it. How is it cursed? The woman now has the propensity to dominate her man and the man now has the propensity to lord it over her. Because the man is physically stronger this curse plays out in the scenario we see the world over from time immemorial: men physically dominate women and women manipulate men. See if this is curse is not still the bane of our civilizations and relationships. Virtually everyone in relationships experience these struggles to some

degree. These two proclivities are addressed by Scripture. The Apostle Peter, in teaching men how to lead as shepherds, warns them against “lording it over” people or being domineering. The Apostle knows very well the propensity men have to be like this, so he draws a clear distinction between *shepherding* and *domineering*. The HELPS Word Studies defines “lording it over” in this way, “properly, exercise decisive control (downward) as an owner with full jurisdiction...”¹¹⁵

Some commentaries say that this curse was abrogated by Christ’s redemptive work.¹¹⁶ If so, why are relationships still plagued with this problem? And why is a man’s penalty—the curse on his work—*not*? No man with half a brain will say he has been set free from the curse on his work. No man or woman with any common sense would say that relationships are a breeze. A woman’s childbearing curse has not been lifted either. Benson notes that the woman is “with more pain than any other creatures undergo in bringing forth their young: a lasting and terrible proof that human nature is in a fallen state!”¹¹⁷ That is indeed a terrible proof, but I think the reality of the battle of the sexes, and the manifest outcome of an egalitarian, god-denying, disobedient culture is a more terrible one.

There is an interesting truth to these curses that should not be overlooked which is this: they can all be avoided. A woman can avoid ever having to deal with her curse on childbearing—i.e. don’t get pregnant. I believe there is a connection with this truth and the fact that Paul says, “she will be saved through childbearing.” By bearing children she is essentially bearing her curse and thus worthy of honor. It’s not because she’s fulfilling a duty but because she is willingly entering into the pain and suffering of her curse. Men likewise, by taking up the hard work they are called to, willingly enter into the pain and suffering that comes with it.

Hard-working men—and I’m not talking about the soft-skinned, career politicians or religious Pharisees who won’t lift a finger—are honorable men. Calloused hands, dirt under the fingernails, smashed fingers, bloody knuckles, bruises, scrapes, mud, oil, rain-soaked clothes, and sore muscles every day make for honorable and respectable men so long as they aren’t complaining about it. They are bearing their curse with a sense of

responsibility or even dignity. The microcosm of this honor system still exists at many work sites and construction zones today. If ever a man starts running around complaining about how much his work “sucks” and “life isn’t fair” because he smacked his finger with a hammer, you can be sure the other men at the work site are not honoring him. Men can run away from hard work. But the Apostle Paul points out the dishonor of this,

For even when we were with you, we would give you this command:
If anyone is not willing to work, let him not eat. (2 Thessalonians 3:10)

Equally, if there are women who scorn the bearing of children, who choose to abort their children in the womb, or who run around complaining life isn’t fair or “nature is rigged” because childbearing is so painful and men are so oppressive, you can be sure that a reasonable woman is not honoring her. She is not bearing her curse with dignity but playing *the victim* of it. The Apostle Paul didn’t hold out honor for that woman either.

and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control. (1 Timothy 2:15)

Obviously these are not directives or strict commands. Paul is not saying that men should work themselves to death or put themselves in absurdly dangerous work environments or that they should put up with corrupt managers and bosses. Likewise, he is not saying that women must bear children at every expense. These are foolish straw-man arguments that get flung at Christians at every chance by those who refuse to *listen*. There are good reasons for some to avoid hard work or childbearing—they may be disabled for example. Such individuals merit their own kind of honor because disability is tough (though I wouldn’t put their statue next to fallen generals).

Anyone can avoid the third curse on the relationship—don’t get into relationships and don’t marry. Marriage and relationships are honorable ventures but Paul gives us reasons to avoid them. In

1 Corinthians 7:8 we read, “To the unmarried and the widows I say that it is good for them to remain single, as I am.”

The verse follows with reasons that it is good not to marry. Combine this admonishment with the instruction in Hebrews 13:4, “Let marriage be held in honor among all.”

I see this third curse as being the cause of our ultimate collapse as humans. The way we began in our fallenness is the way we will end. This very battle of the sexes is bringing about the doom of our civilization *right now*. The curse has nearly reached its ultimate end, or I suppose you could say, has nearly gone as far as it could go. Women have taken their fallen desire for dominating males and become *feminists*. Men have taken their fallen desire for female domination and become *pick-up artists*. Feminists and pick-up artists are those at the front lines of the battle. Behind the two are the plethora of trans, gay, bi, and other passive casualties of the war. In general, a trans, gay, or bisexual person doesn’t much *care* if there is an opposite sex around. The feminist and pick-up artist however *must* have the other sex around. They have embraced their curse and are enslaved to it. Feminism is generally the most visible side of the battle because it takes to the streets and the high places of the land such as the entertainment, media, and political world. Some may think there is no counterpart to the feminist fight, but there most definitely is. Any bookstore with a “love and romance” aisle will show you. Pick-up arts books line the shelves because *they sell*. The men’s fight to dominate women is not very visible because they don’t care about the entertainment, media, or political world. They want *sexual* dominance. For them, if they get sexual fulfilment they feel they have won. Many grassroots movements such as MGTOW and The Red Pill reflect this reality. There are just as many pick-up artists as there are feminists.

As the heterosexual battle of the ages grows so does the sexually confused and backwards. In societies where men and women are *not* battling each other but exemplifying God’s beautiful design for marriage, the people are attracted to its glory and are anchored by it. Marriage after God’s design is the biggest anchor of any society.

The new world religion that has risen up and overthrown the

powers that be in America over the last 120 years has led to the embracing of our fallenness and our curses as *good*. To women it has preached, “Dominate men! They deserve it! They are oppressors!” For the men it has told them “seduce those women! Show ‘em who’s *the man!*” Consequently the battle has been inflamed to epic proportions, and marriage after God’s design has nearly become a minority. The tipping point has been reached. Feminists may think they have won by overthrowing the powers that be. But they will have changed nothing. Pick-up artists will think they have won by mastering the art of deception. In the end, the curse will have its way, and all will be up in smoke. Paul’s prophecy describes the feminist and pick-up artist’s character perfectly:

But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God. (2 Timothy 3:1-4)

When you consider the fact that as long as men and women are living side-by-side in this world, there ultimately *is no running away* from the third curse. The MGTOW fellas seem to be trying but I’m not sure how far they will get. The propensity in men and women to dominate and manipulate one another remains whether you remain single or marry. Marrying however *adds* to the struggle against the third curse. Work is not easy, childbearing is not easy, and marriage is not easy, therefore let marriage be held in honor among all.

In conclusion, the Church must be a witness to the world of how to overcome these curses through the power of the Holy Spirit. That means men must not lord it over the women but instead *shepherd* them and the women must not try to control the men but allow themselves to be provided for, washed with the water of the word, and adorned like the boughs of the tree so that the disillusioned of the world can come and partake of its nurturing power, its quiet refreshment, and its refuge from a

world descending into a nightmare. Without the women the tree is ugly and repulsive. Without the men, the tree is dead.

He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches." (Matthew 13:31-32)

Conclusion: Reviving Honor

THE NATIVE AMERICAN Oneida have a legend about a warrior maiden who saved their entire tribe from certain death.¹¹⁸ One day, an enemy tribe had invaded their village, set fire to their longhouses, killed men and boys, and abducted their women and girls. The remaining survivors fled deep into the forests to hide. The men took the women and children and hid them among the rocks, caves, and remote mountains while the enemy tribe hunted for them. They believed that the Great Spirit had helped to protect them during those fateful days in hiding, for the enemy could not track them down.

Soon they became hungry and found themselves in a crisis. How could they venture out for food and not give away their hiding places? A council of elders was called together to discuss the matter, but they could come up with no solution. A young girl named Aliquipso stepped forward. She would sacrifice her life by leading the enemy warriors to the foot of the cliff where they hid where they could all be crushed with boulders and sharp rocks from above. The chiefs, elders, and warriors listened to her in awe. They accepted her proposition and adorned her ceremoniously. They then sent her with great blessings.

She put on a show from start to finish by wandering through the woods as if lost, allowing herself to be captured and brought

back to the enemy camp, and then allowed herself to be tied to a tree and tortured for refusing to tell them where her people were. While tied to the tree she astonished them for her courage to endure. She pretended to weaken and finally give in. She then told them she would lead them to where they were. When she led the enemy warriors to the foot of the cliff she drew them in with a whisper and all at once yelled for her tribe who were positioned above to crush them. Large rocks and boulders rained down. The entire group of warriors perished. And so did she.

This story was told and retold by Oneida Indians at campfires throughout their generations and is one of their favorite stories. Courageous living is sacrificial living. Heroes and heroines are those servants who put their people above all else. Those who live and die for *agape* love.

Honor and glory are concrete realities. They aren't just ideas, they are *actions*. Identity itself is a concrete reality. Our postmodern world is now reaping the consequences of ditching concrete truth for an abstract abyss. While our television technology has gone from low-resolution to ultra-high definition our culture has done just the opposite.

The masculine and feminine realities are concrete realities with real boundaries. They are not interchangeable abstract ideas. The masculine and feminine, male and female, man and woman, are the highest and most valuable in all the created order because *they are like God* himself. If our understanding of the masculine and feminine is abstract what does that tell us of our understanding of who God is? It means simply, we don't know him any more than we know a blurry fog suspended in outer space. *Jesus* was the ultimate and greatest act of God in identifying himself. There is nothing abstract about him or what he did while on this earth. Jesus allowed us to know God *concretely*. He is the ultra-high definition 4000K reality of God. Of course our revelation of him has yet to unfold even more as Paul said "now we see in a mirror dimly, but then face to face" (1 Corinthians 13:12). And Jesus *affirmed* the concrete masculine and feminine realities (Mark 10:6).

The idea that we are *not like God* is the lie that has plagued us ever since the beginning when Satan said, "you *will* be like God if..." (Genesis 3:5). It's time we stop doubting ourselves and start

acting like the One we are like.

The sages long ago spoke, “A gracious woman attains honor” (Proverbs 11:16). That Hebrew word for honor, as we learned, is *chavod*. It speaks of glory and splendor. The splendor is there if she is willing. She only has to be willing. Graciousness is not anything anyone anywhere can force out of a person. It is a quality that comes out of obedience to the Word—the same Word that said, “let there be light!”

The Word is not a totalitarian command to “shine your light or else!” Rather, the spiritual Word is a two-fold presentation—a sound of a mighty rushing wind and a soft, gentle wind (Acts 2:2, 1 Kings 19:12). Without the gentle grace of women, the word to a lost world is incomplete. The world needs the gentle voice of Amy Carmichael just as much as it needs the mighty rushing wind of Billy Graham’s preaching. Men need women and women need men. It is the beginning of our story and it will be the end of our story.

Western Civilization was built on the belief that *knowledge* was the supreme pursuit of all human endeavor. Honor was bestowed upon those who spent their lives pursuing it. Those who earned an exceptional level of intellect and knowledge were honored and respected and placed in the most socially authoritative position in society. They earned their place. Their honor was symbolized in the *PhD degree*, the highest degree of knowledge attainable. A PhD degree means you know things that no one else does. As postmodernism has supplanted honor with the new fashion of self-esteem, PhD scholars have been increasingly derided and treated like second-class citizens while reporters and celebrities have been given the authority and new doctoral degrees have been awarded more for the sake of equity and “fairness” than for merit. This trajectory leads only to one place, the reversion of the West back into primitive behaviors that keep both men and women stuck in infantilism—a society that eschews the pursuit of knowledge. It leads to a society that runs off a script because it can no longer *think*.

Barna Research’s recent survey that revealed that 39% of Americans trust news reporters as the most credible source of news, 32% trust only their own instincts, 27% the friend or family,

22% the famous academic, and 14% trust a pastor they know personally.¹¹⁹ This means that a vast majority of the American public are not thinking and have little or no grasp on reality.

Right now, with the news of Oprah Winfrey hinting at a desire to run against Donald Trump in 2020 for president, we are seeing what I would call a cultural race to a final showdown of the battle of the sexes. What people have overlooked with the last election between Donald Trump and Hillary Clinton was the very fact that it was not just an election between Trump and Hillary but a battle for the most powerful position in existence between a *man* and a *woman*.

The reason that this is so important is because of the inherently Christian foundation of male-headship that built America. No other country was built on such a foundation. In other countries that were taken over by matriarchal powers such as Sweden and Iceland there was scarcely a “battle of the sexes” because there was no underlying principle of male-headship in the way in the first place. God’s command to Adam to take initiative and lead didn’t exist in their ideology. That is what makes the current events in America so warlike and on the brink of disaster. That is why we no longer elect politicians for their politics or policy. We now vote and elect mascots into office who best represent our stance on the most fundamental attribute of all humanity: *sex*.

“Male and female, created He them. *And He blessed them*” (Genesis 5:2). It is the war of matriarchy vs. patriarchy. Matriarchy has come to represent everything counter to the truth of that verse in Genesis because the very notion of male and female being specific designs of God is itself considered “patriarchal.” Coinciding with this matriarchal uprising is a resurgence of witchcraft which unsurprisingly finds favorable habitation in a matriarchal society.¹²⁰ Oprah Winfrey herself is long considered a New Age spiritualist who is often revered like a priestess of her own religion. A religion that, in 2005, had an audience of 10 million people primarily consisting of women.¹²¹

Thus the matriarchy fights not for women but *against all those who believe in the blessing placed by God on the male and female relationship*. It fights for power. Virtually the entire realm of sexual immorality

is unhinged by the matriarchal rule. It is an inevitable outcome as evidenced by the allegorical Great Prostitute of Babylon in Revelation 17. This speaks of a matriarchal ruler, “seated upon many waters”, meaning many peoples, who’s entire political philosophy and policy seems to be shaped around sexual immorality and the hatred of devoted followers of Jesus, the source of male-headship. Her sexually immoral politics is the wine in her hand with which she makes her constituents, “those who dwell on earth”, drunk (v.2). While the tyrant kings of the antichrist are sober, this woman is drunk. She is not reasonable or rational.

This characteristic of unreasonableness played out in Hillary’s debates. “It’s because I’m a woman isn’t it,” said she to her male opponent at one debate as she looked around the room with an air of self-approval. The statement didn’t have anything to do with being a woman but had everything to do with attacking and accusing the principle of male-headship. This would play out in Winfrey’s as well, both of whom want to see male-headship destroyed and everyone counted as sexually immoral by the Bible given *affirmation* and *power*. John “wondered greatly” at the sight of this. And a true wonder it is, indeed.

Every last one of us is taken captive to wrong ideas, wrong philosophies, and wrong thinking to some degree. Paul wrote this to the Colossians,

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.
(Colossians 2:8)

It’s worth repeating to women as much as to men. Do not let yourself be taken. Women don’t need to be “empowered” because they’ve already been given great power. They are like God! The Bible says that “Life and death are in the power of the tongue.” The mantra of “women’s empowerment” is demeaning to women because it communicates that women ultimately do not have any power unless they either conjure it up or take it from others. Those who conjure up power for themselves are called sorcerers or sorceresses, or in the Hebrew, *mekashaf* and *mekashbefah*. Those

who take power instead of earning it are thieves and cowards. I do not recall men ever having such empowerment mantra so why should women? Nay, a woman has great power already waiting to be freed the only way it can—through Jesus.

And who knows whether you have not come to the kingdom for such a time as this? Remember the story of Esther who broke the king's rule in order to save her people saying, "I will go to the king, even though it is against the law. And if I perish, I perish" (Esther 4:16). Esther had a special influence with the king as the Queen, chosen because of her piety and inner beauty, not just her outer beauty. Confronted with a hard decision, she chose to make herself a slave to her people and as a result became a heroine and earned her very own book in the Bible. Likewise, Christian women right now have the power to rescue the Church, the people of God, if they would but follow her example. "For if you keep silent at this time, relief and deliverance will rise for the Jews from another place" (v.14).

Do not underestimate the power of your words. Acquaint yourself with the issues of the "suicide sex." Do not be afraid to break the neo-Marxist rules of what it means to be a woman. *Despise* the shame of the world put on you for following the Word of God, as the Lord Jesus did. Stand up in truth to the drunken and those who hate you. Start a YouTube channel, write books, blog, speak publicly, or just witness to those around you how great and honorable it is to be a *female follower of a masculine Jesus*. Testify to the world how Mary desired the greater portion. We've ripped virtue, morality, and honor out of the fabric of our society and now the entire thing is collapsing because there is nothing left to hold it up save for subjective feelings.

In our emerging, post-Weinstein world men are as skittish as they've ever been in approaching or dealing with women. Many men are seriously wondering whether they will get in trouble or be reported for harassment if they simply ask a woman out at work. Sexual harassment is no longer on the same level as the definition of "harassment" by itself. It has become a postmodern, shape-shifting colloquialism that, for today's men, could be anywhere lying in wait for them to make just the wrong move. Women are suffering from the collapse just as much. They are losing fast

men's proclivities to commitment and emotional investment who are responding to the changes by "going their own way." Women are finding themselves increasingly alone and seemingly condemned to the same fate as Shulamith Firestone. Stop and think. You have more power than you realize to impart life into your brothers. Encourage them and build them up with respect and honor, don't tear them down or criticize them. They will value you like gold for doing so. Your brother's lives are literally at stake.

The biblical truths of shame and honor must be rediscovered if we are going to gain a true understanding of our sinfulness and Christ's redemption and if we are going to set ourselves again on the proper path of gospeling the world effectively as high-definition men and women.

The reason the Church of the West has lost the evangelistic strength it once had is because it has become buried underneath the thick muck of egalitarian shame and cowardice. You cannot deny the existence of cowardice and expect to be free from the sin of cowardice. Men's thoughts are about dealing with "the shame of their existence" virtually 90% of their waking life. They will remain stuck in that ditch as long as the door of honor redeemed in Christ is shut to them. Their thoughts are *not* always consumed by sex as many women might assume.

Christ taught specifically about the sin of cowardice. He said to his disciples while they were sitting afraid in the boat in a middle of a storm literally, "Why are you *cowardly*? Do you still not have faith?" (Mark 4:40-41).¹²² The Apostle Paul later teaches in the literal Greek, "God has not given us a spirit of *cowardice*, but of power, and love, and self-control" (2 Timothy 2:7). The Lord himself sitting on his throne spoke, "But as for the *cowardly*, the faithless, the detestable...their portion will be in the lake that burns with fire" (Revelation 21:8). There are few things more important in the teaching of biblical manhood than the concept of honor, shame, strength, and cowardice. Those define actions that either make or break the man.

The reason our generation has heard nothing preached about such a concept is because of how antithetical the idea has been to our self-esteem driven, egalitarian society for the last forty years. I have found a passion for reading old Christian books written over

a hundred years ago. Books produced by the Church up until the 20th century are full of admonitions toward honor and courage. We, on the other hand, have been *afraid* to teach such things. Cowardice, and likewise honor, have had no place in our cultural tapestries and thus were persistently thrown out as “outmoded” ideas. But we have seen how this concept still speaks powerfully to the depths and fibers of just about every man’s being. If the women in the Church will take these points seriously, set aside whatever egalitarian biases they might have, and listen to the Scriptures honestly, a transformation could take place that would open the door, I believe, to a revival of men the likes of which we have never seen.

Putting on God’s Clothing Again

When Adam and Eve fell they suddenly found themselves naked and ashamed. Their honor was suddenly stripped from them. They were not originally “naked” but their very bodies constituted their *covering*. Their honor and glory existed in their bodies as *male* and *female*. When they sinned, their covering became shameful and no longer honorable. Or at least they *saw* it that way.

Aware of this, they made a futile attempt to cover themselves with some fig leaves. The shame they felt was exclusively centered on the exact differences between them. They didn’t cover anything on their bodies that they had in common. The Bible says that when God saw this futile attempt of theirs, he took it upon himself to make *clothing* for them (Genesis 3:21). *Distinct* clothing. This was God’s first redemptive act to the man and woman. God gave them *new* coverings to temporarily redeem their lost manhood and womanhood. It was a temporal redemption that recovered a sense of honor for Adam and Eve. Clothing has been universally an apparatus of honor in some form or another ever since. Women’s clothing universally represented adornment and men’s clothing universally represented symbolic strength, all the way up to our own times (or at least to the 1950s) with the coat and tie for a man and a dress for the woman. Thus we read later in the Law of Moses that God detested cross-dressing:

A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an *abomination* to the LORD your God. (Deuteronomy 22:5)

God once didn't want us wearing clothes. When Adam and Eve fell into shame about themselves, then he did. It is immensely helpful to understanding manhood and womanhood to see the spiritual significance of this event. Shame occurs when honor is stripped from us. Honor is like a boundary that hems us in and gives us aim. It gives us self-respect and causes others to respect us. It brings into absolute focus an otherwise blurry picture. A man who is well dressed will receive much more honor and respect than a man wandering around naked. Without proper clothing and apparatus, a man can't function in his work or expect to achieve much. His work is hindered, and he ends up accomplishing very little or nothing. Likewise, an all-encompassing system of honor is crucial to a man if he is to go anywhere in life. He needs the cultural "clothing" of honor.

Virtually every civilization since Adam and Eve has provided its men and women various kinds of cultural honor "clothing" with which they have been equipped to feel some sense of "aim" in life. Today's Western culture represents perhaps the first time in history since Adam and Eve a reverting back to the nakedness, ditching the clothes and even the fig leaves in *favor* of the shame which God helped us to cover. We have literally back-pedaled the entire cultural history of humanity to the very beginning, when we were hiding behind bushes buck-naked as fools. Only now we are not hiding our shame but flaunting it in God's face. Our pride has become so high and lofty that instead of trying to cover up the shame we are exalting it as the new form of "honor." However, this has not been a bilateral experience for both men and women by any means.

After methodically stripping down the man and woman to nothing, our post-deconstruction era then reconstructed a new upside-down sort of honor system for the woman based around her own shame. *Shame is the new honor*. Notice how the new cultural honor system is focusing *everyone*, including children, on the female genitalia, the center of her shame. She now wears a vagina

hat in public and is honored and endowed with great respect for it. Has this been the case for the man as well? No. For him, his shame is still his shame and he gets nothing to cover it; there is no more honor extended to him.

The culture has even made the reviling of a man into an honor. A woman can attack, ridicule, and walk over a man, and be held in high esteem for it. Meanwhile, there is nothing a man can do to culturally redeem himself. Their cultural boundary has been pulled down leaving them with no aim or directive in life. He looks for it everywhere desperately and does not find it. It divides, pulls, and tears apart his soul until he succumbs to alcohol and addictions. Overtaken by shame, his family suffers under his sense of aimlessness, who incidentally only increase his sense of shame by not knowing how to show him any honor. His family never learned anything about honoring a man. They watched the commercials and entertainment and learnt only to shame him. And thus, he wrestles with his shame with zero hope of any temporal covering. When it becomes too much, and no longer worth the stress, he kills himself.

The idea of honor and shame is on the upswing again in America, but the concepts have grown up around the neo-feminist grandchildren of PC-culture and the biological identity complex. Just as it was written, “Everyone did what was right in his own eyes” (Judges 17:6). This free-range chicken morality can only last very briefly before things become too chaotic and new rules of shame and honor must reemerge, and this is exactly what has happened in the last ten years. Transgressors of the new honor code are instantly shamed in a public fashion not too far off from the old tar and feather method of the old days. The breaking of actual criminal laws is irrelevant. If you refuse to bake a cake for gays its tar and feathers you—a public display of shame via social media and news outlets. Then, when no one wants to be associated with you, you’re forced to close your business. All this when no laws were broken. Thanks in part to social media, public humiliation has supplanted the due process of the law. Great honors are extended to transsexuals for their great “courage” to speak about it. In this new cultural system, honor does not require that females actually do anything. It’s an oxymoronic principle that

honors women for *not* achieving, and for being *foolish*. I can't think of anything more degrading to women than that.

The real game being played in the West is not merely one of "who is the oppressor" and "who is the oppressed" but rather who has the honor and who has the shame. Many have heard the term "victimhood" being used. Being a victim means you are bearing some sort of shame. This should not be a surprise to Christians for all bear the shame of their sins upon their own heads. While Christians have always preached the Gospel which says that all honor belongs to the Son and that some in the Body of Christ receive more honor than others (Cf. John 5:23), the world at large has chosen an inverse form of honor where the more shame you bear, the more honor you receive from organized "tribal" groups.

A compelling paper was published by Bradley Campbell, professor of sociology at California State University, and Jason Manning of Western Virginia University on the emergence of a new moral culture based on microaggressions where individuals are actually *competing* for status as a victim.¹²³ Unlike the policy of Jesus where the aggrieved are to settle the problem with their offenders directly and privately, and take it to the Church *only* when the offender has refused to cooperate with them and a second person, the "victim" in this new policy immediately appeals to the mothership or tribal leaders and calls for backup which often results in a public show of tar and feathers for the offender. Numerous microaggression websites have appeared where individuals can publicly air their grievances as a form of social control. Those who do not heed the new moral standards on the university grounds of America may quickly find themselves speaking with institutional policing programs or a "Bias Incident Response Team" and suffer the consequence of a fine, compulsory training, or expulsion. If it sounds like American universities are turning in Orwellian realities, they are. What happens in the universities happens everywhere five years later.

The entire episode that we are in as a country is the re-emergence of tribalism. As identities multiply the various "tribes" get smaller and smaller. The inevitable outcome is the destruction of one another. Right now, the tribalistic animosity and hatred are

already ignited, all outsiders are unworthy, and murder and tribal war is only a step away. As was the case in the old-fashioned duels or the gangs of New York, the tribes are increasingly hitting the streets for a show-down.

As a distinct tribe among the nations of the earth, the people of Christ need to pledge themselves to their own tribal leader, the King, with full allegiance to his commands. *All* of them. His word must be *honored*. This means we need our women, along with the men, to return to the honor of God that we have fallen so far short of. We need to put the clothes *he* made for us back on, so we can take on the world with dignity again. Paul's famous passage in 1 Corinthians 12:21-26 seems to sum it up perfectly in terms of men and women.

The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, *that there may be no division in the body*, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. (1 Corinthians 12:21-26)

The woman cannot say to the man, "I have no need of you," nor the man to the woman, "I have no need of you." Though the woman may be the "weaker vessel", the parts of the body that seem to be weaker are yet indispensable. Though it may be thought that a woman's weakness makes her "less honorable" the precept and teachings of female modesty and virtue tells us that Christianity bestows a *greater* honor on the woman. God has so composed the body giving greater honor to the woman who once lacked it.

Therefore in Christianity, apart from all other religions on earth, men and women worship under the same edifice, in the same sanctuary, and on the same pews. Because of this I believe

that a church with a “men’s” ministry and “women’s” ministry is likely to be a divided church where both are being conditioned to rely on *themselves* rather than on each other. By their very existence they tend to psychologically condition us into independence rather than dependence. In case you haven’t noticed, men’s ministry has not brought the men back to the Church. It is the same with separate life-stage ministries. Remember the words of Paul, *that there may be no division in the body*. These things need to be gotten rid of. The reason for this is simple. When everyone is separated out to their respective “ministry” guess where the men end up?

Alone. When “ministry” takes everyone away from the men, who is he supposed to minister to? Who is left for him to lead? Who is he supposed to wash with the water of the Word and present to himself spotless (Ephesians 5:27)?

It is not good for Adam to be alone. When they are alone, with none to lead, they invariably end up in the man cave. Church is not supposed to be a man cave. Men know this and so they don’t go. It was never due to a “feminization” of church that they quit going, it was due the refusal to let them lead. The consequences of this are staring us in the face today. If we care about Adam and his innate need to be *needed* and *depended* on, if we care that without his undergirding support the whole tree collapses and dies, then we’d better start acting like it.

This is not to say there can’t be men-only or women-only events or activities but they should not make it seem to us or the world that Christianity is composed of two different ministries and two different messages. That is what *other* religions do. The Church has *one* ministry. One Bible. One Spirit.

Have you ever wondered what goes on in men’s ministry programs as a woman? I’m sure you have. And that’s precisely my point. Women have no idea what men are being taught in their respective ministry and the men have no idea what women are being taught in theirs. What sense does this make, really? We are a *household*, not a medical ward where everyone’s getting physicals. Church never broke up like this before the last century. Why are we doing it now?

Below I give an outline of the biblical mandates for achieving

this. It is not comprehensive but rather meant to provide the context of a woman's honor. Her *place*. These are not new ideas. They should not be seen as rules but as a *Kingdom culture*—the honorable things in Church, in no particular order, which give it direction.

The Honor of Elders

Honor is *earned*. You must put in some time and legwork. Elders are those men who show themselves worthy of high responsibility and have proved themselves courageous, unwavering, and authentic. As we have seen from scripture, those elders who lead and teach well should be considered “worthy of double honor.” “*Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching*” (1 Timothy 5:17). Those who are very capable of teaching the depths of God's Word should be especially honored. Double honor means that whatever honor is at work in the Church, these elders should receive twice that. Teaching and ruling well are the keys. The celebrity-preacher fad has for too long honored the wrong kind of people.

The Honor of Marriage

We've already discussed this in some detail as well as the instruction in Hebrews 13:4 that “marriage should be held in honor among all.” It's amazing to witness a couple that has kept their marriage strong for many, many decades. We tend to bestow great honor on a married couple who still love each other after such a long time. And rightly so. We all know it takes a certain level of commitment and responsibility for our own weaknesses that is rarely seen in our time and that these same commitments must withstand an endless barrage of trial and testing. A strong, loving marriage that is decades old is a testament to great power.

Not too long ago a documentary was made in honor of a married couple who celebrated 71 years of marriage. Entitled *The Boatman*, it features the story of Joseph and Selina Gonzales of New Orleans. This was a couple whose love survived a world war,

the loss of a daughter, and countless hurricanes, including Hurricane Katrina which washed away their home and destroyed all their belongings. The witness of the strength of their marriage is a rare and powerful sight. It's one of my favorite documentaries and I highly recommend it.

Paul gave some interesting details on *how* to honor marriage in church, where believers are gathered to “pray and prophesy.” This is found in 1 Corinthians 11:2-16 and it's one of women's favorite passages because it speaks of head coverings and shaved heads. Ok, so maybe “favorite” is stretching it a bit.

Most have interpreted this passage as being relevant to the first century culture of the Corinthians. This might make sense except for the fact that Paul *gives us the context* when he refers to the creation account.

For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.

That is a reference to Genesis 2. There is nothing mentioned about Greek culture.

The Honor of Fatherhood

This is the natural outflow of God's fifth commandment, “Honor your father and your mother” (Exodus 20:12). This is reinforced in the New Testament (Cf. Matthew 15:4; Luke 18:20; Ephesians 6:1-3). A father must be the resident pastor and theologian of his household, training his children in the way of the Lord. If a man is unwilling do that, he doesn't deserve to be married. Young men ought to be held to a high standard before being allowed to marry.

The Honor of Motherhood

Being a mother is honorable. There is no reason to believe that having children is a prescriptive command as we discussed earlier. But there is reason to believe that scorning and dishonoring it is reprehensible. The Proverbs speak highly of the wife and mother who plays her part without holding such responsibilities in

contempt: “Her children rise up and call her blessed; her husband also, and he praises her: ‘Many women have done excellently, but you surpass them all’” (Proverbs 31:28). A husband ought to so honor this kind of woman. If he doesn’t he’s an idiot. Peter thinks so to, “Likewise, husbands, live with your wives in an understanding way, *showing honor to the woman as the weaker vessel*, since they are heirs with you of the grace of life, so that your prayers may not be hindered” (1 Peter 3:7). If men will not be idiots they will learn gentleness and empathy from their wives and recognize her comparative lack of strength as *valuable*.

The Honor of Widows

Paul writes, “*Honor widows who are truly widows*” (1 Timothy 5:3). This is considered an earned position by Paul in the sense that these women (or men) have, or should have, invested their lives into their posterity. Hence Paul obligates any children or grandchildren of the widow to take the responsibility of honoring her by “making some return” to her before the Church does. For those widows who don’t have children the Church must see to it that they are cared for. He says, “*this is pleasing in the sight of God*” (1 Timothy 5:3-4).

The Honor of the Persecuted

Jesus said to those who have been subjected to hate, exclusion, and insults, imprisonment, and had their name derided as evil because of their taking a stand for Jesus have “great reward in heaven” (Luke 6:23). Obviously, the Church is to show special honor and support for these individuals. “*Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body*” (Hebrews 13:3). Evangelism has largely died out in the Church because we have taken to shaming more than honoring those who find themselves derided, spoken evil of, insulted, or excluded. The egalitarian-Marxist mindset has led us to scrutinize the persecuted individual as though they did something to provoke the persecution and should have known better. This is a truly shameful attitude that simply needs to be

purged from the congregation.

The Honor of Missionaries

Those individuals who have forsaken luxuries, who have left house and home to suffer in remote and harsh environments for the sake of the spread of the Gospel, are most deserving of honor. They are pursuing a call. *“Then after fasting and praying they laid their hands on them and sent them off”* (Acts 13:3). I have watched over the last 25 years a waning of honor toward missionaries to the point that I find it very shameful. The church has left its first love and seems now to care more about its own self-esteem. The odor of the self-esteem culture seems to be at its strongest when missionaries arrive to the Church because of how their very heroism is a direct threat to the egalitarian status quo. People’s routines of self-esteeming suddenly feel quite pathetic when a giant like Brother Andrew enters the room. Time once was that the honor of a missionary sharing testimony in the pulpit would be so potent that scores of young people would be floored and finding themselves caught in a life-altering moment, dedicating their lives to missions right then and there. Where did those moments go?

The Honor of Training Sons

This is something different from what many might understand as “homeschooling.” Homeschooling and public schooling have all sorts of problems as well as advantages. Biblically there is no precedent toward one or the other. That is because schools didn’t exist for much of human history. Nevertheless, if you think a boy’s success is going to be dependent on the type of “schooling” they get you’ve missed the point. The Bible pivots the success of a boy on *one* thing: dad. You may have heard the verse, “Train up a child in the way he should go; even when he is old he will not depart from it” (Proverbs 22:6). Here’s the literal Hebrew: “Train up a lad [*na’ar*] in his way, and when he is old he will not depart from it.” The Hebrew for “the way he should go” is literally translated, “in *his* way”.

The Hebrew *na'ar* means lad or young boy. In the story of Samson's birth, Manoah and his wife were visited by an angel of the Lord who told them they would conceive and bear a son. Manoah then prayed "Lord, please let the man of God whom You have sent come to us again that he may teach us what to do for the boy [*na'ar*] who is to be born" (Judges 13:8). When Samuel was just a boy under the care of Eli at the temple, and God had called to him a few times, "Eli perceived that the Lord was calling the boy [*na'ar*]" (1 Samuel 3:8).

A young boy's soul will begin to grow toward some work early in life if he is given exposure. He will begin to "identify" with it and perhaps even dream about it. This is where "training a boy in his way" comes into play. Without the father's training—his discipline and instruction—in that newly found path, the boy will have *no* stability and no strength to carry himself through it. He will second-guess himself, doubt himself, and become fearful. He will feel like a grain of sand in a wasteland. He will have no confidence or steadiness of heart (Psalm 112:7-8). A man's work is *cursed*; if a boy does not learn the art of a firm and steady heart he will *never* make it in the world. Boys will dream of their work, but they won't be prepared for its difficulty unless *the father* trains them. *Don't* make the mistake of dumping your sons off at a church program, youth group, or public school expecting to see great results while neglecting to personally train him. I speak all this from experience. The boy will not make it. He will be at the mercy of the Lord later in life when he finds himself empty handed, directionless, and feeling stupid. There are tens of millions of men in need of this mercy right now.

Single mothers cannot and will not be able to train their sons in their respective way. Their only hope is the support of a Church that has its religion and theology straight on manhood and womanhood. All it takes is the input of a few strong men to transform a fatherless boy's heart. And, after all, it is a command of God that we honor not just the widow but the orphan:

Religion that is pure and undefiled before God the Father is this: to visit [look after] orphans and widows in their affliction... (James 1:27)

Orphans in that context specifically meant *fatherless*. A child

could still be considered an orphan if he was bereft of his father. The affliction upon an orphaned boy cannot be overstated. Girls in those days were disposed to marry into a family or a husband's household and thus find provision and security whether they were bereft of parents or not. A boy was not. He had to make it on his own or the world would have him for lunch. This is *still* the case today.

This will have a profound effect on how sons will honor their own fathers and mothers. As one of the greatest commandments in the Bible it should not be treated lightly. Parents have a short window of only eighteen years to hone their sons and send them out in their respective direction. Another literal Hebrew verse says, "Like arrows in the hand of a warrior are the sons [בְּנֵי] born in one's youth" (Psalm 127:4 HCSB). A few translations render it this way. Many render it "children". But when I see the Hebrew word בְּנֵי translated as "sons" over 1200 times in the Old Testament I'm going to stick with that. Especially when it likens them to weapons. Like bullets in the hand of a soldier are the sons born in one's youth.

What about girls? Remember, the man's work is *cursed*. Should we be laying the burden of Adam's curse on Eve also? Especially when she has her own curse to bear? And bearing that curse can actually be evaded. Men will never take on the burden of Eve's curse in childbearing. Why does she take on Adam's? Of course I do understand that the modern workplace is as far from tilling the cursed ground as possible, but work is still a great pain. There are plenty of opportunities out there for women at any stage in life. They should be free to learn and grow and exercise their abilities, skills, and talents. But God forbid that we *pressure* her to take on Adam's curse. What? Relieve Adam so that he can be a stay-at-home dude while she bears the curse of childbearing *and* work? What kind of equality is *that*? As a helpmate, a woman will be *more* than happy to avoid the curse of work when it comes time to bear her own.

How those eighteen years are used are crucial to how children will honor their parents. Sacrifice means a lot to children and children will bestow all the more honor on their parents the more their parents sacrifice for and pay attention to them. How do I

know this? Think of how our Father sacrificed everything he had for *us*. He gave himself up for us. He gives us his undivided attention. He is devoted to us. Parents do no wrong by following this pattern in loving and training their own children.

Public schools are going corrupt faster than a cat on crack. What once was secularism is now being replaced by Marxism at a startling rate. Schools are fast turning into public sanctuaries.

Children begin at the bottom, not the top. They must be taught to obey and honor their parents before anyone else, especially schools (Ephesians 6:1-3). The public-school system is inherently problematic because of how it conflicts with this admonition more than it compliments it. Public-schools don't teach kids to honor their parents, nor anyone for that matter. Especially not fathers. Father-daughter dances are getting canned. Girls are being taught to eschew anything in life other than a path of power and that boys are obstacles to it. It is no longer the moral education system of Horace Mann but a matriarchal indoctrination of kids on an incredibly large scale.

Discretion must be used. When the public-school system decides to hand out condoms to all the underage kids and attempts to teach them how to live their lives and what to think about political, social, or cultural issues instead of sticking to the basics of math, reading, and writing, the authority of the parents is usurped, and the child begins to learn to dishonor them. In an upside-down celebrity honor culture, children learn to honor their friends and to shame their parents. As long as there is a fatherly training program at home for your kids this will be effectively countered. Your children will choose good friends. They will have respect for *dad's* authority before anyone else's. If his son or daughter is bullied at school, that son and daughter knows that their dad will be taking some initiative on their part and those bullies will learn that if they mess with his kids, they mess with *him*. It's just like our own persecution as Christians. If people mess with us, they mess with our *God* (Acts. 9:4).

In our post-World War II age, the cult of the youth defines the public-school social system. In high school kids learn to stratify themselves against one another according to class, a.k.a. classism. Seniors are superior, the freshmen inferior. Seniors have

“privilege” and thus oppress the lower classes and the pattern continues all the way down the food-chain. It is scarcely different than the Hindu caste system. The only way out of inferiority for a freshman is to wait to be “rebirthed” as a sophomore when their year of oppression is over. The oppression only ceases when they finally reach the top, the “Brahminic” senior class. This system is fundamentally flawed because there are freshman smarter than many in the upper class and there are upper classmen who are not as smart as some freshmen. It’s a shame based system that has zero to do with how educated one actually is. The existence of youth ministries reinforce this mindset. How many times do we have to hear it from our kids’ mouths, “freshman suck” or “my parents are so uncool” or “old people just don’t get it” before we wake up to this fact? Who among the “senior class” do you find helping out anyone of the “freshman class”? Who among the “freshman class” do you find honoring anyone of the “senior class”. At least in my own public high school experience I only found a superiority complex among seniors and envy among freshman. This is not healthy. Whatever you choose to do, don’t rely on public schools to give your children what they *need*.

The Honor of Courtship

Courtship as opposed to dating means having the objective of marriage in mind. Postmodernism has led people to base their compatibility on how much they have in common. The idea is to sift through as many “potentials” as possible until you find the most compatible person. I enjoyed Dr. Cloud and Townsend’s book *Boundaries in Dating* but disagree with them on this point. Having things in common is a poor basis for marriage or any relationship as far as I am concerned. I would have no relationship with any of my family members if this was the governing mechanism because we have nothing in common. Furthermore, those “things” change all the time. We move from one thing to the next endlessly. It’s kayaking one day then Jiu-Jitsu the next. Aristotle one day then curling the next. Those people who are so focused on “their thing” might be the worst candidates of the lot because it shows how much they seem to be

wrapped up in *themselves*. If all they can think about is *their* thing how much are they going to think about *your* thing?

Instead, I would suggest that the potential mate is one who has the capacity and ability to *forge a commonality* with you. Think of it like having the ability to *learn* a dance rather than already knowing the same dance routine. A concrete knowledge of the masculine and feminine realities will have everything to do with this. The man will forge the commonality and oneness (the definition of marriage) in the masculine way and the woman will forge the commonality and oneness in the feminine way. With this ability each one will end up having *love* and *companionship* in common. They won't need to have similar past-times or even similar thinking right off the bat. It is unfortunate to see how many women so quickly cut off relationships because "he doesn't get me." This is often self-centeredness. Such an attitude judges a man's desire to play a masculine role in her life as *bad* and can be incredibly shaming to a man. We are living in an age where we have a cottage industry feeding off of womens' desires to know how to find a good husband, not giving them the message they need to hear, while they refuse to hear what they need to be told. The result is a growing population of females stuck in a merry-go-round of feel-good misinformation and the only ones ever benefitting from it are the book publishers. This has to stop and women need to be told plainly to "come out and be separate" (2 Corinthians 6:17).

If a woman turns a man down it should be for the simple reason that "he's not *man* enough." When women are only thinking about whether a guy "gets them" or not, *they* do not get *him*. This attitude is a surefire way to stay single your whole life or incur a string of failed marriages. Relationships rooted in having worldly things in common seem blissful at first but quickly turn into disillusionment and sometimes worse.

Without writing a book on the subject, I would say that all one needs to know is *how like* the potential mate is to the concrete masculine or feminine realities they are. If they are far from it, you can bet they will have little or no capacity to forge a oneness with you and your relationship will stink. Because this is essentially the only important parameter as I see it, virtually *anyone*

could be an excellent soul mate. You shouldn't have to leave the four walls of your Church to find your soul mate. The fact that it seems we *do* have to is a shame and a witness against us to how *un*-like the masculine and feminine we are in the Body of Christ.

The Honor of Young Men

The proverb says, “The glory of young men is their strength, And the honor of old men is their gray hair.” (Proverbs 20:29 NASB). There are different kinds of strength mentioned in the Old Testament and this one in particular refers to *physical* strength. The Hebrew word is *kochem*. The young man's muscle is important when you think about how he can be much more useful to his family, congregation, and neighbor when he is able-bodied versus when he is a lazy, weak, couch-potato or gamer-potato who complains about working hard. A man is known by his hard work, his patience, and his ability to endure suffering, handle insults. If a wise woman or sister would truly help a man, this is where they can learn to honor him rather than add to his insults.

It is good for a man that he bear
the yoke in his youth.

Let him sit alone in silence
when it is laid on him;
Let him put his mouth in the dust—
there may yet be hope;
Let him give his cheek to the one who strikes,
and let him be filled with insults.

For the Lord will not
cast off forever

but, though he cause grief, he will have compassion according to the
abundance of his steadfast love;

Lamentations 3:27-31 ESV

The Honor of Young Women

Younger women are owed the same respect as that given to a sister (1 Tim. 5:2). The responsibility falls on men not to exploit them. This underscores the principle of equal treatment, positioning young Christian women on a similar level, albeit with an understanding that they are not identical. The relationship between a brother and sister signifies a unique equality.

As we've seen, young women have the potential to rise to "the high-places of the city," demonstrating the benefits of wisdom applied in their lives to the world. Sexuality holds significant importance for them in terms of perceived value and honor within the world of men. A woman may contemplate isolating herself from the world of men, but just as a man cannot evade the influence of the world of women, she cannot completely escape its impact on her life. If a woman preserves her chastity, her value remains high, resulting in great honor. However, if she engages in promiscuity, she diminishes her value to that of a common commodity. If she takes the path of an adulteress she becomes a predator of the "precious souls" of men (Prov. 6:26).

In today's world, many women advocate for self-praise, as many women are encouraged to "honor themselves," believing that honor from others, especially men, is devoid of value or even a means of control. Regardless of its perceived worth, a woman of wisdom does not seek self-exaltation on platforms like Instagram or Facebook, or in "the high places of the city." Her presentation is quite different: "Let another praise you, and not your own mouth; a stranger, and not your own lips" (Proverbs 27:2). More likely, an honorable woman will be inclined to praise others, as is the practice of any wise individual.

The Honor of Old Men

The second part of the Proverb teaches that the honor of old men is their wisdom. They should be gaining wisdom throughout

their lives. Growing old was never a part of the plan, but unfortunately strength is lost. Yet wisdom is a strength all its own. Gaining wisdom requires gaining understanding and gaining understanding requires gaining knowledge. Gaining knowledge requires discipline initially but over time the knowledge of God becomes a draw all its own. A wise man will have a great passion for the knowledge of God.

The Honor of Women

This is the point of the entire book. Yet, I would direct any woman to Proverbs 11:16 which says, “A gracious[*chen*] woman gets honor” and Proverbs 31:31 which says “Honor her for all that her hands have done, and let her works bring her praise at the city gate.” Unlike the honor found in a young man’s physical strength, a woman’s physical appearance is *not* where she finds honor. The world so places honor on women, as is evident from what we find covering half of the shelves in the magazine aisle.

Graciousness in this verse is given definition earlier in the Proverbs, “As a loving hind and a graceful [*chen*] doe” (Proverbs 5:19). This characteristic can be deceitful, “Charm [*chen*] is deceitful” (Proverbs 31:30). This “charm” refers to the case in which graciousness is used to deceive and is thus *fake*. It’s easy for anyone to judge when someone is being ungracious and thus without an attractive inner character, but more discernment must be used to differentiate between real and fake graciousness. Usually, it doesn’t take much time to discover it. Other Proverbs speak of graciousness as an *ornament*:

Hear, my son, your father’s instruction, and forsake not your mother’s teaching, for they are a graceful [*chen*] garland for your head and pendants for your neck. (Proverbs 1:9)

The beginning of wisdom is this: Get wisdom,
and whatever you get, get insight.
Prize her highly, and she will exalt you;
she will honor you if you embrace her.
She will place on your head a graceful [*chen*] garland;

she will bestow on you a beautiful [*tifarab*] crown. (Proverbs 4:7-9)

A garland is that wreath that decorates the head as a symbol of honor. It was used as the “crown” for Hebrew monarchs. The Hebrew parallelism relates those two words, *graceful* and *beautiful*. It is also used of speech that is thoughtful and comely, “He who loves purity of heart, and whose speech is gracious [*chen*], will have the king as his friend” (Proverbs 22:11). No one whose speech is critical or thoughtless will gain the friendship of a ruler.

In Proverbs 31:31 we learn that all the works of the “Proverbs 31 Woman” are worthy of being honored. So in a word, if a woman wants to be honored she must be *gracious* and fulfill the kind of work evident in Proverbs 31.

The Honor of People

Last but not least are the admonitions to honor everyone and the political rulers. “Honor everyone. Love the brotherhood. Fear God. Honor the emperor” (1 Peter 2:7). Honoring everyone is recognizing that everyone is created in the image of God. It’s also fulfilling the command to love our neighbor. Cultures used to have certain etiquette for interactions between people that made them feel respected. Customers can feel respected when we treat them in a certain way. Waiters and waitresses feel honored when we leave them good tips. Poor people in slums can feel honored when we visit them. Honor goes a long way with people.

As for rulers and politicians, they can be stood up to and disagreed with while still showing respect and honor. We still address judges as “your honor” even if we don’t agree with them. Peter wrote this instruction at a time when Nero, a truly abominable character, was ruling as emperor of Rome. Consider that. Refer also to the Apostle Paul’s interactions before the high priest, Felix, Festus, and Agrippa (Acts. 23-26).



The entire picture of Jesus’ honor system is one that teaches that life is a path—i.e. the way of Jesus—and progression and achievement therein should be awarded with some sense of

honor because some things are more difficult than others. The Church is commanded to be especially supportive of the most difficult, the most honorable, undertakings. Telling people that there is no point in taking on more struggle than they have to as they meander down the narrow and rough Path of Life is the number one reason for the failure of many to ever get anywhere. Honor is incentive and strength for the soul. How many ministers have burned out and quit ministry simply because no one honored them? Those youths today without good parenting must be equipped with a clear vision of this path. Paying attention to children is a form of honor itself. Sadly, far too many kids are growing up having never experienced it and are left by themselves feeling like “nobodies.” A church properly set up will naturally teach them this vision.

but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.” (Matthew 19:14)

Separate life-stage or men’s and women’s ministries should not be necessary. Considering that Paul said it was better to remain unmarried and that the principle aim of our path is devotion and service to God, the Church should not be disposing itself as a dating service. So why are churches increasingly looking more like “meat markets?” The fallout of biblical manhood and womanhood and its replacement by egalitarian nonsense over the last forty years is why. Opportunities of service and devotion are more than suitable environments for co-mingling and are even the ideal ones for in such places you are more certain to find a companion who has focused his or her life in the right direction. Basically, this is the current cultural structure turned right side up.

Those aforementioned brothers and sisters who are most honored within the Church are invariably those who have the hardest jobs or the most difficulties. Marriage and raising children adds challenges. It binds you to huge responsibilities. When a mother gives birth, the Church gathers around to extend a helping hand. Conversely, the single person is free and unburdened by such responsibilities. Being a widow is incredibly difficult. Being accountable and held to an exemplary standard as an elder or teacher in the Church is an enormous undertaking and anything

but easy. Pastors and teachers have the most demanding jobs in the Church. Many ministries exist to specifically help burned-out pastors because they have been dishonored more than honored. That such ministries are needed is a true shame to the Church.

Outside of the evident path of honor outlined by the Apostles, all are due some sense of honor and respect. Brothers are called to honor sisters in purity and honor the brotherhood before themselves (Romans 12:10). Sisters are called to honor older women, but not just any older woman, but those who are reverent, not slanderers, or wine-bibbers. Young men are expected to honor older men who are “worthy of respect”—men who are temperate, self-controlled, and sound in faith, love, and endurance (Titus 2:2-4). Peter tells us to “honor all people” in the most basic of ways as being created in the image of God (1 Peter 2:17). Being rooted in honor also means not associating with certain kinds of people:

But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil person from among you. (1 Corinthians 5:9-13)

Those in the Church who don’t repent of dishonorable things are essentially the only people to whom we *don’t* give any honor.

Paul taught that God “will render to each one according to his works: to those who by patience in well-doing seek for *glory* and *honor* and immortality, he will give eternal life; but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury” (Romans 2:6-8). I fear for the church that is self-seeking. Jesus did not come to affirm but to save. Today, while it is still called Today, may the gospel of affirmation be thrown in the garbage where it belongs and the True Gospel of repentance from *dead works* and faith toward God be preached. We have done dead works long enough. Now is the time for works of faith. His commandments are not burdensome for those whose eye is not blinded by shame. They

are *light*. If the Church can get its act together and begin to teach men and women to pursue glory and honor once more, we can still have a chance in this corrupt, shame-based world of ours. More than that, we won't enter into our rest only to find that our inheritance and reward is little more than two shekels and a shirt.

Some no doubt may be thinking, "Why isn't Jesus enough?" We can preach all day how "Jesus is enough" and it is certainly true in its own right but it doesn't take away from the fact of his own teaching that we will all be judged by him. Paul told the Christians in Thessalonica that his hope and joy, the thing he considered his crown and honor in which he would glory at the second coming of Christ, was *them*. His tireless work and diligence in raising up the church in Thessalonica was his boast. Paul anticipated being rewarded by Jesus who says to all of us, "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done" (Revelation 22:12).

Are your works of death? Or are they life-giving? After all is said and done, we see that the Bible *does* put women in their place and that place is in Jesus' honor system. She has a place of honor amongst many honors and many glories. Are you seeking your own interests or are you seeking true glory and honor?

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Endnotes

Chapter 1: The Juicy Fruit

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¹² Anderson, Lincoln. "Shulamith Firestone, radical feminist, wrote best-seller, 67." 30 Aug. 2012. The Villager. <http://thevillager.com/2012/08/30/shulamith-firestone-radical-feminist-wrote-best-seller-67/>. Retrieved Dec. 19, 2017.

¹³ An essential read on the subject of the Frankfurt School is Dr. Gerald L. Atkinson's essay entitled, "What is the Frankfurt School." 1 Aug. 1999. Here is a provocative excerpt:

"Their Critical Theory had to contain a strongly imaginative, even utopian strain, which transcends the limits of reality." Its tenets would never be subject to experimental evidence. The pure logic of their thoughts would be incontrovertible. As a precursor to today's "postmodernism" in the intellectual academic community...it recognized that disinterested scientific research was impossible in a society in which men were themselves not yet autonomous...the researcher was always part of the social object he was attempting to study." This, of course, is the concept which led to the current fetish for the rewriting of history, and the vogue for our universities' law, English literature, and humanities disciplines -- deconstruction. Critical theory rejected the ideal of Western Civilization in the age of modern science, that is, the verification or falsifying of theory by experimental evidence. Only the superior mind was able to fashion the "truths" from observation of the evidence. There would be no need to test these hypotheses against everyday experience. The Frankfurt school studied the "authoritarian personality" which became synonymous with the male, the patriarchal head of the American family. A modern utopia would be constructed by these idealistic intellectuals by "turning Western civilization" upside down. This utopia would be a product of their imagination, a product not susceptible to criticism on the basis of the examination of evidence. This "revolution" would be accomplished by fomenting a very quiet, subtle and slowly spreading "cultural Marxism" which would apply to culture the principles of Karl Marx bolstered by the modern psychological tools of Sigmund Freud. Thus, "cultural Marxism" became a marriage of Marx and Freud aimed at producing a "quiet" revolution in the United States of America. This "quiet" revolution has occurred in America over the past 30 years. While America slept!

¹⁴ Friedersdorf, C. "The Difference Between Speaking 'Your Truth' and 'The Truth'" The Atlantic. Jan. 2018. <https://www.theatlantic.com/politics/archive/2018/01/the-power-and-perils-of-speaking-your-truth/549968/>. Retrieved 26 Jan. 2018.

¹⁵ Karl Marx. *Communist Manifesto*. 1848.

¹⁶ "List of American feminist literature." Wikipedia, https://en.wikipedia.org/wiki/List_of_American_feminist_literature. Accessed June 22, 2017.

¹⁷ Raehn, Raymond V., "Critical Theory: A Special Research Report." 1 April 1996.

¹⁸ Editorial, "The Crying of Admirals", The Washington Times, 3 November 1995.

¹⁹ Horowitz, Daniel. *Betty Friedan and the Making of the Feminine Mystique: The American Left, the Cold War and Modern Feminism* University of Massachusetts Press. 1999.

²⁰ Bedard, Paul. "2017 is second biggest year for gun sales ever, might top 2016." Washington Post Online, 6 July 2017, <http://www.washingtonexaminer.com/2017-is-second-biggest-year-for-gun-sales-ever-might-top-2016/article/2627883>

²¹ Steven Crowder. "Women's March" Crashed By Crowder... IN DRAG! (Featuring Wendy Davis)" YouTube. 23 Jan. 2017. <https://www.youtube.com/watch?v=XUDtoDAGVE8>

²² Woerner, M. "The women of "Star Wars" speak out about their new Empire," The Los Angeles Times. 4 Dec. 2015. Retrieved 11 Jan. 2018. <http://www.latimes.com/entertainment/herocomplex/la-ca-hc-the-women-of-star-wars-the-force-awakens-20151206-htmstory.html>

²³ U.S. Department of Commerce, Bureau of the Census, *Historical Statistics of the United States: Colonial Times-1970*, Bicentennial Edition, Part 2, ser. A24-25 and H981-982. Women's suicides increased by 2 per 100,000, from 2 to 4; men's increased by 14 per 100,000, from 12 to 26.

²⁴ U.S. Department of Health and Human Services, National Institute of Health, Eugene Rogat, et al., *A Mortality Study of 1.3 Million Persons by Demographic, Social & Economic Factors: 1979-1985 Follow-up Survey* (Washington, D.C.: USGPO, 1992), p.335.

²⁵ Reeves, Aaron; McKee, Martin; Stuckler, David. *British Journal of Psychiatry*, 2014. doi: 10.1192/bjp.bp.114.144766.

²⁶ Vespa J, Lewis, J, and Kreider, R. "America's Families and Living Arrangements: 2012." August 2013. U.S. Department of Commerce Economics and Statistics Administration. <https://www.census.gov/prod/2013pubs/p20-570.pdf>. Retrieved 20 Jan. 2018.

²⁷ Cf. *Cambridge Bible for Schools and Colleges*. 1882-1922. Commentary of Genesis 2:23.

²⁸ Tavernise, S. "U.S. Suicide Rate Surges to a 30-Year High." 22 April 2016. New York Times. <https://www.nytimes.com/2016/04/22/health/us-suicide-rate-surges-to-a-30-year-high.html>. Retrieved 20 Jan. 2018.

²⁹ Oi, M. "Tackling the deadliest day for Japanese teenagers." BBC News. 31 Aug. 2015. <http://www.bbc.com/news/world-asia-34105044>. Retrieved 20 Jan. 2018.

³⁰ Bossy, S. "Report from the Field: Academic Pressure and Impact on Japanese Students." McGill Journal of Education, Volume 35, Number 1, Winter 2000. pp.71-79.

³¹ Ibid. p.80.

³² Shepherd, L. "Lindsay Shepherd: My Laurier interrogation shows universities have lost sight of their purpose." National Post. 4 Dec. 2017. <http://nationalpost.com/opinion/lindsay-shepherd-wlus-interrogation-revealed-how-university-has-lost-sight-of-its-key-purpose>. Retrieved 20 Jan. 2018.

³³ The full recording of the meeting, if you can stomach it, is available here: <http://nationalpost.com/news/canada/heres-the-full-recording-of-wilfrid-laurier-reprimanding-lindsay-shepherd-for-showing-a-jordan-peterson-video>.

³⁴ Bernstein, M. "Identities and Politics: Toward a Historical Understanding of the Lesbian and Gay Movement." *Social Science History*, Volume 26, Number 3, Fall 2002. pp. 531-581.

Chapter 2: The Man Cave

³⁵ The Chordettes. "Mr. Sandman." 1953.

³⁶ Rotundo, A. *American Manhood: Transformations in Masculinity from the Revolution to the Modern Era*. (BasicBooks: NY). p.23

³⁷ Paula Cole. "Where Have All the Cowboys Gone." 1996.

³⁸ For a great study on this see David D. Gilmore's *Manhood in the Making: Cultural Concepts of Masculinity*. Yale University Press. 1990.

³⁹ Swanson, A. "Study finds young men are playing video games instead of getting jobs." *Chicagotribune.com*, 11 Dec. 2017, <http://www.chicagotribune.com/business/ct-video-games-jobs-emploment-20160923-story.html>

⁴⁰ Harris, Mark. "Inside the First Church of Artificial Intelligence | Backchannel." *Wired*, Conde Nast, 17 Nov. 2017, www.wired.com/story/anthony-levandowski-artificial-intelligence-religion/

⁴¹ Jacques B., et. al. "How artificial intelligence can deliver real value to companies." *McKinsey Global Institute*. 3 Dec. 2017, <https://www.mckinsey.com/business-functions/mckinsey-analytics/our-insights/how-artificial-intelligence-can-deliver-real-value-to-companies>

⁴² Young, C. "GamerGate: Part I: Sex, Lies, and Gender Games" *Reason Magazine*. 12 Oct. 2014. Retrieved 13 Nov. 2017. <http://reason.com/archives/2014/10/12/gamergate-part-i-sex-lies-and-gender-gam>

⁴³ Tweeted 25 Sept. 2014

⁴⁴ American Enterprise Institute, Factual Feminist. "Are Video-Games Sexist?" Online video clip. YouTube. 16 Sept. 2014. Web. 25 Dec. 2017.

⁴⁵ SYML. "Mr. Sandman." 2017.

Chapter 3: A Hero is a Servant

⁴⁶ Cf. Strong's NT 1784

⁴⁷ Cf. Strong's 2350. Also *Help's Word Studies*: Cognate: 2350 *thorybéō* (from 2351 /*thórybos*, "tumult") – make a noisy upheaval, tumult. See 2351 (*thorybos*).

⁴⁸ Cf. Luke 22:31; Mark 15:34; Acts 9:4; Matthew 23:37

⁴⁹ Barna Research Group. "Christian Women Today, Part 3 of 4: Women Give Themselves an Emotional and Spiritual Check-up." 21 Aug. 2012. Retrieved 28 Dec. 2017.

⁵⁰ Lindbergh, A. (2005). *Gift From the Sea*. New York: Random House Large Print.

⁵¹ Shellnut, K. Ravi Zacharias Responds to Sexting Allegations, Credentials Critique. *Christianity Today*. 3 Dec. 2017. <http://www.christianitytoday.com/news/2017/december/ravi-zacharias-sexting-extortion-lawsuit-doctorate-bio-rzim.html> Accessed 28 Dec. 2017.

Chapter 4: The Bible's Value of Women

⁵² Forth, Sarah S. *Eve's Bible: A Woman's Guide to the Old Testament*. New York: St. Martin's Griffin, 2009.

⁵³ Exum, J. "Ten Things Every Feminist Should Know About the Song of Songs." *Song of Songs: A Feminist Companion to the Bible*. Ed. Athalya Brenner and Carole R. Fontaine. (Sheffield Academic Press Ltd.: England). 2000. pp. 24-25.

⁵⁴ As quoted in Grudem, W. *Evangelical Feminism & Biblical Truth*. Sisters, OR: Multnomah Publishers, 2004. p.110.

⁵⁵ Cf. Encyclopedia Britannica. "Ardhanarishvara." <https://www.britannica.com/topic/Ardhanarishvara>

⁵⁶ Smita Narula, *Broken People: Caste Violence Against India's "Untouchables."* Human Rights Watch. 1999. https://www.hrw.org/legacy/reports/1999/india/India994-09.htm#P1821_382003

⁵⁷ Cf. Richardson, D. *Eternity in Their Hearts*. Bethany House, 2014.

⁵⁸ Richard Erdoes, Alfonso Ortiz. "How Men and Women Got Together." *American Indian Myths and Legends*. New York: Pantheon Books, 1984. p.41-45

⁵⁹ "Number of YouTube users in the United States from 2014 to 2019 (in millions)" Statista.com, 6 Dec. 2017, <https://www.statista.com/statistics/469152/number-youtube-viewers-united-states/>.

⁶⁰ Blattberg, E. "The demographics of YouTube, in 5 charts." Digiday, 6 Dec. 2017, <https://digiday.com/media/demographics-youtube-5-charts/>

⁶¹ Piper, et al. *Recovering Biblical Manhood and Womanhood*. Edited by John Piper and Wayne Grudem. Wheaton: Crossway Books, 1991. 32. 467.

⁶² *Strong's Hebrew Dictionary*: ראש rô'sh, roshe; from an unused root apparently meaning to shake; the head (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc.):—band, beginning, captain, chapter, chief(-est place, man, things), company, end, × every (man), excellent, first, forefront, (be-)head, height, (on) high(-est part, (priest)), × lead, × poor, principal, ruler, sum, top.

⁶³ ἀρχή arché, ar-khay"; from G756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):—beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

⁶⁴ Bengel, Johann Albrecht, *Gnomon of the New Testament*. T&T Clark. 1860-1866. 1 Corinthians 7:4

Chapter 5: The Bible's Identity of Women

⁶⁵ Cf. John 15:13; 2 Peter 1:7. *Agape* love does not mean unconditional love. It means *sacrificial love*. Jesus defined it clearly when he said, "No greater love [*agape*] has a man than this, that he lay his life down for his friends."

⁶⁶ Cf. H.D.M. Spence and Joseph S. Exell. *Pulpit Commentary*. Matthew 6. 1919.

⁶⁷ Johann Albrecht Bengel. *Bengel's Gnomon of the New Testament*. Commentary on Matthew 6. 1742. Biblehub.com. <http://biblehub.com/commentaries/bengel/matthew/6.htm>. Retrieved 29 Dec. 2017.

⁶⁸ Bower, B. "First pants worn by horse riders 3,000 years ago." ScienceNews.com. 30 May 2014. Accessed 29 Dec. 2017. <https://www.sciencenews.org/article/first-pants-worn-horse-riders-3000-years-ago>

⁶⁹ Cf. Pulpit Commentary. Verse 5. - The divinely instituted distinction between the sexes was to be sacredly observed, and, in order to this, the dress and other things appropriate to the one were not to be used by the other. That which pertaineth unto a man; literally, the apparatus (אָפּאַראַט) of a man, including, not dress merely, but implements, tools, weapons, and utensils. This is an ethical regulation in the interests of morality. There is no reference, as some have supposed, to the wearing of masks for the purpose of disguise, or to the practice of the priests at heathen festivals of wearing masks of their gods. Whatever tends to obliterate the distinction between the sexes tends to licentiousness; and that the one sex should assume the dress of the other has always been regarded as unnatural and indecent (comp. Seneca, "Epist.," 122, "Nonne videntur contra naturam vivere qui commutant cum feminis vestem;" and Juvenal, "Sat.," 6:252 - "Quem praestare potest muller galeata pudorem Quae fugit a sexu?") Such a change of vesture is here declared to be an abomination to the Lord, because of its tendency to immorality.

⁷⁰ Cf. Ellicott's Commentary on 1 Peter 3:3

⁷¹ Wolchover, N. "Our Souls Are In Our Eyes, Psychologists Claim." *Livescience.com*. 20 Mar. 2012. Retrieved 29 Dec. 2017. <https://www.livescience.com/19185-soul-eyes.html>. Emp. add.

⁷² Cf. The story of the transfiguration where Jesus was transfigured before his disciples and Moses and Elijah appeared (Matthew 17:1-9, Mark 9:2-10, and Luke 9:28-36). His appearance changed, and his face shone like the sun, while his clothes became dazzling white. This event was a manifestation of his divine glory. Also refer to Samuel being raised from the earth by necromancer in 1 Samuel 28:14, "He said to her, "What is his appearance?" And she said, "An old man is coming up, and he is wrapped in a robe." The visual representation of Samuel's soul was, Samuel, as he was bodily, an old man. Saul was apparently unable to see him with his own eyes, only the necromancer could. Some commentaries say it was Satan disguised as Samuel. There is a serious problem with this however: the apparition spoke the truth. Samuel prophesied truthfully, and in the name of the LORD, that Saul and his sons would die the next day. Saul and his sons died the next day (Cf. 1 Sam 31). This, bearing in mind what God spoke in Deuteronomy 18:22, "when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him." It would also make the author of that text slightly deceitful or deceived himself because he gives us no hint that it *wasn't* Samuel. Ellicott's Commentary provides good insight here:

(14) An old man Cometh up; and he is covered with a mantle.—The "mantle;" Hebrews, *m'il*. The garment so named was not a peculiar one, and bore no official signification; still, its mention here in this place would seem as though the woman *recognised* the well-known *m'il* which the prophet used to wear in life.

But it has been asked, How could a spirit bear the semblance of an old man? and further, How could such a being be clothed? Rabbi Moses Maimonides of Cordova (twelfth century), surnamed the "Eagle of the Doctors," in his *Yad Hachazakah*, admirably replies to these queries when discussing certain similar expressions used with regard to the Holy One, who is a Spirit without a body or a frame. "We find," says Maimonides, "such expressions as "under His feet," written with the finger of God," "the eye of the Lord," &c. Of Him one prophet says, "That he saw the Holy One—blessed be He!—whose garment was white as snow" (Daniel 7:9); whilst another saw Him "like a warrior engaged in battle." Compare the saying of the sages in the *Yad Joseph* on Exodus 15:3 :— 'On the sea He was seen like a man-of-war, and upon Sinai like a reader of prayers, wrapped (in a surplice); and all this though he had neither similitude or form, but that these things were in an apparition of prophecy, and in a vision.'—*Yad Hachazakah*, bk. I., ch. 1 "God designed," says Bishop Wordsworth, "that the spirit of Samuel should be recognised by human eyes; and how could this have been done but by means of such objects as are visible to human sense? Our Lord speaks of the *tongue* of the disembodied spirit of Dives in order to give us an idea of his sufferings; and at the Transfiguration He presented the form of Moses in such a garb to the three disciples as might enable them to recognise him as Moses."

⁷³ See Brown-Driver-Briggs Hebrew Lexicon. Cf. Ezekiel 23:14, "She saw men portrayed on the wall, the images (*tselim*) of the Chaldeans portrayed in vermillion..."

God is revealed in human form in many instances in the Old Testament before He took on the flesh of Jesus. Some of the more notable ones include Genesis 18, "And the LORD appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth and said, 'O Lord, if I have found favor in your sight, do not pass by your servant (Genesis 18:1-3). In Genesis 32:24-43 God appeared to Jacob and wrestled with him. In Judges 13:21-22 God appeared to Manoah who thought "we shall surely die, because we have seen God." In Daniel 3:23-29 God appeared in the fiery furnace with the three Hebrew guys, "Look! he answered, I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."

⁷⁴ Cf. Brown-Driver-Briggs Hebrew Lexicon. דְּמוּת *likeness, similitude*, of external appearance, chiefly in Ezek.: Ezekiel 1:5 (likeness, i.e. something that appeared like) so Ezekiel 1:26; Ezekiel 8:2 דְּמוּת אֲשֶׁר דְּמוּתָא (compare Co), Ezekiel 10:1 דְּמוּתָא נְסִיָּה; compare also Daniel 10:16 דְּמוּת בְּנֵי אָדָם i.e. *one like the sons of man; similitude, resemblance* Ezekiel 1:5,10,16,22,26; Ezekiel 10:10,21,22; דְּמוּתָא דְּמוּתָא דְּמוּתָא (images of oxen); of son in likeness of father Genesis 5:3 (P); so also of man in likeness of God Genesis 1:26 ("" דְּמוּתָא) Genesis 5:1 (both P); compare Isaiah 40:18 what *י' will ye compare to him* (אֵל) ?

⁷⁵ Hicks, Robert. *The Masculine Journey: Understanding the Six Stages of Manhood*. Colorado Springs, CO: NavPress, 1993. 154.

⁷⁶ 1 Sam. 16:8 – Hebrew *ish to'ar*

⁷⁷ Ps. 37:37 – Hebrew *ish shalom*

⁷⁸ Proverbs 17:27 – Hebrew *ish tabunn*

⁷⁹ Exo. 18:21 – Hebrew *ish emeth*

⁸⁰ Judg. 17:1 – Hebrew *ish mehar Ephraim*

⁸¹ Gen. 25:27 – Hebrew - *ish yada tsayid*

⁸² Lev. 21:9 – Hebrew *ish kohen*

⁸³ Deut. 2:14 – Hebrew *ish milchamah*

⁸⁴ Exo. 2:14 – Hebrew *ish sar*

⁸⁵ Cf. Strong's 3954.

⁸⁶ Barna Research Group. "Christian Women Today, Part 3 of 4: Women Give Themselves an Emotional and Spiritual Check-up." 21 Aug. 2012. Retrieved 28 Dec. 2017.

Chapter 6: The Female Social Credit

⁸⁷ Wright, D. "Untying the Knot: An Analysis of the English Divorce and Matrimonial Causes Court Records, 1858-1866." 38 U. Rich. L.Revelation 903 (2004), available at <http://scholarship.law.ufl.edu/facultypub/205>. p. 903. Emp. add.

⁸⁸ Ibid. p.908-909.

⁸⁹ Ibid. p.909.

⁹⁰ U.S. Bureau of the Census, Current Population Reports, Series P20-506; America's Families and Living Arrangements, www.census.gov/population/socdemo/hh-fam/cps2008/tabA1-all.pdf

⁹¹ LeBlanc, P. "The text messages that led up to teen's suicide." CNN. 16 Jun. 2017. Retrieved 19 Dec. 2017. <http://www.cnn.com/2017/06/08/us/text-message-suicide-michelle-carter-conrad-roy/indExodushtml>

⁹² Associated Press. "11-year-old boy kills himself after girlfriend fakes suicide on social media." Fox2 St. Louis. 7 April. 2017. Retrieved 19 Dec. 2017. <http://fox2now.com/2017/04/07/11-year-old-boy-kills-himself-after-girlfriend-fakes-suicide-on-social-media/>

⁹³ Hains. T. Realclearpolitics.com. (2017). "MTV News" Deletes YouTube Video Telling "White Guys" What They Could Do Better In 2017 After Backlash. https://www.realclearpolitics.com/video/2016/12/20/mtv_news_tells_white_guys_what_they_could_do_better_in_2017.html. Retrieved 25 Dec. 2017.

⁹⁴ Minutaglio, R. "My Teenage Son Murdered My Baby Girl." Woman's Day. 28 Dec. 2017. Accessed 30 Dec. 2017. <http://www.womansday.com/life/inspirational-stories/a60995/charity-lee-son-killed-daughter-forgiveness/>

Chapter 7: An Examination of Pain and Suffering: Job vs. Naomi

⁹⁵ Barnes, A. "Deuteronomy 25". *Albert Barnes' Notes on the Bible*. 1834.

⁹⁶ Spence-Jones, H. D. M. (Henry Donald Maurice), 1836-1917, editor. "Job 2." *The Pulpit Commentary*. New York : London :Anson D.F. Randolph; Kegan Paul, Trench, 1883.

⁹⁷ Strong's #1396 "*gaber*." Strong's Exhaustive Concordance: New American Standard Bible, updated ed., Lockman Foundation, 1995. Bible Study Tools Online, www.biblestudytools.com/concordances/strongs-exhaustive-concordance/.

Chapter 8: When Men are Pro-Choice

⁹⁸ Duckett, Hill, Steuart, and King. Historical Committee of the Club. *The Ancient South River Club, A Brief History*. 1952. p.21.

⁹⁹ Ibid. p.22

¹⁰⁰ Ibid. p.25

¹⁰¹ "United States Census, 1860." <https://www2.census.gov/prod2/decennial/documents/1860a-02.pdf>

¹⁰² "1850-1877: Education: Overview." American Eras. . Encyclopedia.com. 14 Dec. 2017. <http://www.encyclopedia.com>.

¹⁰³ Huff, C., "Wesleyan College." New Georgia Encyclopedia. 8 Sep. 2006. Retrieved 21 Dec. 2017. <http://www.georgiaencyclopedia.org/articles/education/wesleyan-college>

¹⁰⁴ Horowitz, Helen Lefkowitz. *Alma Mater: Design and Experience in the Women's Colleges from Their Nineteenth-Century Beginnings to the 1930s*. University of Massachusetts Press, 1993. pp.10-11.

¹⁰⁵ President Woodrow Wilson, a Democrat, opposed women's suffrage. 59% of House Democrats and 41% of Senate Democrats voted against women's right to vote while 91% of House Republicans and 82% of Senate Republicans voted in favor.

Chapter 9: Women's Role in the Church

¹⁰⁶ East Valley Tribune. "Church camps close amid declining use, economy." 9 Jul. 2009. Retrieved 28 Dec. 2017. http://www.eastvalleytribune.com/get_out/church-camps-close-amid-declining-use-economy/article_e08fb905-825d-5f30-9ee2-9ac2b22742c3.html

¹⁰⁷ Cf. James 1:27, 2:18, 4:17; Matthew 6:1-4, 6:19-21, 7:21, 12:33; Gal. 6:9-10; Hebrews 10:24, Titus 2:7-9, 3:14; Colossians 3:23; Ephesians 2:8-10; Philippians 2:13; Micah 6:8

¹⁰⁸ Cf. Medalists Table, Wikipedia, "Field's Medal" https://en.wikipedia.org/wiki/Fields_Medal

¹⁰⁹ Cf. the documentary "The Gender Equality Paradox" 2011. *Youtube*. <https://www.youtube.com/watch?v=p5LRdW8xw70>

¹¹⁰ Beach, Nancy. *Gifted to Lead: The Art of Leading as a Woman*. Grand Rapids: Zondervan, 2008. pp.201-202.

¹¹¹ Hopkins Elmore, C. *Quit You like Men*. New York: Charles Scribner's Sons, 1944. p. 53.

¹¹² Piper, et al. *Recovering Biblical Manhood and Womanhood*. Edited by John Piper and Wayne Grudem. Wheaton: Crossway Books, 1991. p.32

¹¹³ Culver, Robert D., Susan Foh, Walter Liefeld, and Alvera Mickelsen. *Women in Ministry*. Edited by Bonnidell Clouse and Robert G. Clouse. Downers Grove, Illinois: InterVarsity Press, 1989. p.184.

¹¹⁴ Piper, et al. 1991, p.92, emp. add.

¹¹⁵ Cf. *The HELPS Word Studies*. Entry #2634, *kataklyrieiō*. The full definition given is *kataklyrieiō* (from 2596 / *kata*, "down, according to," intensifying 2691 / *katastrēniō*, "exercise lordship") – properly, exercise *decisive* control (*downward*) as an owner with full jurisdiction; (passive) to be fully subjected to a master; to lord it over.

The Liddell-Scott-Jones Lexicon defines it as κατακυριεύω,

1. gain or exercise complete dominion, LXX Psalms 71:8(72).8.

2. κ. τινός gain dominion over, gain possession of, ib. Psalms 9.26 (10.5), 1 Peter 5:3; [πλοίου] D.S. 14.64.

Thayer's Expanded Greek defines it as κατακυριεύω;

1aorist participle κατακυριεύσας; (κατά (which see III:3) under);

a. to bring under one's power, to subject to oneself, to subdue, master: τινος, Acts 19:18 (Diodorus 14,64; for שָׁרַף Genesis 1:28; Sirach 17:4).

b. to hold in subjection, to be master of, exercise lordship over: τινος, Matthew 20:25; Mark 10:42; 1 Peter 5:3; (of the benign government of God, Jeremiah 3:14).

¹¹⁶ Ellicott, C. J. *Ellicott's Commentary for English Readers*. 1897. Entry for Genesis 3.

¹¹⁷ Rev. Benson, J. "Genesis 3:16" *Commentary of the Old and New Testaments*. New York: T. Carlton & J. Porter. 1857.

Chapter 10: Conclusion: Reviving Honor

¹¹⁸ Erdoes, R. Ortiz, A. "The Warrior Maiden" Oneida Tribe Legend as told in *American Indian Myths and Legends*. New York: Pantheon Books, 1984. p.252

¹¹⁹ Barna Research Group. "The Trends Shaping a Post-Truth Era." 9 Jan. 2018. Retrieved 9 Jan. 2018. <https://www.barna.com/research/truth-post-truth-society/>

¹²⁰ Bois, P. "NO SURPRISE HERE: Feminist Witchcraft On The Rise" <https://www.dailywire.com/news/24806/no-surprise-here-feminist-witchcraft-rise-paul-bois>. The DailyWire. Retrieved 20 Feb. 2018.

Paul, K. "Merry Christmas! Why millennials are ditching religion for witchcraft and astrology" 19 Dec. 2017. MarketWatch.com. <https://www.marketwatch.com/story/why-millennials-are-ditching-religion-for-witchcraft-and-astrology-2017-10-20>. Retrieved 20 Feb. 2018.

¹²¹ Mohler, A. "The Church of Oprah Winfrey—A New American Religion?." 29, Nov. 2005. AlbertMohler.com. Retrieved 8 Jan. 2017. <https://albertmohler.com/2005/11/29/the-church-of-oprah-winfrey-a-new-american-religion-2/>

¹²² Greek lexicon entry for 1169: *deilós* (an adjective derived from *deidō*, "fear-driven") – properly, dreadful, describing a person who loses their "moral gumption (fortitude)" that is needed to follow the Lord.

¹²³ Campbell, B., and Manning, J. "Microaggression and Moral Cultures." *Comparative Sociology*, vol. 13, no. 6, 2014, pp. 692–726., doi:10.1163/15691330-12341332.